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Bibliotheca Parochialis, &c.

OR A

SCHEME

OF SUCH

THEOLOGICAL and Other HEADS, as seem requisite to be perus'd, or Occasionally consulted, by the

Reverend Clergy.

Together with

The BOOKS which may be profitably Read on each of those Points,

In Order to promote the Forming and Erecting LIBRARIES of three Degrees, *viz.* General, Decanal or Lending, and Parochial, throughout Her Majesty's Dominions, both at Home and Abroad.

To which will be subjoyn'd

An Account how far the Design has been hitherto Advanc'd; and how practicable it may be to perfect the same.

VOL. I.

The Second Edition, with Large Additions.

By *THOMAS BRAT*, D. D.

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AN

ADVERTISEMENT.

IT *was design'd to prefix a large* Preface *to the following Tract, setting forth the History, Nature and Use of* Libraries; *and more particularly accounting for the Structure of those several Degrees thereof, mention'd in the* Title-page. *But the succeeding Volume having already swell'd to a Bulk rather too large for an* Octavo, *and so as not to admit an Addition of so many Sheets, as the Intended* Preface *would make: It is thought fit to defer the same till I shall Publish the Second Volume, which is in a manner ready for the Press. And 'tis hop'd the want of a* Preface *here, will*

not much prejudice the preſent, the Nature and Deſign of this Book being already, in a good meaſure, underſtood by means of the Introduction to the Firſt Edition thereof; And which Book has found ſo kind a reception from the Publick, as to occaſion this Second Impreſſion, to be ſo much deſir'd, and enquir'd for.

The *Errata*, occaſion'd by the Author's great Diſtance from the Preſs, are deſir'd to be Corrected by the Pen of the Candid Reader, as they ſhall occur.

An Entire View of the ſubject Matter of the following Treatiſe:

Being

An Analytical Table *of all the Heads both General and Particular, under which Books are ranged therein.*

CHAP. I.

THERE being no Office in its Nature of greater Dignity; in its Deſign of greater Uſe; in the due Execution of more publick Benefit; and in the Male-adminiſtration of more fatal Conſequence; and which laſtly meets with greater Oppoſition from Satan and all his Emiſſaries, Infidels, Hereticks and Libertines, than the Paſtoral Office: It is infinitely requiſite, that of all others this ſhould be undertaken with the greateſt Precaution, and with the leaſt of Raſhneſs and Inconſideration; and that every Candidate for Holy Orders would duly inſpect, as thoſe Books, which have been written upon the foregoing Conſiderations, ſo the beſt Miniſteria!

sterial Directories relating to Studies Theological; To the Pastoral Duties; To that Circumspect, Holy and Exemplary Living; And to that Prudence in Conduct, accompany'd with Courage and Zeal, which is requisite to render their Labours more effectual: And that Missionaries should do this more especially. And it is also requisite, that together therewith they should duly survey the Lives of our Saviour and his Apostles; and of the Fathers, Divines, and others, who have been most Eminent in their Generations, both for their Piety, and a Publick Spirit. All this precedaneous to their Undertaking the Ministerial Function, in order to Instruct others.

I. OF *Ministerial Directories relating* I. *To the Weightiness and importance of the Sacred Function:* II. *To Studies Theological:* III. *To the Pastoral Care and Duties:* IV. *To holy and circumspect Living:* V. *To that Prudence in Conduct, accompany'd with Courage and Zeal, which is requisite to render their Labours more effectual*; *And* VI. *More particularly to the Functions of the Missionary Clergy.*

First, On the Weightiness and Importance of the Sacred Function, to be considered Precedaneously to any Determination of entring into Holy Orders, *p.* 2, 3.

Secondly, Directories relating to Studies Theological, proper to form the Studies, and Reading of the Candidates for Holy Orders, when they become determin'd to Enter therein, *p.* 4.

And

And as an Appendant to the foregoing Studies, on Oratory, a Talent very neceſſary to the effectual Exerciſing of ſeveral Miniſterial Duties belonging to the Paſtoral Office.

I. Amongſt the Humaniſts, *p.* 5

II. Amongſt the Divines, *p.* 5, 6.

III. More particularly on Occaſional Oratory, as imitable from either Humaniſts, or Divines; and no leſs uſeful to the latter, than the former, *p.* 6, 7.

Thirdly, The Candidate for the ſacred Miniſtery being thus prepared with a due ſenſe of the Weight and Importance of the ſame; with proper Directions in his Studies, As alſo, how he may with greater Dexterity and Skill make uſe of his Talent, to the Edification of others; It will be then proper, that he take in ſuch Inſtructions, as will more immediately direct him concerning the Paſtoral Life and Care in general, and concerning Preaching, Catechizing, Viſiting, and Religious Conference in particular.

I. *Diſcourſes, or Tracts on the Paſtoral Care in General.*

Firſt, amongſt the Ancients, *p.* 8.

Secondly, Among later, and more modern Writers, *p.* 8, 9.

II. *On the Miniſteries, in particular of Preaching, Catechizing, Viſiting and Perſonal Inſtruction, Exhortation, Admonition, &c. And on Religious Conference.*

Firſt, On Preaching, *p.* 9, 10.

Secondly, On Catechizing, *p.* 11.

Thirdly, On Perſonal Inſtruction, Exhortation and Admonition; more particularly in the Viſitation of the Sick, *p.* 11, 12.

Fourthly, On Religious Converſation and Conference: To promote which, and that we of the Clergy more eſpecially, may attain to that Noble Faculty of dextrouſly managing the ſame; theſe may be read by us as follows:

I. *The Art of Dialoguing, and to incline us to the uſing of it in the Matters of Religion*, p, 12, 13.

II. *To introduce us more immediately into the Habit thereof and a Facility to hold a Religious Conference thro' all the Points of Chriſtianity may be read the following Books in way of Dialogue; which all of them together go through a whole Body of Divinity as it were, as that comprehends the Doctrines both of Faith and Practice*, p. 13, 14.

Fourthly, On that Circumſpect, Holy and Exemplary Living, which is requiſite in us of the Clergy.

I. *Books immediately directive to the ſame*, p. 14, 15.

II. *Books Inſtrumental to the forming us into Holy Diſpoſitions: And to advance us unto the higheſt Degrees of Perfection in the Spiritual Life.*

I. By Reading, p. 15.

II. By Meditation. p. 15, 16.

III. By Prayer, p. 16, 17.

IV. By

IV. By Faſting and Mortification, and a due Obſervation, as of the Faſts, ſo of the Feſtivals of the Church, *p.* 18, 19.

Fifthly, On Prudence, and ſome Parts of Conduct in which Prudence has the greateſt ſhare, and the Miniſters of Religion are chiefly concerned: On Courage alſo, and Zeal, as they are Qualities more particularly requiſite in the Clergy.

I. *On Prudence*, *p.* 19, 20.

II. *On ſome Parts of Conduct in which Prudence has the greateſt ſhare, and the Miniſters of Religion are chiefly concern'd*, p. 20, 21.

III. *On Courage in the Execution of the Miniſterial Duties, and particularly in Reproof, or Oppoſing of Prevailing Wickedneſs*, p. 21.

Sixthly, On that Reformation of Manners, which it concerns the Clergy to labour both in reſpect to themſelves, and others.

I. *Reformation of Manners, as it reſpects the Clergy themſelves*, p. 22, 23.

II. *Of that Diſcipline and Reformation of Manners which it is a Duty incumbent on the Clergy, above all others, to labour in the World*, p. 23, 24.

Seventhly, Miniſterial Directories relating more particulaaly to the Miſſionary Clergy, p. 25, 26.

II. *The*

II. *THE Lives of our Saviour and his Apoſtles; of the Fathers alſo, Divines, and others of Eminent and Exemplary Piety, Holineſs and Vertue, and of ſuch as have been peculiarly Eminent for an active and publick Spirit, and upon both accounts moſt worthy of Imitation.*

Firſt, The Lives of our Saviour and his Apoſtles; of the Fathers alſo, and of later Divines of Eminent and Exemplary Piety, and Holineſs, p. 26, 27.

Secondly, The Lives of others as well *Ethnicks*, as *Laicks*, Eminent for their ſingular Vertue and Piety, *p.* 27, 28.

Thirdly, The Lives of certain Perſons peculiarly Eminent for their Publick and Active Spirits. p. 28, 29.

CHAP. II.

He that before was a Candidate for Holy Orders, being now actually engag'd in that moſt laborious Calling of a Miniſter of Religion; And having now ſolemnly at the Holy Altar, undertaken to inſtruct the Ignorant, and Benighted World; And the Belief of the Divine Exiſtence and Providence, the Foundation of all Religion, as well Natural as Reveal'd, being in theſe days moſt

moſt fiercely attacqued by *Athieſts* and *Libertines*, it is very neceſſary in ſuch an Age as this, abounding with both, and wherein the very Foundations of all that is Sacred, are tore up; That every Paſtor of a Flock ſhould not only be fully perſuaded in his own Mind of theſe moſt Important Truths; but be alſo very able to give the moſt convincing Evidence to all others of the ſame; and in order to that end, that he ſhould be ſupply'd with the Learned Writings of the beſt Authors, both Philoſophers and Divines, upon theſe Points.

I. Hiſtorico-*Philoſophical Diſcourſes on the Divine Exiſtence and Providence.* p. 31

II. *Treatiſes more direct and poſitive upon the Divine Exiſtence and Providence.*

Firſt, Among the Ancient Writers, *p.* 31, 32.

Secondly, Amongſt Later and more Modern Writers, *p.* 32, 33, 34.

III. *On the particular Providences of God*, p. 35.

CHAP.

CHAP. III.

Next to the Knowledge of God's Being; That alſo of the Divine Exiſtence, and of the Excellent Nature both of Angels, and of the Souls of Men; And of the Apoſtacy and Rebellion of the one, and the Defection and Degeneracy of the other; being what is very Fundamental in True Religion, and what Atheiſtical Wits do moſt impugn; It is of great Conſequence that the Exiſtence, the Nature, and that the Primitive, the Preſent, and the Future State of both, ſhould be well conſidered and underſtood; And that the Paſtor therefore, and Teacher of Wiſdom, ſhould be well Read in *Pneumatology*, or what concerns us to know of thoſe Spiritual, Immaterial, and Immortal Subſtances, which are in Dignity next to God, *viz.* Angels, and the Souls of Men.

I. *On Pneumatology in General*, 37.

II. *Upon Separate Spirits*, p. 37, 38.

III. *Of the Soul of Man*

Conſider'd in its whole Nature, and with all its Faculties and Powers, p. 38, 39.

IV. *Particular Diſcourſes on the ſeveral Faculties, and Affections of the Soul.*

Firſt,

First, On the Superiour Faculties, *p.* 40.

Secondly, On the Inferiour Faculties, *ibid.*

V. *Discourses particularly upon the Immortality of the Soul*, p. 41.

CHAP. IV.

Natural Religion, or that Train of Religious Principles, and of those Duties resulting from them, which by the due use of Reason, Experience and Consideration alone, without the Discovery of Revelation; and particularly from the Consideration of the Divine Existence, and Providence; and of the Being and Condition of Angels, and of the Souls of Men, a Man may conclude, he is obliged to believe and practise: This being the Religion that all Mankind, merely as Rational Creatures, are oblig'd to, and without the Knowledge and Observation of which, the very Pagans themselves will be without excuse; It will be very requisite, that every Divine should well understand the Extent thereof, both that he may be able to warn his People, least, under all the Advantages and Improvements in the Principles and Practice of Vertue made by Christianity, they fall short of the very Heathens in both, and especially, that they may perceive themselves, and let others see the inestimable Advantages, that we Christians have received in manifold Respects by the Light of the

Goſpel; which gives us a much better Rule to walk by, and propoſes infinitely greater Rewards for our Encouragement in ſo doing. And to this end therefore, it will be very requiſite that every Paſtor ſhould be furniſh'd, with ſome or other of thoſe many Books, which have been ſo excellently written upon the Subject of *Natural Religion, and Moral Philoſophy*; and of the full Meaſures, and Extent of the ſame: As alſo upon the Inſufficiency of Natural Religion (notwithſtanding the great uſe of Reaſon in Religion) and of the Neceſſity therefore of Divine Revelation.

I. *Of Natural Religion, and Moral Philoſophy, as delivered to us by the Ancient Philoſophers, and Poets.*

Firſt, Of Theology, as delivered to us by the Ancient Philoſophers, *p.* 43, 44, 45.

Secondly, Of Ethicks or Morality, as delivered to us by the Ancient Philoſophers, *p.* 45.

Thirdly, On Theology, and Morality, as delivered to us by both Greek and Latin Poets, *p.* 47, 48.

II. *Of the Meaſures and Extent of Natural Religion, as delivered and ſtated to us by Later, and more Modern Writers*, p. 48, 49, 50, 51.

III. *Upon the Inſufficiency of Natural Religion, and the Neceſſity therefore of Divine Revelation*, p 51, 52, 53.

CHAP.

CHAP. V.

The Light of Nature alone in this our Lapſed, Corrupt, and Benighted State, being found inſufficient to diſcover to us the right Way of Worſhipping God; And on the other ſide, ſo many wretched Impoſtures having under the Pretence of Divine Inſpiration, been impoſed upon Mankind in all Ages of the World: It muſt be of great uſe to a Paſtor of the Flock of Chriſt, to a Watchman in the Houſe of God, as to be acquainted with the moſt conſiderable Impoſtures, and falſe Religions which have taken place in the World, ſo with the means of diſtinguiſhing the ſame from Sacred Truth, and with the Apologies, both Ancient and Modern, that have been written in defence of the ſame, as contain'd in the Holy Scriptures: And in order to that, more eſpecially to underſtand perfectly well the various and different Oeconomies and Diſpenſations of God towards Mankind; with the full and adequate Deſign of God in all his Revelations, and different Oeconomies; and particularly the Deſign of Chriſtianity: Firſt, as it was to diſpoſſeſs Satan of his uſurp'd Dominion, and Tyranny over Mankind, which before our Saviour's coming into the World, was almoſt univerſally Enſlaved to him by Idolatry, Superſtition, and filthy Luſts. Secondly, as its deſign is to reſtore us to the Image of God, conſiſting in a true, inherent, and real Holineſs, which by Sin is defac'd, and to exalt us to a Divine Life: And Thirdly, to

humble us withall, with a ſenſe of our Manifold Failings, and to manifeſt the Goodneſs and Mercies of God, in accepting through Chriſt of our imperfect Righteouſneſs.

I. *Of the moſt conſiderable Impoſtures that have taken place in the World amongſt* Greeks, Romans, Egyptians, Syrians, Perſians, Jews, Mahometans, Chriſtians, *&c.* p. 55, 56, 57, 58.

II. *Of the means of diſtinguiſhing Impoſture, Hereſy, and Error, from Sacred Truth,* p. 59.

III. *The Ancient Apologiſts in Defence of the Chriſtian Religion,* p. 60, 61.

IV. *Modern Vindicators both of the Authority of Scripture, and of the Truth of Chriſtianity.*

Firſt, Againſt Infidels, and Anti-Scripturiſts in general, *p.* 62, 63.

Secondly, Againſt Jewiſh and Mahometan Infidelity in Particular, *p.* 63, 64, 65.

V. *On the various and different Oeconomies, and Diſpenſations of God towards Mankind,* p. 65, 66.

VI. *Diſcourſes ſetting forth the full and adequate Deſign of Chriſtianity, in all its parts.*

Firſt, As its Deſign is to diſpoſſeſs Satan of his uſurp'd Dominion and Tyranny over Mankind, which before our Saviour's coming into the World was almoſt univerſally enſlav'd to him by Idolatry, Superſtition, and Filthy Luſts; And to reſtore and advance the Kingdom of God, *p.* 67, 68, 69.

Secondly,

Secondly, As its Design is to restore us to the Image of God, consisting in a true, inherent and real Holiness, which by Sin is defac'd, and to exalt us to the Divine Life, *p.* 70.

Thirdly, As its Design is withal to humble us with the sense of our manifold Failings, and to manifest the Goodness of God, in accepting through Christ, our imperfect Righteousness; I could be glad if I knew of any who have written just, or direct Discourses upon that Subject: However there is something of this nature to be found in the Orthodox Writings upon the satisfaction of Christ, and especially in that excellent Piece following, *p.* 71, 72.

CHAP. VI.

The Pastor of Christ's Flock, or rather he that Designs to fit himself for so Important an Employment, being fully satisfied, that the mere Light of Nature is not sufficient to discover to us the knowledge of God, and of our selves, much less to direct us to an Acceptable worship of the true God, and an Enjoyment of him, and of all those unspeakable Blessings wherein consists our present and future Happiness: And being also convinced that the Design of Gods revealing to us the holy Scriptures, and the whole Evangelical Doctrine contain'd therein, was to instruct us in the knowledge of the true God; To destroy the kingdom of Satan, which, ever since the Fall, that rebellious Spirit had begun to set up in the world, in opposition to Gods; and had advanc'd to almost an Universal Monarchy

narchy over Mankind, by that time the Son of God descended from Heaven, to reduce us to the Obedience of our Maker: And that on the other side his Design was to advance the Kingdom of God, consisting in Righteousness, Truth, and Peace; And to make us to depend solely upon the Mediation of Christ with the Father, for the acceptance of our Imperfect Righteousness to our Justification. The Pastor of the Flock of Christ, I say, considering this, will be sensible, that as he is to draw forth the waters of Life, both for his own, and others benefit, from the Holy Scriptures; So that it will be of the greatest concernment to both, that he should set himself to study the Understanding, and the Application of the same; And in order thereunto, that he should be provided with such Books as shall best enable him, I. To know the Text it self, II. To understand the meaning of it, and III. To apply it skilfully to the Edification of others.

I. *For the knowledge of the Text it self.*

First, It will be requisite to have it in its several Languages.

I. *In the Original and other Learned Languages*, p. 75, 76, 77, 78, 79, 80, 81.

II. *In the vulgar Tongue*, p. 82.

Secondly, To know the Critical History of the Original Versions, and Various Editions of the Holy Scriptures, *p.* 83, 84.

Thirdly,

Thirdly, It will be requiſite to diſtinguiſh the Canonical Books and Parts thereof from thoſe which are Apocryphal, *p.* 84.

II. *To underſtand the meaning of the Text, it will be requiſite to have,*

Firſt, Such Books as give preparatory Directions for the Underſtanding, and Explaining, and the Profitable Reading of the Holy Scriptures, *p.* 85.

Secondly, Such as interpret and aſſoil the Difficulties that occur in Reading; whether thoſe Difficulties lye in Underſtanding, I. the Subject Matter of ſome of the more Extraordinary and uncommon Things contain'd in the Scriptures; or II. in the Language or Expreſſion wherein the Holy Writ does declare the Will of God to Mankind; or III. in both Matter and Expreſſion.

I. *As to the Difficulty of underſtanding ſome of the more uncommon Matters contain'd in the Scriptures, ſuch as the Moſaick Hiſtory of the Creation and Deluge; The Scripture-Geography, Chronology, and Hiſtory; The Structure and Dimenſions of the Ark and Temple; The Jewiſh Laws, Rites Cuſtoms, Worſhip and Sacrifices; The Jewiſh Conſecrations both of Perſons and of Things; The Nature of Sacred Dreams, Viſions, Oracles and Prophecies; Scripture-Coins, Weights, and Meaſures: The Natural Hiſtory of Scripture-Animals, Plants, and alſo Diſeaſes; The Miſcellaneous matter of Jewiſh Antiquities of whatſoever ſort: And laſtly, the Jewiſh Rabbinical, and Talmudical Writings. Theſe Matters being purely Scriptural, it ſeems requiſite that a Divine, as he would aim at being perfect in his Profeſſion, ſhould have ſome competent Skill therein. And for that End*

Firſt, Upon the Moſaick Hiſtory of the Creation and Deluge may be read, *p.* 87, 88.

Secondly, Upon Scripture-Geography, *p* 89.

Thirdly,

Thirdly, For Scripture-Chronology and Hiſtory, *p.* 90.

Fourthly, Upon the Jewiſh Polity, Laws, Rites and Cuſtoms, *p.* 91.

Fifthly, Upon the Jewiſh Prieſthood, and Conſecrations; Of their Feſtivals, Temples, Synagogue, Worſhp and Sacrifices, *p.* 91, 92.

Sixthly, Upon the Nature of Sacred Dreams, Viſions, Oracles and Prophecies, *p.* 92.

Seventhly, Upon the Jewiſh Sects. *ibid.*

Eighthly, Upon Sacred Architecture; Or the Dimenſions of the Ark and Temple.

I. *Of the Structure and Dimenſions of the Ark*, p. 93.

II. *Of the Temple*, p. *ibid.*

Ninthly, Upon Scripture Weights and Meaſures, *p.* 94.

Tenthly, Upon the Natural Hiſtory of Scripture-Animals, Plants, and Diſeaſes, *p.* 95.

Eleventhly, Upon the preceeding, or any other parts of Jewiſh Antiquities, whether reducible or not, to the foregoing Heads, *p.* 96.

Laſtly, The Jewiſh and Rabbinical writings relating to the Holy Scriptures, and to Scriptural matter, *p.* 97, 98, 99, 100, 102, 103, 104.

II. *As to the difficulty of Underſtanding the Languages and Expreſſions, wherein the H. Writ does declare the Will of God to Mankind; To maſter this it will be requiſite,*

Firſt,

First, To understand something in General, of the Nature, Origin, Division, Number, Mutation and Use of Tongues. *p.* 105.

Secondly, It will be requisite to have Glossaries or Lexicon; and also Grammars, both for the Hebrew, and for the Greek; more especially the Hellenistical Greek. *p.* 106.

I. *Lexicons or Glossaries for Sacred Learning. ibid.*

First, For the Oriental Tongues. *ibid.*

Secondly, For the Greek, more especially the Hellenistical Greek. *p.* 107.

II. *Grammars. p.* 108.

First, For the Oriental Tongues. *ibid.*

Secondly, For the *Greek* Tongue. *p.* 111.

Thirdly, It will be of singular Use towards the thorough understanding of the Scripture Language, to know the Idiotisms, Phraseology, and Schemes of Speech peculiar to the Sacred Pen-Men: Together with the Allegories, Types and Parables found in Scripture: As also the Proverbial Sayings and Apophthegms in Holy Writ; and to that purpose to have ready at hand,

I. *As to the Idiotisms, Phraseology and Schemes of Speech peculiar to the Sacred Pen-Men. p.* 112.

II. *As to the Allegories, Types and Parables found in the Scripture. p.* 114.

III. *As to the Proverbial Sayings and Apophthegms of Scripture.* 114.

III. *To clear the Difficulties that ſhall occur in Scripture, both as to Matter and Expreſſion, it will be requiſite to be furniſh'd with Commentators of all Sorts. p.* 115.

Firſt, General upon the whole Bible. *ibid.*

I. *Amongſt the Rabbins, or Jewiſh Doctors. ibid.*

II. *Amongſt the Fathers, and Ancient Writers. p.* 117.

III. *Amongſt the* Papiſts. *p.* 120.

IV. *Amongſt* Proteſtants. *p.* 122.

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Secondly, On the ſpecial parts of Scripture; The Old and New Teſtament. *p.* 124.

I. *On the Old Teſtament. ibid.*

Firſt, On the whole Old Teſtament, *ibid.*

Secondly, On the ſeveral Parts of the Old Teſtament, *viz.* Hiſtorical, Poetical, and Prophetical. *p.* 125.

I. *On the Pentateuch, and the other Hiſtorical Parts of the Old Teſtament*, viz. Joſhua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, *and* Heſter, *ibid.*

II. *On the Poetical Parts of the Old Teſtament*, or *the Hagiographi*, *p.* 126.

III. *On the Prophets.* ibid.

II. *Upon the New Teſtament.* *p.* 127.

Firſt, Upon the whole New Teſtament, *ibid.*

Secondly, On the ſeveral Parts of the New Teſtament, *viz.* the Goſpel, the Epiſtles, and the Apocalypſe, *p.* 128.

I. *On the Goſpels*, ibid.

II. *On the Acts of the Apoſtles, and on the Epiſtles, ibid.*

III. *On the Apocalypſe, and the Apocalyptical Writings*, *p.* 129.

Thirdly, Particular upon the more difficult Parts, Paſſages and Texts of Scripture; whether they be ſuch 1*ſt* as labour in Harmonizing upon, and reconciling the ſeeming Repugnances that are found in Holy Writ; Or 2*dly* thoſe that Criticiſe on ſome particular Parts, or Texts of a difficult Nature: Or 3*dly* ſuch as expound ſome certain and important Prophecies. *p.* 130.

I. *Harmoniſts and Reconcilers*, ibid.

II. *Criticks and Expoſitors on particular Parts or Texts of a difficult Nature*, *p.* 132.

III. *Expositions on the Sacred Prophecies; of the Scripture. p.* 134.

Fourthly, Singular, or some peculiar Comments upon the Holy Scriptures, requisite not only to be consulted on Occasion, but to be read all over; together with our daily Course of reading the Scriptures. *ibid.*

I. *The Holy Scriptures themselves to be us'd in our daily Course of Reading, ibid.*

II. *Comments proper to be read over; together with our daily Course of Reading the* Scriptures, *p.* 135.

I. For Scripture Matter, more particularly the Scripture Geography, Chronology and History. *ibid.*

II. On the Scripture Texts, *p.* 137.

First, *By way of Analysis, ibid.*

Secondly, *By way of Comment, ibid.*

First, Upon the whole Bible, *ibid.*

II. Select Commentaries on several Parts, *p.* 138.

First, *Upon the Historical Parts of the Old Testament, ibid.*

Secondly, *Upon the Hagiographi, and Poetical Parts*, ibid.

Thirdly, *Upon the Prophets, ibid.*

Fourthly, *Upon the whole New Testament, p.* 139.

Fifthly,

Fifthly, *Upon the several Parts of the New Testament, ibid.*

Sixthly, *Upon difficult and obscure Texts, or Places, ibid.*

III. *For the more Skilful Application of Scripture, according to various Occasions, it will be requisite to have,*

First, A Concordance of Things, *p.* 14.

Secondly, Concordances of Words, *p.* 143.

I. *In the Original Languages, ibid.*

First, For the *Hebrew. ibid.*

Secondly, For the *Greek. ibid.*

II. *In the Latin and Vulgar Tongue, p.* 144.

First, For the *Latin. ibid.*

Secondly, For the *English. ibid.*

CHAP. VII.

Since next to the Holy Scriptures, it is highly congruous that we pay a great Deference to the Authority of the Ancient Fathers, and that we be well acquainted with the Doctrines of the Church in general, and

of

of its moſt eminent Doctors in particular, throughout the ſeveral Ages of the ſame: And ſince, as a great Deference is to be born to, ſo the trueſt Knowledge of theſe Matters is to be learnt from the Acts and Decrees of the Biſhops and Paſtors of the Church, Conven'd in Councils and Synods; And from the eſtabliſh'd Liturgies, Forms, and Rituals in all the ſeveral Parts and Ages of the Church. It will be therefore highly requiſite towards the Accompliſhment of a Divine, that he be competently well Read, I. in the Works of the Fathers, and Ancient Writers. II. In the Acts and Decrees of Councils, both General and Provincial; And III. in the Liturgies, Rites, and Rituals of the ſeveral Churches throughout the World. *p.* 145.

I. *In the Works of the Fathers.* And

Firſt, Preliminary to the Reading of the Fathers and Ancient Writers are to be perus'd, or occaſionally conſulted. *p.* 146.

I. *The Eccleſiaſtical Chronology, Hiſtory and Geography, ſo far at leaſt-wiſe as may be requiſite to know the Age, Station, Diſputes, and other Circumſtances of the Fathers, and Ancient Writers. p.* 145.

Firſt, Chronology and Hiſtory. *ibid.*

Secondly, The Eccleſiaſtical Geography, or *Notitia* of Biſhopricks, and other Places render'd conſpicuous by the Birth, Abode, Death, or Tranſactions of the Ancients. *p.* 147.

II. *The*

II. *The Hiſtory of the Ancient Perſecutions, and Martyrologies, p.* 148.

III. *The Hiſtory and Account of the Ancient Hereſies.* ibid.

IV. *The Hiſtory of the Ancient Popes. p.* 149.

V. *The Hiſtory of Ancient Monachiſm.* ibid.

VI. *The Hiſtory of the Works of the Fathers, and to know the ſubject Matters treated of by them, and alſo to diſtinguiſh the Genuine from the Spurious, and to know the Editions, p.* 150.

VII. *A Critical Cenſure upon the Style and Doctrine of the Ancient Writers, p.* 151.

VIII. *To diſcover the Corruption and falſe Dealing about the Works of the Fathers,* ibid.

IX. *On the Authority and Uſe of the Writings of the Fathers, p.* 152.

X. *An Hiſtorical Account of the Doctrine of the Church in the ſeveral Ages, p.* 153.

XI. *Eccleſiaſtical Antiquities, and the Ancient Diſcipline of the Church.* ibid.

XII. *Lexicographers neceſſary to the underſtanding of Eccleſiaſtical Writers. p.* 154.

Secondly, Next to ſome Preliminary Writings to be perus'd, or occaſionally conſulted, are to be read the Ancient Eccleſiaſtical Writers themſelves; And that with a particular Regard had to the various Periods and Intervals of the Church. *p.* 155.

I. Period or Interval, *viz.* The Apoſtolick Writers, and the Works of thoſe who themſelves convers'd with the Apoſtles, or liv'd within that Compaſs of Time, wherein they flouriſh'd or yet remain'd. As alſo of the Hereticks, Jews and Pagans within that Period, any ways relating to Eccleſiaſtical Affairs. *ibid.*

Firſt, *The Chriſtian Writers. p.* 156.

Secondly, *The Jewiſh Writers within the Apoſtolick Age. p.* 158.

Thirdly, *The Hereticks of the Apoſtolick Age. p.* 159.

Fourthly, *The Pagan Writers relating to the Church. p.* 161.

II. Period or Interval, *viz.* From the Beginning of the Second Century, or the end of the Apoſtolick Age, to the Converſion of *Conſtantine the Great*, when the Empire became Chriſtian. *p.* 162.

II. *The*

II. *The Fathers and other Writers of the Second Century. ibid.*

First, The Fathers, or the Works of the Orthodox Writers. *ibid.*

I. *The Works of the greater Fathers, or of such of them as have been Published in just Volumes.* ibid.

II. *The Lesser Fathers; or the Works of such of them as have been collected into the* Bibliotheca Patrum; *or other* Spicilegiums; *or are adjoin'd to the greater Works of others of the Fathers*, p. 162.

Secondly, The Hereticks and Heretical Writers of the Second Century, *p.* 163.

I. *Gnosticks.* ibid.

II. *Valentinians. p.* 164.

III. *Marcionites.* ibid.

IV. *Encratites.* ibid.

V. *Montanists.* ibid.

VI. *Alogi.* ibid.

Thirdly, Jewish Writers. *p.* 169.

Fourthly, The Pagan Writers relating to the Church. *p.* 171.

III. *The Ecclesiastical Writers of the* Third Century. *p.* 175.

First, The Fathers; or the Works of the Orthodox Writers. *ibid.*

I. *The Works of such of them as have been Publish'd in just Volumes.* ibid.

II. *The lesser Fathers, or the Works of such of them as have been collected into the* Bibliotheca Patrum; *or other* Spicilegiums; *or are adjoyn'd to the greater Works of others of the Fathers. p.* 178.

Secondly, The Hereticks and Heretical Writers of the *Third Century.* p. 180.

Thirdly, Jewish Writers. *p.* 185.

Fourthly, Pagan Writers relating to the Church. *p.* 186.

III. Period, or Interval, *viz.* From the time that the Empire became Christian, under *Constantine* the Great, to the Fall and Division of the Western Empire, under *Valentinian* the Third. *p.* 189.

VI. *The Fathers and other Writers of the Fourth Century.* ibid.

First, The Fathers. *p.* 190.

I. *The Fathers, whose Works have been collected and Publish'd in just Volumes.* ibid.

II. *The*

II. *The leſſer Fathers, or the Works of ſuch of them as have been collected into the* Bibliotheca Patrum, *or other* Spicilegiums. *p.* 200.

Secondly, The Hereticks of the Fourth Century. *p.* 206.

I. *Of the Arian Tribe.* ibid.

II. *The Macedonian Hereſy. p.* 208.

III. *The Photinian.* ibid.

IV. *The Apollinarian Hereſy.* ibid.

V. *The Priſcillianiſt.* p. 209.

VI. *The Anti-dicomaritan, and Collyridian.* ibid.

VII. *The Luciferian.* ibid.

VIII. *The Donatiſt.* ibid.

Thirdly, Jewiſh Writers. *p.* 217.

Fourthly, Pagan Writers relating to the Church, *p.* 219.

V. *The Fathers, and other Writers of the Fifth Century, to the Fall and Diviſion of the* Roman Empire *under* Valentinian *the Third: And to the laſt of the Four General Councils. p.* 223.

Firſt, The Fathers. *ibid.*

I. *The Fathers, whoſe Works have been Collected and Publiſhed in juſt Volumes.* ibid.

Secondly, *The Leſſer Fathers: Or, The Works of ſuch of them as have been collected into the* Bibliotheca Patrum, *or other* Spicilegiums. *p.* 232.

Secondly, The Hereticks of the Fifth Century. *p.* 243.

I. *Of the Arrian, Macedonian, and Eunomian Tribe.* ibid.

II. *Of the Neſtorian Tribe.* ibid.

III. *Of the Eutychian Tribe.* 244.

IV. *Of the Pelagian Tribe. p.* 245.

Thirdly, Jewiſh Writers. *p.* 248.

Fourthly, Pagan Writers relating to the Church. *p.* 249.

IV. Period or Interval, *viz.* From the Fall and Diviſion of the Roman Empire on the Death of *Valentinian* the *Third*, till the Death of *Mauritius* the Emperor, Anno 602. and *Boniface* III. An. 606. which latter aſſum'd the Title of Univerſal Biſhop, the Note and Character of Anti-Chriſt, as given by his Predeceſſor, *Gregory* the *Great. p.* 252.

The

The Fathers of chiefeſt Note in the remaining Part of the Fifth Century. ibid.

Secondly, The Hereticks and Heretical Writers in the latter part of the Fifth Century. *p.* 255.

I. *Of the Neſtorian Tribe.* ibid.

II. *Of the Eutychian Tribe.* ibid.

Thirdly, The Jewiſh Writers. *p.* 256.

Fourthly, Pagan Writers relating to the Church. *p.* 257.

Sixthly, The Eccleſiaſtical Writers of the Sixth Century. *ibid.*

II. *The Fathers of chiefeſt Note in the Sixth Century.* ibid.

Secondly, The Heretical Writers of the Sixth Century, being the ſeveral Families of the *Eutychian* Tribe, *viz.* I. The *Monophyſitæ.* II. *Acephali* and *Severitæ.* III. The *Aphthartodocitæ* and *Corrupticolæ.* IV. The *Agnoetæ. p.* 266.

I. *Of the Hereſy of the* Monophyſitæ. Acephali *and* Severitæ. *The* Aphthartodocitæ *and* Corrupticolæ. *ibid.*

II. *Agnoetæ.* p. 267.

Thirdly, The Jewiſh Writers in the Sixth Century. *p.* 269.

Fourthly, Pagan Writers of the Sixth Century. *p.* 270.

V. Period

V. Period or Interval from the Empire of *Phocas* Anno 602. and *Boniface* the III. An. 606. his Assuming the Title of Universal Bishop, to *Gregory* the VII. or *Hildebrand*, under whom the Papal Anti-Christian Power arrived to its Heighth, An. 1073. *p.* 272.

VII. *The Ecclesiastical Writers of the Seventh Century.* ibid.

First, The Fathers. *ibid.*

Secondly, The Hereticks and Heretical Writers *p.* 278.

I. *Tritheits.* ibid.

II. *Monothelitæ.* ibid.

III. *Mirabilarii. p.* 280.

Thirdly, The *Pagano-Popish*, or *Anti-Christian* Writers of the Seventh Century. *p.* 283.

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VIII. The Fathers and Ecclesiastical Writers of the Eighth Century. *p.* 291.

First, The Fathers of the Eighth Century. *ibid.*

Secondly,

Secondly, The Heretical Writers of the Eighth Century. *p.* 296.

I. The *Adoptionarij*. ibid.

II. The *Hagiolatræ*, *Iconolatræ*, *Staurolatræ*, *& Lipſanolatræ*. ibid.

Thirdly, The Pagano-Chriſtian, or Anti-Chriſtian Writers of the Eighth Century. *p.* 298.

Fourthly, Writers concerning the *Mahometan* Religion, giving an Account of the ſame. *p.* 306.

IX. The Eccleſiaſtical Writers of the Ninth Century. *p.* 311.

Firſt, The Fathers of the Ninth Century. *ibid.*

The Heretical Writers of the Ninth Century. *p.* 322.

I. *The Iconolatræ*. ibid.

II. *The Tranſubſtantiarii*, p. 324.

III. *The Prædeſtinarii*, p. 325.

Thirdly, The *Anti-Chriſtian* Writers of the Ninth Century. *p.* 329.

Fourthly, The *Mahometan* Writers. p. 331.

X. The Eccleſiaſtical Writers of the Tenth Century. *p.* 332.

Firſt, The Fathers of the Tenth Century. *ibid.*

Secondly, The Heretical and Anti-Chriſtian Writers of the Tenth Century. *p.* 335.

XI. The

XI. The Eccleſiaſtical Writers of the Eleventh Century. *p.* 337.

VI. Period or Interval, from *Gregory* the VII. or Pope *Hildebrand*, under whom the Papal Anti-Chriſtian Power arrived to its full Growth, and continued in ſuch Exaltation, till the Reformation. *p.* 341.

XI. *The Remaining Writers of chiefeſt Note in the Eleventh Century.* ibid.

XII. The Eccleſiaſtical Writers of the Twelfth Century, *p.* 343.

Firſt, The Fathers of the Twelfth Century, *ibid.*

Secondly, The Jewiſh Writers of the Twelfth Century, *p.* 346.

I. General Collections, and other Spicilegiums of the Leſſer Fathers, and other Ancient Writers, *p.* 348.

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II. In the Acts and Decrees of Councils, General, Provincial, *&c.* *p.* 353.

First, Preliminary to the Reading of the Councils may be perus'd, or occasionally consulted. *p.* 353.

I. *The Ecclesiastical Chronology, History and Geography; so far at least-wise as may be requisite to know the Time, Occasion, and Place of convening the several Councils and Synods.* ibid.

First, Chronology and History, respecting more especially the Occasion of the Convention of Councils and Synods. *ibid.*

Secondly, Ecclesiastical Geography, more particularly as relating to Places where Councils and Synods have been held. *p.* 354.

II. *The History and Account of* Heresies *and* Schisms. *p.* 355.

III. *The History of the Popes; and of the Authority they pretend to, and which they have not, in reference to Councils.* ibid.

First, The History of the Popes. *ibid.*

Secondly, On the Authority they pretend to with reference to Councils. *ibid.*

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IV. *Of the Matter to be handled in Councils; the Persons constituting the same; to whom belongs the Power of Convening the Authority of their Definitions.* p. 361.

V. *Of the Corruptions and Falſe Doctrins in the Editions of Councils.* p. 362.

VI. *Of the Authority of Councils.* ibid.

VII. *Of the Rites and Manner of holding Councils.* p. 363.

VIII. *Lexicographers neceſſary for explaining the Rites and Uſages of the Church in the Matter of Councils, both in the Firſt, Middle and Latter Ages; and the Terms contain'd in the Canons and Ancient Formularies.* ibid.

Secondly, Next to ſome Preliminary Tracts to be perus'd, or occaſionally conſulted, may be perus'd the Councils themſelves, whether

I. *General Collections of all, or moſt Councils, which have been celebrated in the World both General, Provincial, and Dioceſan, as alſo Epitomes of the ſame.* p. 364.

Firſt, Collections at large. *ibid.*

Secondly, The Sums and Summaries of Councils, and their Canons. *p.* 368.

II. *The Councils and Canons of the ſeveral Churches of greateſt Eminency both* Eaſtern *and* Weſtern. ibid.

Firſt, Of the *Greek* Church. *ibid.*

Secondly, Of the *Roman* Church. *p.* 369.

Thirdly, Of the *African* Church. *ibid.*

Fourthly, Of the *Gallican* Church. *ibid.*

Fifthly, Of the *Hiſpanick* Church. *ibid.*

Sixthly, Of the *Britiſh* Churches. *p.* 370.

III. *Some*

III. *Some of the Councils of more eminent Consideration.* ibid.

IV. *The Canons of former Councils Common-plac'd, or reduc'd to their several proper Heads.* p. 371.

V. *The Synods and Canons of the Reformed Churches.* ib.

First, Of all the Reformed Churches. *ibid.*

Secondly, Some Synods, Confessions and Canons of Reformed Churches of particular Consideration. *p.* 372.

1. *Of the Church of* England. ibid.

2. *Of the* French *Church.* ibid.

3. *Of the* Belgick *Churches.* p. 373.

VI. *The* Codes, Pandects, Novels, Basilica *and* Capitularies *of the* Roman, *both* Western *and* Eastern *Emperors, as relating in a great Measure to Religious and Ecclesiastical Matters.* ibid.

First, The *Codes*, *Pandects*, *Novels* and *Basilica* of the *Roman* Emperors of the First Dynasty, *Theodosius*, *Justinian* and *Leo.* *ibid.*

Secondly, The Capitularies of the *Roman* Emperors of the Second Dynasty, *viz.* of *Charles* the Great, *Lewis* the Godly, *Lotharius*, *Lewis* II. &c. *p.* 376.

VII. *The Civil and Canon Law, both intermix'd and reconcil'd.* 379.

III. In the *Liturgies, Rituals,* and other Matters thereunto belonging, thro' the ſeveral Ages of the Church. *p.* 380.

Firſt, Preliminary or Preparative to the Reading or peruſal of the ſame. *ibid.*

I. *Hiſtorical Accounts of Liturgies and Rituals.* ibid.

II. *An Account of Liturgical, Ritual and Eccleſiaſtical Books of Uſe and Authority in the Greek and Latin Churches.* p. 381.

III. *Books explaining the Liturgical Terms, Lexicographers, and others.* p 382.

Secondly, Next to ſome Preliminary Tracts to be perus'd, or Occaſionally conſulted, may be Inſpected Liturgies, Sacramentaries, Rituals, and Rationales on the ſame: Books alſo on Liturgical Perſons, their Ordination and Offices; On Liturgical Matters likewiſe, relating to Time and Place, as Feſtivals and Faſts, Temples and Altars, on the Liturgical Government and Diſcipline of the Church; And laſtly, on the Rites and Manner of Admiſſion to, or Excluſion from the Liturgical Solemnities of Religion. *ibid.*

I. *Liturgies, Sacramentaries, Rituals, and Rationales on the ſame; with the Collections of Liturgical and Ritual Writings.* ibid.

Firſt, Liturgies. *ibid.*

I. *The Liturgies pretended to have been written within the firſt Period, or in the Apoſtolical Age.* ibid.

II. *The*

II. *The Liturgies ſuppoſed to have been form'd in the Second Period, before the Converſion of* Conſtantine. *p.* 386.

III. *Liturgies compoſed in the Third Period*; viz. *from* Conſtantine *the Great, to the Fall and Diviſion of the Roman Empire, on the Death of* Valentinian *the 3d.* p. 387.

IV. *The Liturgies of the Fourth Period, from the Riſe of the Antichriſtian Power on the Fall and Diviſion of the* Roman *Empire, to the Introduction of the* Roman *Offices by* Charles *the Great.* p. 390.

V. *The Liturgies of Note within the Fifth Period from* Boniface III. *to* Gregory VII. *or Pope* Hildebrand. *p.* 393.

VI. *Liturgies within the Sixth Period*, viz. *from* Gregory *the* VII. *till the Reformation.* p. 395.

Firſt, Of more publick Authority in the Church of *Rome.* ibid.

Secondly, Miſſals of more private Authority, or ſome of the Miſſals of particular Churches. *p.* 400.

VII. *Liturgies within the Seventh Period*, viz. *from the Reformation onwards.* p. 401:

Firſt, Of the Church of *England.* ibid.

Secondly, Of the Church of *Scotland.* ibid.

Thirdly, Of the *Lutheran* Churches. *ibid.*

Fourthly, Of *Geneva* and *France.* ibid.

Fifthly, Of the *Dutch* Church. *p.* 402.

Sixthly, Of the *Tigurine* Church. *ibid.*

Secondly, Sacramentary Inſtitutions among Chriſtians, Jews, and Pagans. *p.* 404.

Thirdly, Rationales on the Ancient and Modern Liturgies and Rituals. *p.* 405.

I. *Of the Ancient Liturgies and Rituals.* ibid.

Secondly, Later Writers on the more Modern Liturgies and Rituals. *p.* 406.

I. *On thoſe of the* Romiſh *Church.* ibid.

II. *On thoſe of the Reform'd Churches, more particularly of the Church of* England. *p.* 408.

Fourthly, Collections of Liturgies and Ritual Writings. *ibid.*

II. *Of Liturgical perſons conſecrated and ſet apart for Liturgical Services, and their Ordinations.* p. 409.

III. *Of the Rites and Manner of Conſecrating and ſetting apart Liturgical Things, reſpecting Place and Time.* p. 410.

Firſt, Of Holy Times appropiate for Liturgical Services, amongſt the *Jews*, *Pagans*, and *Chriſtians*. ibid.

Secondly, Of Holy Places. *ibid.*

IV. *Of the Liturgical Government and Diſcipline of the Church.* p. 411.

V. *Of the Rites and Manner of Excluſion from, or Admiſſion to the Liturgical Solemnities of Religion.* p. 412.

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CHAP. VIII.

SInce Hiſtory, not only *Eccleſiaſtical*, but *Civil*, is of the greateſt Uſe, to the better Underſtanding both of the Sacred Scriptures, and all the Parts of Eccleſiaſtical Learning; and ſo as to be exceedingly neceſſary to be read concurrently therewith, as may appear by running over the foregoing Scheme of Theological Heads; And that ſo, as even the *Fabulous* and *Legendary* Parts of Hiſtory may have their Uſe: It is humbly conceiv'd to be by no means Foreign to the proper Studies of a Miniſter of Religion, and of a Miſſionary in particular; to be throughly Read in the ſeveral Species or ſorts of Hiſtory, viz. *Civil*, *Eccleſiaſtical*, *Literary*, *Perſonal* or *Biography*; *Topographical*, *Secret*, *Fabulous*, and *Various*; As alſo in the Miſcellaneous Hiſtory Appendent to each; And that for the more Regular Reading, he proved therein according to the following Scheme, taking in as preparative, *Gyography*, *Voyages*, and *Travels*, and likewiſe *Chronology*.

Firſt, Preparative to the Reading of Hiſtory, both Sacred and Civil.

I. Geography, *Voyages and Travels.*

First, The Ancient Geographers.

Secondly, Modern Writers on the Ancient Geography.

Thirdly, Writers on both Ancient and Modern Geography.

Fourthly, Purely Modern.

I. *General Bodies of Geography, Voyages and Travels.*

First, of Geography.

Secondly, Of Voyages and Travels.

II. *Special; Or Geography, Travels and Voyages, relating to particular parts of the World.*

First, to *Europe.*

Secondly, to *Asia.*

Thirdly, to *Africa.*

Fourthly, to *America.*

II. Chronology.

First, Technical.

Secondly, Chronologico-Historical.

III. Hi-

III. **History** *it self, in all its Diversities and Parts.*

First, Introductory to the Reading of History.

I. *Giving a Notitia of Historians.*

II. *Directing to the best Method of reading History.*

Secondly, History it self.

I. *Universal History.*

First, Epitomes of Universal History.

Secondly, Bodies of Universal History.

II. *Special History*; *Or History under the several Species of* **Civil**, **Ecclesiastical**, *with the Political, Relative, and Imperfect History appendant to either*; *As also* **Literary**, **Personal**, *or* **Biography**, **Topographical**, **Secret**, **Fabulous**, *and* **Various**.

I. **Civil History.**

First, A Series of History pertaining to the *Assyrio-Chaldean* Monarchy, and Concurrent therewith.

Secondly, A Series of History pertaining to the *Medo-Persian* Monarchy, and Concurrent thereunto.

Thirdly, A Series of History pertaining to the *Greek* Empire, and Concurrent therewith.

I. *Preparative Geography, in order to the better understanding the History of* Greece.

II. *A Series of History it self, relating to the* Grecian *Commonwealth and Empire.*

III. *For the more Critical Knowledge of the Hiſtory of the Commonwealths, and Hiſtory of* Greece; *the Antiquities and Miſcellaneous Hiſtory thereof.*

Fourthly, A Series of Hiſtory pertaining to the *Roman* Empire, and Concurrent therewith.

I. *Preparatory Geography and Hiſtory, in order to the better Underſtanding and Regular Reading of the* Roman *Hiſtory, and in order to Aſcertain the Periods of Things therein Tranſacted.*

II. *A Series of the* Roman *Hiſtory it ſelf.*

Firſt, Epitomes and General Bodies of *Roman* Hiſtory.

Secondly, A Series of *Roman* Hiſtory, as continu'd by ſeveral Authors.

III. *In order to the more perfect and Critical Knowledge in the* Roman *Hiſtory, the* Roman *Antiquities, Coins, Medals and Inſcriptions.*

Firſt, Antiquities of all Kinds.

Secondly, Coins, Medals and Inſcriptions.

Fifthly, The Hiſtory of the *Roman* Empire, according to the firſt Diviſion thereof into *Eaſtern*, and *Weſtern*.

I. *A Series of Hiſtory pertaining to the* Eaſtern *Part of the* Roman *Empire.*

Firſt, As under Chriſtian Emperors.

I. *Preparatory, and in order to the better Underſtanding, and more Regular Reading of the* Bizantine *Hiſtory.*

II. *A*

II. *A Series of the* Bizantine *Hiſtory, or of the* Eaſtern *Part of the* Roman *Empire Chriſtian.*

III. *The Hiſtory of particular Periods; Alſo of ſome remarkable Periods, and Hiſtories well written.*

IV. *In order to the more perfect and Critical Knowledge in the* Bizantine *Hiſtory,* Miſcellaneous *Hiſtory, pertaining to the ſame.*

Secondly, As under the *Mahometan* Powers Ancient and Preſent.

I. *Preparatory in order to the better underſtanding the State of the* Mahometan *Power.*

II. *A Series of* Turkiſh *Hiſtory.*

III. *In order to a more Critical Knowledge in the* Mahometan *and* Turkiſh *Hiſtory, the Ancient and Learned Writers of the ſame.*

II. *A Series of Hiſtory belonging to the* Weſtern *Part of the* Roman *Empire.*

Firſt, Preparatory Geography and Hiſtory, in order to the better Underſtanding and more Regular Reading of that part of the Hiſtory of the *Weſtern* Empire.

Secondly, The Hiſtory it ſelf of that Period.

Thirdly, The Hiſtory of particular Periods; Alſo of ſome remarkable Periods, and Hiſtories well written.

Fourthly, For the more Critical Knowledge in the Latter Hiſtory of *Italy.*

Sixthly, The Hiſtory of the *Weſtern* Empire, according to the ſeveral Kingdoms and States, into which it has been divided.

I. *Of* Europe *in General.*

Firſt, Preparatory, and in order to the better Underſtanding, and more Regular Reading of the Hiſtory of *Europe* upon the Diviſion of the *Weſtern* Empire.

Secondly, A Series of the Hiſtory it ſelf.

Thirdly, Some remarkable Pieces of Hiſtory, concerning the Affairs of *Europe* in certain Periods of Time.

II. *Of* Italy, *and the States thereof.*

Firſt, Preparatory, or in order to a better Underſtanding and Regular Reading of the Hiſtory of *Italy*, and Parts Adjoyning.

Secondly, The Series of *Italick* Hiſtory.

I. *Of* Italy *in General.*

II. *Of the Papacy, and other Parts of* Italy.

Firſt, Of the Papacy.

Secondly, Of the Kingdom of *Lombardy*, and Dukedom of *Milan.*

Thirdly, Of *Venice.*

Fourthly, Of *Florence.*

Fifthly, Of *Sicily* and *Naples.*

Thirdly,

Thirdly, Some Remarkable Periods and Pieces of Hiſtory, in certain Periods of Time.

III. *Of* Germany, *and the States thereof.*

Firſt, Introductory, in order to the better Underſtanding and more Regular Reading the Hiſtory of the Empire, and the Principalities of *Germany*.

Secondly, A Series of Hiſtory pertaining to the Empire of *Germany*, and the Principalities thereof.

I. *Of the* German *Empire in General.*

II. *Of ſome of the Kingdoms, Principalities and States, pertaining to the* German *Empire.*

Firſt, *Bohemia.*

Secondly, The Palatinate of the *Rhine.*

Thirdly, *Bavaria.*

Fourthly, Of the Circle of *Weſtphalia.*

Fifthly, Of *Saxony.*

Sixthly, Of *Brandenburgh*, *Hannover*, &c.

Thirdly, Of certain Periods, or Remarkable Pieces of Hiſtory.

Fourthly, In order to a more Perfect and Critical Knowledge in the *German* Hiſtory; the Collections of Ancient Hiſtorians of the ſame.

IV. *A Series of Hiſtory, pertaining to the Realm of* France, *and Principalities adjoyning.*

Firſt, Preparatory, and in order to the better Underſtanding, or more Regular Reading of the *French* Hiſtory.

Se-

Secondly, Of the Hiſtory of *France* it ſelf.

I. *Of* France *in General.*

II. *Of Principalities appertaining or adjoyning.*

Firſt, Of *Burgundy*, and *Arles.*

Secondly, Of *Normandy.*

Thirdly, Of *Lorain.*

Thirdly, Of certain Periods, or Remarkable Pieces of Hiſtory.

Fourthly, In order to a more Perfect and Critical Knowledge in the *French* Hiſtory, the Collection of Ancient Hiſtorians, Memoirs and Secret Hiſtories of the ſame.

V. *A Series of Hiſtory, pertaining to* Great Britain, *and* Ireland.

Firſt, Preparatory, and in order to the better Underſtanding and more Regular Reading of the Hiſtory of *Great Britain.*

Secondly, A Series of *Britiſh* Hiſtory.

I. *Pertaining to* England.

Firſt, The Collection of the Hiſtorians of beſt Note who wrote the particular Reigns, and which all put together, make the Body of *Engliſh* Hiſtory.

Secondly, The General Hiſtory of *England.*

II. *Pertaining to* Scotland.

III. *Per-*

III. *Pertaining to* Ireland.

Thirdly, The Hiſtory of certain Periods, Remarkable Reigns, and Revolutions.

Fourthly, In order to the more Perfect and Critical Knowledge of the Hiſtory of *England*, both Ancient and Modern.

I. *Ancient Hiſtorians.*

II. *Latter Writers.*

III. *Cabbala's and Memoirs of State.*

VI. *The Series of Hiſtory, pertaining to the Kingdom of* Spain, *and* Portugal.

Firſt, Introductory, and in order to the better Underſtanding and more Regular Reading the Hiſtory of *Spain* and *Portugal*; on the Geography, Genealogy, the Ancient and Preſent State of the ſame.

Secondly, A Series of *Spaniſh* and *Portugal* Hiſtory.

I. *Pertaining to* Spain.

II. *To* Portugal.

Thirdly, The Hiſtory of certain Remarkable Periods, Reigns or Revolutions; or Hiſtories well written.

Fourthly, In order to the more Perfect and Critical Knowledge, in the Hiſtory of *Spain* and *Portugal*; The Antiquities, Memoirs, or Secret Hiſtory of the ſame.

VII. *The* Belgick *Hiſtory.*

Firſt,

First, Introductory, in order to the better Understanding, and more regular Reading of the *Belgick* History, or the Geography of the Country; the Genealogy of the Princes, and on the Ancient and Present State thereof.

Secondly, The Series, or some Bodies of the *Flemish* and *Belgick* History.

Thirdly, The History of certain Periods, Remarkable Revolutions, *&c.*

Fourthly, In order to the more Perfect and Critical Knowledge of the History of the *Netherlands*; the Antiquities and Memoirs of several Writers.

VIII. *The History of* Swedeland *and* Denmark.

First, Introductory, or in order to the better Understanding, or more Regular Reading of the History of *Sweden* and *Denmark*.

Secondly, A Series of History, pertaining to the *Northern* Crowns.

Thirdly, The History of certain Periods, Remarkable Reigns, Revolutions, *&c.*

Fourthly, In order to a more Perfect and Critical Knowledge of the History of *Denmark* and *Swedeland*; the Antiquities and Memoirs of several Writers.

IX. *The History of* Hungary *and* Transilvania.

First, Introductory.

Secondly, The Series of their History.

Thirdly, The Hiſtory of certain Remarkable Periods, or Revolutions; or Hiſtories well written.

Fourthly, In order to the more Perfect and Critical Knowledge of the *Hungarian* Hiſtory, with the Antiquities of that People.

XII. *The Hiſtory of* Poland, Boruſſia *and* Livonia.

Firſt, Introductory.

Secondly, The Series of *Poliſh* Hiſtory, *&c.*

Thirdly, The Hiſtory of certain Remarkable Periods, or Revolutions, or Hiſtories well written.

Fourthly, In order to the more Perfect and Critical Knowledge, of the *Poliſh* Hiſtory and Antiquities.

XIII. *The Hiſtory of* Muſcovy.

Firſt, Introductory.

Secondly, The Series, or ſome Bodies of the *Ruſſian* Hiſtory.

Thirdly, The Hiſtory of certain Periods, Remarkable Reigns and Revolutions.

Fourthly, In order to the more Perfect and Critical Knowledge of the Hiſtory of *Muſcovy*; the Antiquities of thoſe Countries, Memoirs and Secret Hiſtory of the ſame.

XIV. *The Hiſtory of the Leſſer Commonwealths; the Hans-Towns, and ſome of the more conſiderable Cities of* Europe.

First, Of *Bononia.*

Secondly, Of *Geneva.*

Thirdly, Of other small States and Commonwealths.

Seventhly, The History of the Empires and Kingdoms of *Asia.*

I. *The Rise and Progress of the* Mahometan *Empire in* Arabia, Syria, Asia Propria.

First, Introductory.

Secondly, The Series of the *Saracenical* History.

Thirdly, The History of certain Remarkable Periods, Reigns and Revolutions; or Histories well written.

Fourthly, For the more Perfect and Critical Knowledge in their Antiquities.

II. *The History of the Empire of* Persia.

III. *The History of the* East-Indies, *or of the Empire of the Great* Mogul.

IV. *The History of* China.

V. *The History of* Tartary.

VI. *Of other Lesser States and Great Cities.*

Eighthly, The History of the Empires and Kingdoms of *Africa.*

I. *Egypt.*

II. Of *Ethiopia*, or the *Habyssine* Empire.

III. *The*

III. *Of the Kingdoms of* Tripoli, Tunis *and* Algieres.

IV. *Of the Empire of* Fez *and* Morocco.

V. *Of other Leſſer States and Great Cities.*

Ninthly, The Hiſtory of the New-diſcover'd World, or of *North* and *South-America.*

I. *Of the* Spaniſh-Indies.

II. *Of the* Engliſh *Plantations.*

The Appendages to Civil Hiſtory.

I. *Political Hiſtory; Or, Remarks upon Hiſtory.*

Firſt, Preparatory to the Reading of Hiſtory with ſuch Views.

Secondly, Political Civil Hiſtory it ſelf.

I. *Remarks upon Hiſtory, as to the Acquiſition, Increaſe or Decreaſe of Power; the Wiſe and Unwiſe Conduct of Affairs; the Happy or Unfortunate Event of Things*, &c.

II. *The State and Condition of the ſeveral Kingdoms and States abſolutely conſider'd.*

III. *The State and Condition, and Intereſt of States, with reſpect to one another.*

Firſt, With reſpect to Papal Power and Juriſdiction.

Secondly, With reſpect to any other.

IV. *Prudence and Conduct, as attain'd by Hiſtory.*

II. *Relative Hiſtory, or the Hiſtory of ſeveral Matters pertaining to Civil Hiſtory.*

Firſt, Heraldry, Genealogy, and the Hiſtory of Noble Families.

Secondly, The Hiſtory of Honours, Military Honours, *&c.*

III. *Imperfect Hiſtory; Or, Materials for Civil Hiſtory, conſiſting of Memoirs, Relations of Campaigns, Sieges, Battles, and Sea-Fights; Of Embaſſies and Treaties; Of Plots, Conſpiracies and Tryals; Of the Powers and Journals of Parliament; Of Speeches and Debates; And laſtly, the Epiſtles or Letters of Great Men and Publick Miniſters.*

Firſt, Memoirs.

Secondly, Gazetts, Mercuries, *&c.*

Thirdly, Relations of Campaigns, Battles and Sea-Fights.

Fourthly, An Account of Embaſſies.

Fifthly, Of Treaties.

Sixthly, An Account of Plots and Conſpiracies.

Seventhly, An Accounnt of Tryals.

Eighthly, Powers of Parliament.

Ninthly, Journals of Parliament, and Parliamentary Records and Debates.

Tenthly, Speeches and Debates.

Eleventhly, Epiſtles and Letters of Great Men and Publick Miniſters.

II. Eccleſiaſtical Hiſtory.

Firſt, Preparatory, and in order to a more Regular Reading, and to make a True Judgment of the Eccleſiaſtical Hiſtorians; And on Sacred and Eccleſiaſtical Geography.

I. *To know the Eccleſiaſtical Hiſtorians.*

II. *Sacred and Eccleſiaſtical Geography.*

Secondly, The Courſe of Eccleſiaſtical Hiſtory it ſelf; reſpecting, Firſt, The whole Catholick Church. Secondly, The ſeveral National Churches. Thirdly, General and Particular Councils; as alſo Popes and Councils. Fourthly, Hereſies, Schiſms and Sects. Fifthly, The Martyrdoms, Perſecutions, Croyſado's, Maſſacres and Inquiſitions from the Antichriſtian and Bloody ſort of Hereticks and Sectaries. And laſtly, the more noted foreign and falſe Religions; *viz.* Judaiſm, Paganiſm, and Mahometiſm.

I. A Series of Eccleſiaſtical Hiſtory, reſpecting the whole Church of God through all Ages.

I. *As deliver'd by the Ancients.*

Firſt, The Greek Fathers and others.

Secondly, The Latin Fathers.

II. *As deliver'd by the Popiſh Hiſtorians.*

Firſt, Entire Bodies of Eccleſiaſtical Hiſtory.

Secondly, Within the ſeveral Great Periods of the Church of God.

1. *Concurrent with the Scripture-Times.*

2. *Be-*

2. *Between the Coming of our Saviour and the Reformation.*

III. *As deliver'd by Proteſtant Writers.*

Firſt, Entire Bodies of Eccleſiaſtical Hiſtory.

Secondly, Within the Great Periods of the Church.

1. *Concurrent with the Scripture-Times.*

2. *Between the Coming of our Saviour and the Reformation.*

II. A Series of Eccleſiaſtical Hiſtory, reſpecting more eſpecially the ſeveral National Churches.

Firſt, Pertaining to the Churches of *Germany*.

I. *Precedent to the Time of the Reformation.*

II. *From the Beginning of the Reformation downwards.*

Secondly, Pertaining to the Church of *France*.

I. *Preceding the Reformation.*

II. *Subſequent to the Reformation.*

Thirdly, Relating to the Churches of *Great Britain*.

I. *Of* England.

1. *Preceding the Reformation.*

2. *From the Reformation downwards.*

II. *Of* Scotland.

1. *Precedent to the Reformation.*

2. *Since the Reformation.*

III. *Of*

III. *Of* Ireland.

1. *Precedent to the Reformation.*

2. *Since the Reformation.*

Fourthly, Pertaining to *Spain* and *Portugal.*

Fifthly, The Eccleſiaſtical Hiſtory of the *Low-Countries.*

1. *Precedent to the Reformation.*

2. *Since the Reformation.*

Sixthly, Pertaining to the Churches of the *Vaudois*, *Switzerland* and *Bohemia.*

1. *Precedent to the Reformation.*

2. *Since the Reformation.*

Seventhly, Pertaining to the Church of *Swedeland* and *Denmark.*

1. *Precedent to the Reformation.*

2. *Since the Reformation.*

Eighthly, Pertaining to the Church of *Poland.*

1. *Precedent to the Reformation.*

2. *Since the Reformation.*

Ninthly, Pertaining to the Church of *Hungary*, *Tranſilvania*, *Mol davia.*

1. *Precedent to the Reformation.*

2. *Since the Reformation.*

Tenthly,

Tenthly, Pertaining to the Church of *Muſcovy*.

Eleventhly, Pertaining to ſome Leſſer States and Commonwealths of *Europe*.

Twelfthly, Pertaining to the Churches of *Aſia*.

Thirteenthly, Of *Africa*.

Fourteenthly, Of *America*.

III. The Eccleſiaſtical Hiſtory of General and Particular Councils; alſo of Popes and Cardinals.

Firſt, The Univerſal Hiſtory of Councils.

Secondly, The Hiſtory of Particular Councils and Synods.

Thirdly, The Hiſtory of Popes and Cardinals.

IV. The Hiſtory and Account of Hereſies and Schiſms, both Ancient and Modern.

Firſt, Of the Ancient Hereſies and Schiſms.

Secondly, Of the later and more Modern Hereſies and Sects.

V. The Eccleſiaſtical Hiſtory of Martyrdoms, Perſecutions, Croyſado's, Maſſacres, and Inquiſitions; And of Popiſh and Phanatick Tyranny and Uſurpations.

Firſt, Of Martyrdoms and Perſecutions.

Secondly, Of Croyſado's.

Thirdly, Of Maſſacres.

Fourthly, Of Inquiſitions.

Fifthly,

Fifthly, Of Popiſh Tyranny and Uſurpations.

Sixthly, Of Phanatical Uſurpations and Tyranny.

VI. The Hiſtory of foreign and falſe Religions, viz. Paganiſm, Judaiſm and Mahometiſm, both Ancient and Modern.

Firſt, General Accounts of all Religions.

Secondly, Particularly of Judaiſm, Paganiſm and Mahometiſm, both Ancient and Modern.

1. *Of Judaiſm.*
2. *Of Paganiſm.*
3. *Of Mahometiſm.*

The Appendages to Eccleſiaſtical Hiſtory.

I. *Politico-Eccleſiaſtical; Or, an Hiſtorical View of the ſeveral Churches in the World; whether* Eaſtern *or* Weſtern, Popiſh *or* Proteſtant, *with reſpect to their Ancient and Preſent State; the Increaſe or Declenſion, and Intereſt of either.*

Firſt, The Ancient and Preſent State of the *Greek* Church.

1. *Of the Ancient State.*
2. *Of the Preſent State.*

Secondly, Of the Ancient and Present State of the *Latin* Church.

1. *Of the Ancient.*

2. *Of the Present State.*

Thirdly, Of the Former and Present State of the *Protestant* Churches.

Fourthly, Of the Increase or Declension, and Interest of either.

II. *Relative History; Or, the History of several Matters or Things pertaining to the Church.*

First, Controversial History; Or, History written with an Eye to either of the several Controversies abroad in the World.

Secondly, An Historical Account of Ecclesiastical Orders, Festivals, Temples, Rites, Revenues, Religious Houses, and of Sacriledge; Of Remarkable Providences, more especially Præternatural Occurrences; Of Spirits, and of Magical Operations.

I. *Of Ecclesiastical Orders.*

II. *Of Festivals.*

III. *Of Temples.*

IV. *Of Ecclesiastical and Sacred Rites.*

V. *Of Revenues.*

VI. *Of Religious Houses and Foundations.*

VII. *Of Sacriledge.*

VIII. *Of*

VIII. *Of Remarkable and Extraordinary Providences, more especially præternatural Occurrences.*

IX. *The History of Spirits.*

X. *Of Magical Operations.*

III. *Imperfect History; Or, Materials for Ecclesiastical History, consisting of Memoirs, publick Colloquies or Conferences, Synodical and Visitatorial Acts, Tryals and Condemnation of Hereticks real or suppos'd; and the Epistles and Letters of Great Men in the Church.*

First, Of Ecclesiastical Memorials.

Secondly, Of Publick Colloquies or Conferences.

Thirdly, Of Synodical Acts.

Fourthly, Of Visitatorial Acts

Fifthly, Of Tryals and Condemnations of Heresy.

Sixthly, The Publick Censures of Opinions, as suppos'd Erroneous.

Seventhly, The Epistolary Writings of Great Men in the Church.

III. Historia Literaria; Or, the History of Learning, and Things pertaining thereunto.

First, The Account of Eminent Writers, both Ancient and Modern, Foreign and Domestick.

I. *Of Eccleſiaſtical Writers.*

II. *Of all ſort of Writers promiſcuouſly.*

III. *Of the Writers of the ſeveral Nations.*

IV. *Writers of the ſeveral Univerſities.*

V. *An Hiſtorical Account of the famous Interpreters of the* Hebrew *and* Greek *Authors into* Latin.

Secondly, An Account of the hard Fate of many Illuſtrious, or Learned Perſons.

Thirdly, The Hiſtory of Univerſities and Academies.

Fourthly, Of Libraries.

Fifthly, The Account of Books.

I. *An Account of Books digeſted in Order, according to the ſeveral Faculties.*

II. *Catalogues of Books printed both at Home and Abroad.*

III. *Catalogues of Manuſcripts.*

Sixthly, The Hiſtory of Learning and Arts; their Increaſe, Decreaſe, and Reſtauration in former and latter Ages.

Seventhly, The Hiſtory of the Preſent State of Learning; Or, an Hiſtorical Account of Books of late, and at preſent, printed in ſeveral Parts of *Europe.*

IV. Personal History, or Biography; Or, the Lives of Great and Eminent Persons, both Ecclesiastical Persons and others.

First, The Lives of Eminent Persons in the Civil Capacity.

I. *Of Kings and Princes.*

II. *Of Eminent Statesmen.*

III. *Of Souldiers.*

IV. *Of Philosophers.*

V. *Of Physitians.*

VI. *Of Poets.*

VII. *Of Rhetoritians and Grammarians.*

VIII. *Of Historians.*

IX. *Of Printers.*

X. *Of Famous Men whatsoever.*

XI. *Of Famous Women.*

Secondly, The Lives of Ecclesiastical Persons of Eminency.

I. *The Lives of our Saviour, and his Apostles.*

II. *Of the Fathers.*

III. *The Lives of Popes, Cardinals, and Great Bishops of the Church of* Rome.

IV. *The*

IV. *The Lives of Eminent Biſhops and Divines, in the Proteſtant Churches.*

Firſt, At Home.

Secondly, Abroad.

Thirdly, The Lives of Eccleſiaſtical Perſons of ſuch Eminent Station, that much of the Affairs of Church and State has been included in their Story.

I. *Of Eminency in the Church of* Rome.

II. *In Proteſtant Churches.*

Fourthly, The Lives of certain Excellent Perſons both of the Clergy and Laity, of more particular Eminency for Piety and a Publick Spirit; and thoſe both Men and Women.

I. *Of the Clergy.*

II. *Of the Laity.*

III. *Of Famous and Religious Women.*

Fifthly, Eminent Perſons of all Ranks and Qualities promiſcuouſly delivered.

V. Topographical or Local Hiſtory; Or, the Hiſtory and Antiquities of Particular Countries, Counties, Cities, Pariſhes and Noble Palaces.

Firſt, Countries.

Secondly, Counties.

Thirdly, Cities.

Fourthly,

Fourthly, Pariſhes.

Fifthly, Noble Palaces.

VI. Secret and Scandalous Hiſtory; and alſo Suppoſititious.

Firſt, Secret and Scandalous Hiſtory.

Secondly, Suppoſititious.

VII. Fabulous, Legendary and Romantick Hiſtory.

Firſt, Fabulous.

I. *The Hiſtory of the Heathen Gods.*

II. *The Mythological Writings upon them.*

Secondly, Legendary Hiſtory.

I. *Intirely Legendary.*

II. *Mixt.*

Thirdly, Romantick, Moral, Political, Satyrical, and Vain.

I. *Moral.*

II. *Political.*

III. *Satyrical.*

IV. *Vain.*

CHAP. IX.

THE Ninth Chapter will be upon the moſt Select among the firſt and later Schoolmen.

CHAP. X.

Upon the Aſcetick and Spiritual Writers.

CHAP. XI.

Upon the more famous among the Reformers.

CHAP. XII.

Will be an Appendix, *giving a Scheme of Matter in the ſeveral Faculties and Parts of Human Learning, not Foreign to the Studies of a Divine. With which will End the Scheme of both a* General *and* Lending Library; *The peculiar difference of which will be accounted for in the Preface to the Second Volume.*

PART II.

Or, *Bibliotheca Parochialis Concionatoria.*

VOL I.

Will be the Scheme of a Library *properly Parochial; wherein will be Exhibited a View of ſuch Theological Heads, as ſeem more peculiarly requiſite to be well Studied by every Paſtor of a Pariſh: Together with a Catalogue of Books, which will be Read upon each of thoſe Points.*

VOL. II.

Will be a Scheme of Concionatory Divinity; *Or, a Series of all the Points in* Theology, *both Doctrinal and Moral, neceſſary to be Preach'd upon; and thoſe digeſted withal in ſuch Order, as they do naturally lye: Together with the moſt conſiderable Tracts and Diſcourſes, both Ancient and Modern; and the moſt valuable Sermons which have been written upon the ſame.*

CHAP. I.

THERE being no Office in its Nature of greater Dignity; in its Design of greater Use; in the due Execution of more publick Benefit; and in the Male-administration of more fatal Consequence; and which lastly meets with greater Opposition from Satan and all his Emissaries, Infidels, Hereticks and Libertines, than the Pastoral Office: It is infinitely requisite, that of all others this should be undertaken with the greatest Precaution, and with the least of Rashness and Inconsideration; and that every Candidate for Holy Orders would duly Inspect, as those Books, which have been written upon the foregoing Considerations, so the best Ministerial Directories relating to Studies Theological; To the Pastoral Duties; To that Circumspect, Holy and Exemplary Living: And to that Prudence in Conduct, accompany'd with Courage and Zeal, which is requisite to render their Labours more effectual. And

that Missionaries should do this more especially. And it is also requisite, that together therewith they should duly survey the Lives of our Saviour and his Apostles; and of the Fathers, Divines, and others, who have been most Eminent in their Generations, both for their Piety, and a Publick Spirit. All this precedaneous to their Undertaking the Ministerial Function in order to Instruct others.

I. OF *Ministerial Directories relating* I. *To the Weightiness and Importance of the Sacred Function*: II. *To Studies Theological*: III. *To the Pastoral Care and Duties*: IV. *To holy and circumspect Living*: V. *To that Prudence in Conduct, accompany'd with Courage and Zeal, which is requisite to render their Labours more effectual*; *And* VI. *More particularly to the Functions of the Missionary Clergy.*

First, On the Weightiness and Importance of the Sacred Function, to be considered Precedaneously to any Determination of entring into Holy Orders.

Nazianzeni Apologeticus de Fuga Sua.

Jon.

Joh. Chryſoſtomi de Sacerdotio, Lib. 6.

Gregorij Liber Paſtoralis Curæ.

Mr. *Dodwel*'s firſt Letter of Advice for the Suſception of Holy Orders.

N. *It would be very happy for the Church, if every one deſigned for Holy Orders, inſtead of venturing inconſiderately upon a Function, what is* Onus Angelicis Humeris Formidandum, *as one calls it, would firſt ſit down and conſider, as our Saviour adviſeth in a like caſe, the Weightineſs of the ſame, and his Powers and Abilities to undergo it: Of which none ſeem to have an equal ſenſe with the Primitive Fathers in the Tracts before mentioned; and therefore I do in the firſt place recommend the Reading of them. Only the Eminent* Cardinal Bona *ſeems to have ſo ſublimated the ſenſe of all that have written before him on the Subject, of not undertaking without the utmoſt Caution, the Paſtoral Care, that his Words deſerving to be Engrav'd on Tables of Braſs, I ſhall here ſubjoyn them.*

N. Magna Temeritas Eccleſiaſticorum eſt, Qui cum Viribus careant ad Onus Paſtorale ferendum, Illud tamen anxie quærunt, & ſe illi ſponte Subjiciunt non Vocati à Deo, ſed Spiritu Elationis Impulſi: Non, ut Gregem paſcant, ſed ut ipſi paſcantur; non ut regant, ſed ut dominentur. Res plane Horribilis ac Deploranda eſt, quod Regimen Animarum plurimi Ambiunt, ſed nemo conſiderat quanti Momenti ſit, Fidejaſſoream Deo eſſe pro Animabus Chriſti Sanguine Redemptis; Atque Onus accipere uſque ad Cœli valvas portandum ſub pœna Æternæ Damnationis, ſi illud culpabiliter exercuant. Et quis eſt tanta præditus Sanctitate, ut poſſit ſe in omnibus Irreprehenſibilem Exhibere? Merito igitur Paſtorale Officium Ars Artium dicitur, & Onus Angelicis Humeris Formidandum. Quantum enim judicii requiritur ad Regendos Homines, quorum mira diverſitas, Incredibilis Inconſtantia, nulla Sinceritas? Quantum Luminis ad Occulta Cordium penetranda, & quod Dei Proprium eſt, ad Intentiones diſcernendas? Quantum prudentiæ ad diverſorum propenſiones dignoſcendas? Quantum Diligentiæ, ut abſtrahatur Anima a Peccato? Quantum Induſtriæ ad Obſtandum Tentationibus? Quantum Solertiæ ad avertendas Malorum occaſiones? Quantum Scientiæ ad moderandam Conſcientiam? Quantum Fortitudinis ad coercendos Peccatores? Quantum Virtutis ad Reſiſtendum Adverſariis? Quantum Patientiæ in Tolerandis Imperfectis? Quantum Conſtantiæ in Bonis Promovendis? Quantum denique Habilitatis ad omnia Juſtitiæ Munera Exercenda? Hæc omnia ſine Speciali Dei gratia vix poſſunt in Uno Homine reperiri: Ac proinde Animarum Cura ſine Manifeſta Dei Vocatione acceptanda non eſt: Tum diu conſiderandum, quid valeant Humeri, quid ferre recuſent. Non debet præeſſe, qui non poteſt prodeſſe. *Car. Bon. pr. Vit. Chr. Sect.* 43.

Secondly, Directories relating to Studies Theological, proper to form the Studies, and Reading of the Candidates for Holy Orders, when they become determin'd to Enter therein.

Eraſmus & Joachimus Fortius de Ratione Studii.

Jo. G. Voſſius de Studiorum Ratione.

Grotius aliique de Studiorum Ratione.

The Hiſtory of the Choice and Method of Studies.

Stephanus Gauſſenius de Ratione Studii Theologici.

Jo. Mabillonius de Studio Theologico.

Mr. *Dodwell*'s Letters of Advice about Studies Theological, eſpecially ſuch as are Rational.

Mr. *Penton*'s Apparatus ad Theologiam.

Biſhop *Barlow*'s Remains.

N. Hic etiam legatur *Zanchii* Oratio de Aperiendis in Eccleſia Scholis, deque Opera Sacrarum Literarum Studiis cumprimis danda. Videatur etiam *Epiſcopii* Oratio habita in Academia Leydenſi Generis Deliberativi, An Philoſophiæ Studium Neceſſarium ſit Theologiæ Candidato? Inſtitut. *Lib.* 1. *Cap.* 1. *de Requiſitis Theologiæ Studioſo.*

Præ omnibus autem hic audiatur Cla. Cavus Prolegomenis ad Hiſt. Eccl. Sect. 1. *Verbis ave quæ incidantur digna, ſic alloquens literatam juventutem:* Faceſſat a Vobis Inutilis omnis Studiorum Ratio, Faceſſant difficiles Nugæ, Implacabiles Rixæ, Leves & Ludicræ Diſputatiunculæ: Ætatem teramus non in Foro & Prætoriis, non Agyrtarum more ſurſum & deorſum curſitantes, non apud Magnatum limina ſordidis obſequiis Gratiam & Favorem aucupantes, Verum in Roſtris, in ambone, intra Bibliothecæ denique Clathros & Cancellos, Eccleſiæ Commodo, Animarum Saluti, Antiquitatis Cognitioni, Bonisq; Literis Promovendis gnaviter incumbentes. Quin ergo agite Veſmet & ad Sacra hæc Studia totis Viribus, omnibus Nervis contendite.

And as Appendant to the foregoing Studies, on Oratory, a Talent very neceſſary to the effectual Exerciſing of ſeveral Miniſterial Duties belonging to the Paſtoral Office.

I. A-

I. Amongſt the Humaniſts.

Ariſtotelis Rhetorica, Longinus de Sublimitate, Rhetores ſelecti, Demoſthenis Orationes. Marci Tullii Ciceronis Oratoria. Livii & Cornelii Taciti Orationes, ut infra.

N. Nullus eſt, quem *Demoſtheni* & *Ciceroni* præferamus, vix etiam quem Conferamus, ſane quod attinet ad dictionis virtutes. *Ariſtoteles* ad judicandum & Cognitionem conducit plurimum, ad popularem Dictionem non ita multum. *Plato* longè ad hoc accommodatior, fuſus & jucundus, & per ſimilitudines veluti manu deducens ad veri cognitionem. In *Livianis* tamen Orationibus, aut ſi eas non Explicet, in proponendis conſiliis, plurimum eſt tum Prudentiæ, tum Eloquentiæ. *Cornelius Tacitus* alioqui duriuſculus in Orationibus acutus eſt & copioſus. *Eraſmus de Ratione Concionandi.*

II. Amongſt the Divines.

Auguſtinus de Doctrina Chriſtiana, Lib. IV.

Gregorii Paſtoralis pars Tertia.

Voſſii Rhetorica.

Cauſinus de Eloquentia Sacra & Profana.

Rapin's Reflections on the Eloquence of the Bar and Pulpit.

The Art of Speaking by Meſſieurs du Port Royal.

N. Of what Conſequence it is, that a Divine ſhould withal be a good Orator, let St. Auſtin *ſpeak.* Cùm per artem Rhetoricam, & vera ſuadeantur & falſa, Quis audeat dicere adverſus Mendacium in Defenſoribus ſuis Inermem debere conſiſtere Veritatem. Ut, *viz.* Illi qui res falſas perſuadere conantur, noverint auditorem vel Benevolum vel Intentum vel Docilem Proœmio facere, Iſti autem non noverint? Illi falſa breviter, apertè, Veriſimiliter: Et iſti vera ſic narrant, ut audiri tædeat, Intelligere non pateat, credere poſtremò non libeat! Illi fallacibus Argumentis Veritatem oppugnant, aſſerant Falſitatem: Iſti nec vera defendere, nec falſa valeant refutare: Illi Animos Audientium in Errorem moventes impellenteſq; dicendo terreant, contriſtent, exhilarent, exhortentur ardenter; Iſti pro veritate lenti, frigidiq; dormitent. Quis ita Deſipiat ut hoc Sapiat? Cùm ergo ſit in Medio poſita Facultas Eloquii, quæ ad perſuadenda ſeu prava, ſeu recta valeat

plurimum, cur non bonorum Studio comparatur, at militet Veritati, si eam mali ad obtinendas perversas vanasq; causas in usus Iniquitatis & Erroris Usurpent. *Aug. de Doctrina.*

But tho' Rhetorick be an excellent Instrument in the Hands of a Divine, yet the utmost Care must be taken, that it be wisely handled. For sacred Oratory ought to be very Grave and Solemn, but by no means Light and Ludicrous; and aiming not at Applause, but Conviction.

III. More particularly on Occasional Oratory, as imitable from either Humanists, or Divines; and no less useful to the latter, than the former.

Scriptores de re Oratoria supra nominati.

Firmiani Stradæ Eloquentia bipartita, usui futura imitationi ad dicendam breviter quantacunque de re Sententiam.

N. *The surprizingness of a well adapted Discourse, upon any sudden and unforeseen emergency, by captivating the attention of the Auditors, has been generally attended with much greater effects, than a premeditated Composure, tho' never so just. And not only Commanders in the Field, and Counsellors in the State; but Divines also in their various Encounters with a wicked World, the most formidable and difficult of all Warfares, have frequently experienc'd the happy fruits of so excellent a Talent. And indeed next to the words of H. Scripture, this is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, throughly furnished unto all good Works. It is the prescript of the Holy Writ, that the* Servant of the Lord must be apt to teach; *that is, not only dispos'd and forward thereunto, but ready upon all occasions, so as to be furnish'd with Judgment, and prepar'd with matter to administer proper Counsel and Advice, as the circumstances of Persons, Time and Place shall require. And it is too too often that We the Ministers of Religion are call'd upon to exercise this Faculty; as namely when we hear the tremendous Name of* GOD *so vilely tore in blasphemous Oaths and Execrations, even in the very Streets; and when in many Companies also Men are eager to glory in their Shame, and to brag of greater and more aggravated Instances of Wickedness, than they were ever able to commit. In such cases it will be absolutely necessary, that we should with the greatest Seriousness, and a παῤῥησία becoming the Ambassadors of* CHRIST, *who must not endure any publick indignity at leastwise, to be uttered against him; In such cases, I say, we must solemnly bespeak them; but in what words, and with what address, is the great difficulty. In general, the Expression must be very grave, and the Manner must be very solemn. And as by thus Speaking, tho'*

a single word, the most obstinate infidelity has been converted; as in a famous Instance given by Eusebius; *so by thus speaking, and by thus acting, many old and inveterate Customs of Wickedness have been reform'd; as is admirably instanced by St.* Augustin, *in another Case, which because it contains so much Direction in the beating down a radicated and common practice of impiety of a Pagan ish origin (of which sort of Cases no Christian Country in the World it may be, is even at this day totally exempt, as is very obvious in two Instances among us,* Plays *and* Duels) *I shall here to subjoyn the Account he gives us of his own admirable Conduct on the occasion, and that in his own most instructive Words, whereby we may learn in what manner we may attack any the like Riotous sort of Wickedness.*

Euseb. Hist. Eccles.

Cùm apud Cæsaream Mauritaniæ populo dissuaderem Pugnam Civilem, vel potius plusquam civilem, quam catervam vocabant: Neq; enim Cives tantummodo, verum etiam Propinqui, Fratres, postremo Parentes ac Filij Lapidibus inter se in duas partes divisi, per aliquot dies continuos, & certo tempore anni solenniter dimicabant; & quisq; ut quemq; poterat, occidebat. Egi quidem *granditer*, quantum Valui, ut tam Crudele atq; Inveteratum Malum de Cordibus & Moribus eorum avellerem pelleremq; dicendo: Non tamen egisse aliquid me putavi, cùm eos audirem *acclamantes*, sed cum *flentes* viderem; acclamationibus quippe se doceri & delectari, *flecti* autem Lachrymis indicabant. Quos ubi aspexi, Immanem illam Consuetudinem e Patribus & Avis, longéq; à Majoribus traditam, quæ Pectora eorum Hostiliter obsidebat, vel potius possidebat, devictam, antequam reipsa id ostenderent, credidi, Mox q; Sermone Finito ad agendas Deo gratias corda atque ora converti. *August. de Doc.*

Thirdly, The Candidate for the sacred Ministry being thus prepared with a due sense of the Weight and Importance of the same; With proper Directions in his Studies; As also, how he may with greater Dexterity and Skill make use of his Talent, to the Edification of others; It will be then proper, that he take in such Instructions, as will more immediately direct him concerning the Pastoral Life and Care in general, and concerning Preaching, Catechizing, Visiting, and Religious Conference in particular.

I. *Diſcourſes, or Tracts on the Paſtoral Care in General.*

Firſt, amongſt the Ancients.

Gregorius Nazianzenus, Ambroſius, Chryſoſtomus, Hieronymus, Auguſtinus, Gregorius Magnus, Sententiæ Parum, ut infra.

Secondly, Among latter and more modern Writers.

Forbeſius de Cura & Reſidentia Paſtorali.

Lohneri Inſtructio Practica, 6 Vol. 8*vo. Delingiæ* 1682.

N. *This Book in indifferent* Latin, *contains very good Inſtruction; I ſhall here ſubjoyn an Account of the ſubject Matter thereof in the Author's own words.* 'Hi Libri conſtant novem partibus ſive Inſtructionibus, prima 'de Miſſæ Sacrificio juxtà Ritum Eccleſiæ Romanæ offerendo: Secun-'da de Horis Canonicis juxta Rubricas Breviarii Romani recitandis: Quo utroque argumento parum quidem eſt quod ad Inſtitutum Miniſtrorum Reformatorum attinet, at ſequentibus non ità. 'Tertiâ enim 'Inſtitutione agit de Converſatione Apoſtolica à Curatoribus animarum piè & fructuosè inſtituenda; complectens Varios & Solidos modos juvandi & conſolandi diverſorum Statuum Perſonas afflictas, præcipuè ægras & captivas. Quarta continet Doctrinas & Induſtrias ad 'Paſtorale Munus piè, fructuosè ac ſecurè obeundum pertinentes, unà 'cum Caſibus frequentibus circà idem Officium occurrere ſolitis, & ex 'Communiore Doctorum ſenſu deciſis. Quinta complectitur de Confeſſionibus ritè & fructuosè excipiendis Doctrinas tam Generales, 'quàm Speciales ad varios Hominum Status accommodatas. Sexta 'Inſtitutiones quintuplicis Theologiæ, Poſitivæ, Aſceticæ, Polemicæ, 'Speculativæ & Moralis complectitur. Septima eſt de Munere Concionandi, Exhortandi, Catechizandi. Octava continet Inſtitutiones 'Theologiæ Myſticæ. Et Nona denique agit de Sacerdotii Origine & 'Præſtantia, variis item Induſtriis & Praxibus, quibus Sacerdotes Boni 'ad Dei Gloriam, ſuamque & proximi ſalutem promovendam uſi ſunt; 'Malorum quoque Sacerdotum Intelici Interitu, Radicibus & Remediis:

Mr. *Herbert*'s Country Parſon; *A Book ineſtimable for its Piety.*

Bp. *Taylor*'s Viſitation Rules.

Bp.

Bp. *Burnet*'s Paſtoral Care, 8*vo.*
Bp. *Stillingfleet*'s Viſitation, Charge and Caſes.
The late Viſitation Charges of the { Archbiſh. of *Dublin.* / Bp. of *Cheſter.* / Bp. of *Bath* and *Wells.* / Bp. of *Rocheſter.* / Bp. of *Lincoln.*
Bray's Viſitation Charge to the Clergy of *Maryland.*
Dr. *Comber* on the Office of Ordination.

N. Quamvis Norma & Inſtitutio Chriſtianæ Perfectionis univerſis Chriſti Fidelibus tradita ſit, non ſolis Religioſis, ut ſupra oſtendimus, nemo tamen inficiari poteſt, quin ſtrictiùs ad eam teneantur, qui ſe Voto ſolenni vel in Religione approbata, vel in Statu Clericali Domino conſecrârunt. In his ſiquidem Statibus conſtituti non ſolum ſeipſos ſanctificare, ſed reliquos quoque Fideles Verbo & Exemplo Inſtituere, Illuminare, & ad Salutem perducere debent. Nihil in hoc negligendum; nam prava Remiſſio maxima jactura eſt. Ideo ita eos vivere, ità Virtutibus incumbere oportet, ita cum cæteris Hominibus ſe gerere, ut ab eorum Colloquio & Conſortio revertantur percutientes Pectora ſua; & dicentes, vere Filii Dei ſunt illi. ——Quid prodeſt Chriſti Domini Sanctorumque geſta legere & celebrare, ſi ea ſic legimus ac laudamus, ac ſi ad nos nullo modo pertinerent. *Card. Bona Prin. Vit. Chriſt.*

II. *On the Miniſteries in particular of Preaching, Catechiſing, Viſiting and Perſonal Inſtruction, Exhortation, Admonition,* &c. *And on Religious Conference.*

Firſt, On Preaching.

Auguſtinus de Doctrina, ut ſuprà.
Eraſmi Eccleſiaſtes, ſive de Ratione Concionandi, Libri IV.
Stephanus Gauſſenius de Ratione Concionandi.
Cauſabon of Preaching as Anciently.
Bp. *Wilking*'s Eccleſiaſtes, or Gift of Preaching.
Mr. *Glanvil*'s Eſſay concerning Preaching.

Bray's

Bray's Paſtoral Letter to the Clergy of *Maryland*, concerning Preaching, with a Scheme of Concionatory Heads.

N. Quemadmodum duplex eſt Politia, Prophana & Sacra; ita ſunt duplices Eccleſiaſtæ, Prophani, qui Principum Leges ac Magiſtratuum Conſtitutiones proferunt ſuadentque Plebi: Et Sacri, qui Summi Principis edicta, promiſſa ac voluntatem exponunt, ſuadentque promiſcuæ multitudini. — Externæ igitur Reipublicæ Primus ac Summus Eccleſiaſtes eſt Rex, ſive Princeps in ſua quiſque Ditione, & ſub hoc Præfecti, Legati aut Magiſtratus: Sacræ, Epiſcopus, & ſub hoc Paſtores aliive ad hoc Munus obeundum legitimè Delegati; Videmus autem interdum & hic, ſicut in aliis pleriſque rem præpoſterè geri. Ad externam Concionem faciendam de Reipublicæ negotiis nemo ſe temerè ingerit, nec quivis in ſuggeſtum admittitur, ſed ex infinita hominum turba ſeligitur Idoneus: Et qui ſuſcepit dicendi Provinciam ingenti ſollicitudine diſcit cauſam, de qua verba facturus eſt, omnemque curam admovet, ne quid excidat, quod diſcreper a voluntate Principis, aut non conducat Reipublicæ commodis. Verum ad Conciones Sacras admittuntur, interdum etiam aſſiliunt, quilibet adoleſcentes, leves, indocti, quaſi nihil ſit facilius, quàm ad populum exponere Divinam Scripturam, & abundè ſufficiat perfricuiſſe faciem, & abſterſo pudore linguam volvere. Hoc malum ex eo fonte manat quod non perpenditur, quanta ſit Eccleſiaſtici Concionatoris, tum Dignitas, tum Difficultas, tum Utilitas, ſi rectè ſuo fungatur Officio. Plurima ſunt variaque Chariſmata, quæ Divina Bonitas, ut eſt avida noſtræ Salutis, humano Generi providit ad parandam viram æternam. Sed nullum in his eſt Magnificentius, aut Efficacius, quàm Gregi Dominico diſpenſare verbum ipſius. Nec eſt aliud Munus in univerſa Hierarchia Eccleſiaſtica, vel Dignitate præclarius, vel ad præſtandum difficilius, vel uſu copioſius, quam Divinæ voluntatis apud populum agere Præconem, ac Cœleſtis Philoſophiæ Diſpenſatorem. *Eraſmus de Ratione Concionandi.*

Trifariam peccat Legatus, ſi vel non peragit ea, quæ accepit in mandatis, vel obiter aliquid agit, quod commiſſum non erat, vel alioqui in moribus aliquid offendit, quod leganti pariat ignominiam, qui tali oratori negotium ſuum commiſerit. Qui Doctoris locum occupat, & cenſum accipit, nec docet, juxtà primum modum peccat: Qui ſic docet Verbum Dei, ut Humana quædam admiſceat dogmata, & qui Profeſſus ſe militem & ducem Chriſti, implicatur ſecularibus negotiis, colens Principum aulas, non ut iis impertiat ſalubria conſilia, ſed omnium horarum ſocium præbeat in conviviis, in Alea, in Choreis, in Venatu, in Nugis, is peccat juxta ſecundum modum. Qui ſat vigilanter citráque errorem prædicat Evangelium, ſed impurè vivendo fidem abrogat Doctrinæ ſuæ, peccat juxta tertium modum. *Ibid.*

Secondly,

Secondly, On Catechiſing.

Plutarchus de Liberis Educandis.

Auguſtinus de Catechizandis Rudibus.

A Paſtoral Letter to the Clergy of *Maryland*, enforcing the Duty, and by an eaſy Method accompany'd with a ſuitable Proviſion of Books, facilitating to them the Fundamental Work of Catechiſing.

N. *I have often wiſh'd, that the Inſtitution of Youth were deſign'd more to the advantage of Piety, as well as Learning, and that the Virgin Innocency of Childhood might be ſecur'd by the beſt Methods of Diligence.* Dr. *Worthington*, Epiſtle XV.

Thirdly, On Perſonal Inſtruction, Exhortation and Admonition; more particularly in the Viſitation of the Sick.

Gregorii M. Paſtoralis Pars Tertia.

Lohneri Inſtructionis Practicæ Inſtitutio Tertia, complectens varios & ſolidos modos juvandi & conſolandi diverſorum ſtatuum Perſonas afflictas, præcipuè ægras & captivas. Item & Quinta complectens de Confeſſionibus rectè & fructuosè excipiendis, Doctrinas tam Generales, quàm Speciales, ad varios hominum Status accommodatas.

Stern de Viſitatione Infirmorum.

The Country Parſons Advice to his Pariſhioners, in two Parts, 1. Containing a plain and ſerious Exhortation to a Religious and Vertuous Life. 2. General Directions how to Live accordingly.

Kettlewell's Companion to the Penitent.

Dr. *Comber* upon the Office for the Viſitation of the Sick.

Go in Peace, being Directions to a young Divine to Adminiſter Diſcourſe to the Neceſſities of the Sick.

A Paſtoral Letter to the Clergy of *Maryland* concerning Perſonal Inſtruction, Exhortation and Admonition; more particularly in the Viſitation of the Sick.

N. Non ſatis eſt Arguere Vitia, ſed Doctrina præmittenda, quæ perſuadeat, eſſe nefarium quod reprehenditur. Simul oſtendenda Ratio quâ poſſint corrigi ſcelera; poſtremò Revocatis ab Errore, commonſtrandum, quantò rectius, atq; etiam jucundius ſit, per viam Virtutis Hominem Deo dicatum ambulare uſq; ad Perfectionem. Si vero res poſcit Indignationem, talis ſit, qualis eſt Patris in Filium, non qualis Hoſtis in Hoſtem, & ſentiat qui objurgatur, Iram non ex Odio, ſed ex Amore naſci; nec quæri Vindictam, ſed Correctionem. At hoc tecum ſemper reputa, quod vix quiſquam æquo animo fert, objurgari ab eo, cujus Vita palam Contaminata eſt, aut Infamis; ſed Intolerabilius eſt, ab eo Reprehendi, qui ſibi ignoſcit in his, quæ Caſtigat in alijs. *Eraſmus de Ratione Concionandi*, Lib. II.

Fourthly, On Religious Converſation and Conference: To promote which, and that we of the Clergy more eſpecially, may attain to that Noble Faculty of dextrouſly managing the ſame; theſe may be read by us as follows:

I. *The Art of Dialoguing, and to incline us to the uſing of it in the Matters of Religion.*

Sigonius de Dialogis.

Platonis, Ciceronis, Plutarchi Opera pleraq; Dialogi forma habita.

Mr. *Norris* on Religious Diſcourſe in common Converſation.

N. Chriſtianity being the higheſt and Nobleſt Philoſophy, as the Primitive Fathers were wont to ſtile it, and loved to call it, it becomes us, who are its Miniſters, upon all Occaſions, and in all manner of becoming Methods to expreſs our Sentiments of it as ſuch; and therefore if we ſcarcely ever find two or three of the antient Philoſophers met together; but the Reſult was, ſome excellent Diſquiſition upon Morality, as may be ſeen in Cicero, Plutarch *and others; how infinitely becoming our Character and Profeſſion is it to make the great things of another World the ſubject of our Converſation, and never to break up, till (as a great Prelate of our Church was*

wont

wont to call upon his Friends to do before they parted) we have warm'd each others Hearts with an Affection to the things above. And therefore, as to create in us a Contempt of all Discourse, when we meet together, that Savours in the least of Froth and Levity; so to inure our selves to a Manly Conversation, it would be of good advantage in our Reading of Plato's, Cicero's, *and* Plutarch's *Morals, nicely to observe the Ancient way of Dialogues, that we may learn, how with Dexterity, to Introduce, and with a right management to carry on a Philosophick and Elevated Conversation.*

II. *To introduce us more immediately into the Habit thereof, and a Facility to hold a Religious Conference thro' all the Points of Christianity may be read the following Books in way of Dialogue; which all of them together go through a whole Body of Divinity as it were, as that comprehends the Doctrines both of Faith and Practice.*

Dr. *Goodman*'s Three Winter Evenings Conferences, wherein is shewn the Folly and Unmanliness of the Usual way of Conversation; and the usefulness, easiness and gentility of Religious Conference; and wherein also is debated the Excellency of Religion in general, and of the Christian Religion in particular.

Dr. *Henry More*'s Divine Dialogues on the Existence, Nature and Attributes of God, and on the Divine Providence.

Sir *Humph. Mackworth*'s Christian Meditations and Conferences upon the great Articles of the Christian Faith.

Mr. *Dugard*'s Dialogues on the Nature of the Divine Laws, and of Disobedience thereunto.

N. Viros Ecclesiasticos & Religiosos ita Vivere, ita Virtutibus Incumbere oportet, ita cum cæteris Hominibus se gerere, ut ab eorum Consortio & Colloquio revertantur Percutientes pectora sua & dicentes, Verè Filij Dei sunt Isti. Plures tamen tam Religiosi, quàm Clerici omnino ficti, habitu quidem Ecclesiastici, moribus autem Deteriores quàm Filii hujus seculi. Toti sunt in Apparatu Verborum & Ceremoniis, in Procurandis Dignitatibus, in Ambitione Magnatum

Æque-

Benevolentia, in Cumulandis Divitiis. Nunquam deſunt illis verba, ut totâ die inutiliter cum hominibus Sermones Miſceant: Muta vero fit Lingua, deficit Sermo, ut vel Modico tempore de Deo vel cum Deo loquantur. *Card. Bona Princip. vitæ Chriſti.* Sect. XLI.

Fourthly, On that Circumſpect, Holy and Exemplary Living, which is requiſite in us of the Clergy.

I. Books immediately directive to the ſame.

The Epiſtles of *Timothy* and *Titus.*

N. *Theſe are to be here read with particular Application to this purpoſe, together with the Comments upon the ſame.*

Nazianzenus, Chryſoſtomus, Gregorius Magnus, ut Supra.

Hieronymus de Vita Clericorum ad Nepotianum.

Ambroſius de Officiis Clericorum.

Auguſtini de Paſtoribus in Ezechielis Cap. 34. Liber.

——De Ovibus in Eundem locum, Liber.

Sententiæ Patrum de Officio veri Rectoris Eccleſiæ.

Forbeſius, Gauſſenius, *Dodwell*, *Comber*, ut ſuprà.

The Biſhop *Godeaus* Paſtoral Inſtructions for a Ten Days Retirement.

N. In Eccleſiaſte igitur hæc imprimis ſpectanda ſunt, ut cor habeat ab omnibus Vitijs & Humanis Cupiditatibus Mundum, ut Vitam habeat non tantum à Criminibus, ſed a Suſpicione Speciecq; Criminum puram, & Inculpatam, ut Spiritum habeat adverſus omnes Satanæ Machinas firmum, Adamantinum, & Inconcuſſum, ut Mentem habeat Igneam, ad bene Merendum de omnibus flagrantem, ut animum habeat Sapientem ad condiendam populi Stultitiam, cor habeat Prudens & Oculatum, ut facile diſpiciat quid ſilendum, quid dicendum, & apud quos, quo tempore & quomodo ſit temperanda Oratio, qui cum *Paulo* ſciat Mutare Vocem ſuam, & Omnia fieri Omnibus, utcunq; Viderit Auditorum Saluti Expedire. Nam hunc oportet unicum eſſe Scopum, ad quem Eccleſiaſtes rationes ſuas Omnes dirigat, à quo ſi deflectas Oculos, continuo fit, ut quò magis Inſtructus fueris ad dicendum, hoc majorem

invehas

invehas perniciem in gregem Dominicam. Nam Linguæ Volubilitas; plectri vocalitas, Laterum firmitas, memoriæ Fidelitas, Scripturarum cognitio, si desit Animi Sinceritas, nihil aliud sunt, quàm Vinum cicutâ temperatum; hâc enim Mixturâ Venenum fit Præsentius. Ut igitur, quemadmodum ante dicere cœpi, non alunde fructus Uberior Ecclesiæ Venit, quàm Piis Ecclesiasticis, ita non alunde Major Pernicies quam ab Impijs. *Erasmus de Ratione Concionandi*, Lib. 1mo. *Sed Infinitus essem, si omnia hic transcriberem quæ* Cl. Erasmus *cum Summo Acumine nobis suggessit de munere & Vita Pastorali felicissime fungendis, in Egregio ipsius Libro de Ratione Concionandi, quem* tu ipse *cum meliori fructu Legas, Perlegas, Relegas.*

II. *Books Instrumental to the forming us into Holy Dispositions: And to advance us unto the highest Degrees of Perfection in the Spiritual Life.*

I. By Reading.

Basilij, Hieronymi, Augustini Ascetica. Item, Bernardi, Thomæ a Kempis, Drexelij, *Card. Bonæ Opera*, ut infrà.

N. *These, and the like Books, in which there is found a more than ordinary Spirit of Piety, Devotion and Heavenly-mindedness, are such, as will scarcely fail to mould those into a like Temper of Mind, who are much Conversant in them: Even as we are insensibly formed into the Habits and Manners of the Persons, with whom we constantly converse; and therefore I think, that Books of this Nature cannot be too much under our Eye. But because a greater Collection of this sort will follow under their proper Head, I refer the Reader to that.*

II. By Meditation.

Barth. Riccius de modo recte Meditandi de rebus Divinis, 8vo.

Lud. Granatensis de Oratione & Meditatione, 12o.

Gerardi Meditationes.

Bishop *Hall*'s Art of Divine Meditation.

—Meditations } In his Works.
—Contemplations. }

King *Charles* his Meditations.

N. Er-

N. Error communis est, Meditationem rem difficillimam esse, cùm tamen nemo sit, qui non quotidie Meditetur. Quid est enim Meditari, nisi rem aliquam mente revolvere. Hoc autem continuò facimus a Mane usq; ad Vesperam. Sed ut plurimum noxia & vana Meditamur. Cur igitur Mysteria Fidei, & quæ Salutis nostræ sunt, non Meditamur? His jugiter Occupari Mens nostra facillimè possit, si eam avertere a rerum Terrenarum curis conaremur. Card. *Bona Princ. Christ.* Sect. 47. Peracto jam Die è Negotio ad Otium, ab exter. is ad Interna, à Militia Dei ad Noctis quietem; ab Actionis Sollicitudine ad Contemplationis Suavitatem revocemur. Quicunq; enim ad apicem Perfectionis Anhelat, Interna Externis, Contemplationem actioni Conjungere debet. Card. *Bona Div. Psalmod.*

III. By Prayer.

Bishop *Wettenhall*'s Enter into thy Closet, 12*o*.
Bishop *Wilkin*'s Gift of Prayer.
Bishop *Patrick*'s Devout Christian, 8*o*.
Inet's Guide to the Devout Christian.
Reform'd Devotions, by Dr. *Hicks*, or Mr. *Dorrington*.

N. Oratio Fons Gratiæ est, Virtutum Parens, Mentis Illuminatio, Mœrentium Consolatio, Lætantium Iucunditas, Cibus animæ, omniumq; Bonorum Origo, & Custodia. Hæc iram Dei placat, Veniam Peccatorum Impetrat, expellit Vitia, liberat à Periculis, & divini Amoris in Nobis accendit Ignem. In ea omnium Virtutum Actus Exercentur. Prima verò ante omnes Occurrit Fides; Nemo enim oraret nisi Crederet Deum esse præsentem & preces clamantium ad se audire, Easq; posse, & velle si justè petimus, Exaudire. Spes erigitur, quia Maximam in Dei ope & Misericordia Fiduciam habemus. Charitas Excitatur Divinæ Bonitatis consideratione, quæ urget nos ad ipsum super omnia Diligendum. Per eam discimus Adimplere Omnem Iustitiam, & Iustorum prudentiâ omnia perpendere. Fortitudo Exercetur, quia Orans firmiter Statuit servire Deo, & pro ejus Amore Adversa omnia tolerare. Temperantiæ Actus Eliciuntur, quia Mens Orantis a Terrenis & Corporeis Abhorrens, Cœli Delicias degustat. Dona quoq; Spiritus Sancti vim suam exerunt, quia Intellectus de Æternis Illuminatur, Dei Sapientia fruitur, ipsiq; Deo Appropinquans omnes Creaturas Scientiæ dono pro nihilo habet, tum luce Uberiori perfusus in rerum Agendarum dispositione per Donum Consilij non fallitur. Ad orandum pro alijs Pietate Impellitur. Divinæ Majestatis Celsitudine Apprehensâ ejus timorem Concipit, & ad multa pro Christo tolerandæ

leranda Fortitudine roboratur. Multis ergo Virtutibus fulget, qui multum Orationi Incumbit. Card. Bona *Princip. Vitæ Christ.* Sect. L. ——Nemo Vitiosus, Nemo Impius, Nemo Desertor, qui non prius omne orandi studium abjecerat. *Ibid.* XLIV.

Bishop *Andrews*'s Manual of Private Devotions.

——Greek and Latin è Theatro.

Archbishop *Laud*'s Devotions for the Hours of Prayer.

Bishop *Cosin*'s Hours of Prayer.

Dr. *Richard Sherlock*'s Practical Christian, Part III. consisting of Meditations and Psalms, Illustrated with Notes, or Paraphras'd, relating to the Hours of Prayer, the ordinary Actions of Day and Night, and to several Dispositions of Men, and other useful Subjects of Religious Consideration.

N. *These Latter have provided Devotions for the several Hours of Prayer, which is both a Primitive, and most Excellent Method of Devotion. As to its Antiquity, see* Cardinal Bona de divina Psalmodia, *who, Cap.* 3, &c. de Varia Diei & Noctis Divisione, *does treat upon that Subject: And as for the Excellency of this Primitive Method of Devotion, I suppose it must needs tend to maintain alive the Fire on the Altar, to have it so frequently stirred up; besides that the* Determinate Times *call upon us to that, which if left to be performed at pleasure, will be in great danger of being forgot, or neglected through the Multitude of Business: And we should indeed bring our selves to such an Habit of this* Stated and Periodical Devotion, *that we shall not be able to excuse our selves on the Omission thereof. True it is, as our Pastoral Office is never better Discharg'd, than when we are most active in our Duty; so we shall be often abroad in visiting of our People, and cannot always retire to our Closets, to perform these our Devotions in the ordinary manner. But then we may Consider, that tho' we are upon the Road, we may yet lift up our Hearts to God in Mental Prayer; for as the often cited* Bona *expresseth it,* Verba Sonantia ad orandum Necessaria non sunt, sed in Spiritu & Veritate Deum orare & adorare oportet. Conceptis verbis preces effundere illis necesse est, Qui nesciunt in abdito mentis cum Deo loqui, & ea quibus indigent, proprio Sermone Exprimere. *But if any one is not so ready at this Conceived Prayer, it will be requisite, that he should so well digest that very useful Book* Bishop Wilkins's Gift of Prayer, *as to attain to such a Facility therein, that he may be able to address his Maker by distinct Prayer, tho' on his Journey: Nay, and it were well if we could bring our selves to such a*

nice observation of the Hours of Prayer, as not to excuse our selves from the Call, tho' we find our selves engaged in Conversation and Business. For tho' all manner of Ostentation therein is to be avoided with infinite Care, yet it's possible without the least outward Appearance to lift up the Heart to God, even at the Festivity of a Nuptial Feast, with devout Aspirations: And as the Holy Man now mentioned somewhere expresses it, Aspirationibus tanquam alis, Anima evehitur ad felicissimas cum Deo Nuptias.

IV. By Fasting and Mortification, and a due Observation, as of the Fasts, so of the Festivals of the Church.

Tertullianus, *Basilius*, *Ambrosius*, *Chrysostomus*, *Hieronymus*, de Jejunio, ut infrà.

Beveregius de Jejunio Quadragesimali.

———De Jejunio Quartæ & Sextæ feriæ.

Gunning, *Patrick*, *Hooper*, on the Lent Fast, ut infrà.

Mr. *Nelson*'s Companion for the Festivals and Fasts of the Church of *England*, with Collects and Prayers for each Solemnity.

N. Can. Apostol. LXIX. Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἀναγνώστης, ἢ ψάλτης, ἢ ἁγίαν τεσσαρακοστὴν τὸ πάσχα ἐ νηστεύει, ἢ τετράδα, ἢ παρασκευὴν καθαιρείσθω. Ἐκτὸς εἰ μὴ δι' ἀσθένειαν σωματικὴν ἐμποδίζοιτο. Ubi per Quartam, & parasceuen duas illas in singulis septimanis ferias, quas Mercurii, ac Veneris dies vulgo nuncupamus intelligendas esse nemo unquam dubitavit. *Bevereg. Dissert. in Can. Apostol.*

Ne longius ab ipsis Apostolorum diebus abeamus, quarto currente seculo has duas, *Quartam* purà *Sextamq;* ferias, peculiari præ aliis modo observatas fuisse, locupletissimos habemus testes sanctum *Hieronymum*, & *Basilium*, ibid.

And if we of the Clergy should universally bring our selves, as to a strict Observation, such as that in the Primitive Times, of the Fasts *of the Church*, viz. *the* Quadragesimal, *the* Ember-weeks, *and the* Stationary Fasts, *by a sequestring our selves from Business on those days, and by giving our selves up then more especially to Prayer, Meditation, and the Reading of Devotional Writers, and to real and true Abstinence; So to a due and devout Celebration of the* Festivals *of our Church by Commemorating on these Days, as well privately in our Closets, as publickly in the House of God, the great Mysteries of the Incarnation, Ascension, Descent of the Holy Ghost, and the Mysteries of the Holy Trinity; as also the Conflicts and Triumphs of the Saints and Martyrs over the Devil and the World. It is*

not to be expreſs'd the Advances we ſhould find thereby in ourſelves toward Perfection in the Divine Life: With what Experience alſo it would enable us in all our Diſcourſes, and Intercourſes with the People, to ſpeak to them of the things of God: And then how venerable this would render us in the Eyes of all Men, when from the Converſation of Perſons thus ſeaſon'd, they muſt return, as one expreſſes it, Percutientes pectora ſua, & dicentes Verè filii Dei ſunt iſti.

Fifthly, On Prudence, and ſome Parts of Conduct in which Prudence has the greateſt ſhare, and the Miniſters of Religion are chiefly concerned: On Courage alſo, and Zeal, as they are Qualities more particularly requiſite in the Clergy.

I. *On Prudence.*

Stobæus de Prudentia & Imprudentia.

Plutarchus de dignè ſcitis Regum & Imperatorum.

—— Apothegmata Laconica.

Diogenis Laertii Apothegmata Clariſſimorum Philoſophorum.

The Art of Prudence.

Maxims Moral and Divine.

N. Illud Animadvertendum quod Evangelicus Sermo in diſpenſatore non *fidem* modo requirit, verum etiam *Prudentiam*. *Fides* ad columbinam ſimplicitatem pertinet, *Prudentia* ad Serpentis cautionem. In hoc præſtitur *fides*, ſi præter ea quæ Dominus mandavit, nihil doceamus populum, ſi ubique ſincero corde ad illius gloriam, & ſacri gregis commodum ſpectemus. *Prudentiæ* partes ſunt ex Temporum, Locorum, ac Perſonarum circumſtantiis diſpicere, quid, quibus, quando, qua moderatione ſit adhibendum.——Nunc ſi reputemus in eodem populo quanta ſit varietas ſexuum, ætatum, conditionis, ingeniorum, opinionum, vitæ, inſtitutionis, conſuetudinis, quanta oportet eſſe prædita Prudentia Eccleſiaſten, cui ſic temperanda eſt Oratio, ne dum aliquorum medetur Erroribus, aliis erraadi præbeat

anſam, & dum vitia perſequitur, vitia doceat, aut dum ſcelera fortiter coarguat, ſeditionem excitet? —— Hanc Prudentiam cum in cauſis prophanis requirant prophani homines, quanto magis requirenda eſt in Eccleſiaſte. Hic Oratoris Imprudentia perit fundus, aut unius hominis ſtatus, illic innumeræ periclitantur animæ. Nunc mihi quæſo perpendas quantum ſit periculi, quum citra delectum in ſuggeſtum admittuntur juvenes, interdum natura pluſquam ſemifatui, rerum imperiti, nullo judicio, nec humanis nec ſacris literis eruditi, interdum, quod non raro videmus, cibo potuque onuſti, atq; ut abſit crapula mentis rigorem obfuſcans, nihil adferant ad dicendum niſi veſtem Religioſam & Impudentiam. Audivi quoſdam concionantes, qui jam non multum aberant à manifeſta deliratione, ſic ut à populo cum riſu deſererentur. Non igitur ſatis eſt ſcire quid dicendum ſit, niſi conſilio diſpexeris quando, Apud quos, quomodo, quibus verbis, quo ordine, quibus figuris, quo vultu, quo geſtu ſit dicendum. *Eraſm. de Ratione Concionandi*, Lib. 1.

N. Apothegmata non ad delectationem, & ornatum tantum proſunt, ſed ad res gerendas etiam, & uſus civiles; ſunt enim, ut aiebat ille, veluti *ſecures* aut *mucrones verborum*, qui rerum & negotiorum nodos, acumine quodam ſecant & penetrant: Occaſiones autem redeunt in orbem; & quod olim erat commodum rurſus adhiberi & prodeſſe poteſt, ſive quis ea tanquam ſua proferat, ſive tanquam vetera. Neque certè de utilitate ejus rei ad civilia dubitari poteſt, quam *Cæſar* Dictator opera ſua honeſtavit, cujus liber utinam extaret, cum ea quæ uſquam habentur in hoc genere nobis parum cum delectu congeſta videantur. *Verul. de Aug. Scien. Lib.* 2.

II. *On ſome Parts of Conduct in which Prudence has the greateſt ſhare, and the Miniſters of Religion are chiefly concern'd.*

Plutarchus de Utilitate ex hoſtibus capienda.—Qua quis ratione ſeipſum ſine invidia laudare poſſit. —Maxime cum principibus viris Philoſopho eſſe diſputandum. — De vitando ære alieno. — De Liberis Educandis. — Quomodo poſſit Adulator ab amico dignoſci.

N. *Here I would particularly recommend to the Reading of a Miniſter, all thoſe virulent Books that are written by the Enemies of our Order on all hands, on purpoſe to beſpatter us: For as the Excellent* Plutarch, *in his Book* de Capienda ex hoſtibus Utilitate, *ſhews, the beſt Rules and Meaſures for an exact and prudent Conduct are to be taken from our Enemies, who do narrowly watch our Failings:* Quid impedit, quo minus gratis docentem

docentem Magistrum admittentes inimicum, utilitatem capiamus & aliquid eorum quæ nos latebant, discamus, multa enim inimicus amico facilius sentit, cum amator, ut *Plato* ait, cæcutiat in amata re. *And that we may the better know how to reap this advantage from our Enemies, I cannot too much commend to our Perusal, the Book now named*, viz. De Capienda ex hostibus Utilitate *Plutarchi* libellus inter moralia. *And the like Reasons may be suggested for the Perusal of the other Tracts of* Plutarch *now mention'd, being Subjects wherein the Prudential Part of a Minister's Conduct is much concern'd.*

III. *On Courage in the Execution of the Ministerial Duties, and particularly in Reproof, or Opposing of Prevailing Wickedness.*

Patres suprà Nominati.
Plutarchus de Ira.
Dr. *Hammond* of Fraternal Correption.
Sturmy's Discourse on Friendly Reproof.
Mr. *Hamilton*'s Discourse of Zeal.

N. Unus est qui summa fiducia dixit, *quis ex vobis arguet me de peccato?* Et rursus, *Venit princeps hujus mundi, & in me non invenit quicquam.* Et tamen ille purissimus agnus, obambulans, & gratis benefaciens omnibus, tantâ mansuetudine docens, non effugit hominum calumnias, audivit Socius publicanorum, Vini potator, & Seductor populi, Samaritanus & Dæmoniacus, Blasphemus, & Lapidatione dignus. Quo minus hoc sperandum est homini, qui dum ex officio reprehendit aliorum vitia, ipse non est omnino purus à vitiis. Huc tamen quantum fert humana imbecillitas enitendum est, ut Ecclesiastes, sicut ad Christi puritatem & innocentiam, sic ad ejusdam patientiam, quam potest proximè accedat. Ille Patri fuit obediens usque ad mortem crucis; Ecclesiastes item obfirmet animum adversus omnes Satanæ Machinas, quas ille nullis aliis intendere solet, vel plures vel acriores, quam iis qui sinceriter administrant eam rem quæ, quamplurimos retrahit ab ipsius tyrannide, & Christi acquiret ditioni. *Erasm. de Ratione Concionandi*, Lib. I.

Vir Magnanimus, *qualis unusquisque Clericus esse debet*, excipit adverso pectore omnia adversantium tela, nihil reluctans, ut ad summum virtutis fastigium perveniat, enim viris Mediocribus & infirmis modestum se ac moderatum exhibet, coram principibus & opulentis, nec se projicit, nec adulatur, nec eorum potentia suam opprimi finit Libertatem. Quæ dici vel agi re digna sunt, apertè audit, apertè amat. Quæque palam de ci vel fieri debent, liberè loquitur, & operatur, quia nihil timet, aut sperat. *Card. Bon. Princip. Vit. Christ.*

Sixthly, On that Reformation of Manners, which it concerns the Clergy to labour both in reſpect to themſelves, and others.

I. *Reformation of Manners, as it reſpects the Clergy themſelves.*

Tractatus quidam Selectiores in faſciculo rerum expetendarum & fugiendarum ad Reformationem Cleri pertinentes, *viz.* Petri de Alliaco. Car. Camaracenſis libellus de Reformatione Eccleſiæ.

Joan. Fran. Pici Mirandulæ ad Leonem Pontificem de reformandis moribus oratio.

Car. Campegii Conſtitutio ad removendos abuſus; & ordinatio ad vitam Cleri reformandam.

Car. Synnichani Oratio qua Eccleſiæ proceres ſui officii admonet, & cujuſmodi Evangelici gregis Paſtores eſſe debeant oſtendit.

Hildeberti Epiſcopi *Cænomanenſis* Sermo Synodicus ad Paſtores.

Hermanni Ryd de Rhyn Tractatus de Vitâ & Honeſtate Clericorum.

Roberti Croſteſt Epiſcopi *Lincolnienſis* Sermones ad Clerum, cum aliis ejuſdem id genus Tractatibus.

Nicholaus de Clemangis de corrupto Eccleſiæ ſtatu.

Poggii Dialogus contra Hypocriſin.

Epiſtola *Cantabrigienſis* cujuſdam anonymi de miſero Eccleſiæ ſtatu.

Gentiati Hervetti Oratio de Eccleſiaſticorum Diſciplina reſtauranda.

Gulielmi

Gulielmi Damasi Lyndani Rvremon. Episc. Epist. ad Principes & Prælatos Germaniæ, de perditissimis Cleri moribus.

N. *Assure your selves, that it were much more beneficial for the Edification of your Flock that you were Hypocritical, than* Licentious: *And that it is the safer Extreme to err in professing too much, than too little, as long as it does not appear, that your Profession is not real; for the Hypocrite only perisheth himself, but may notwithstanding save others, tho' himself be Reprobate, as the Apostle does imply,* 1 Cor. 9. 17. *and he honours Religion even in counterfeiting it, which must needs alleviate his Condemnation, (not now to mention that Hypocrisy by Surreption, which is the only one which a well-meaning Person is in danger of) is both less dangerous, and less imputable, than Hypocrisy by Design:) But the* Scandalous Licentious *Person is like the* Dragon in the Revelation, *that involves the very* Stars *in his ruin,* Rev. 12. 4. *Or like him in the Gospel, who not only* breaks *the Evangelical Prescriptions himself, but also* teaches others to do so too: *Who tho' he do it in the most frivolous Instances, yet our Saviour himself threatens he should be* the least in the Kingdom of Heaven, *that is, none at all.* Dodwell's First Letter of Advice.

Nor does the prescribing the Reading these sort of Authors, which have been written against the Immoralities and Corruptions of the Romish *Clergy, carry the least Reflection in it against the Protestant Ministry. It is the greatest Wisdom to take Warning from other Mens Falls: And these may serve to us as Buoys and Sea-marks, that we may avoid those Shelves and Quick-sands on which the others have suffered Shipwrack.*

II. *Of that Discipline and Reformation of Manners, which it is a Duty incumbent on the Clergy, above all others, to labour in the World.*

An Account of Church Government and Governours.

The Church of *England*'s Wish for Restoring of Primitive Discipline, considered, in order to its being brought to effect: On which Occasion is shewn the Institution, Nature, End and Necessity of Discipline in the Church of Christ.

A Collection of Articles, Canons and Injunctions: Together with several Acts of Parliament concerning Ecclesiastical Matters, some whereof to be read in Churches.

An Account of the Societies for Reformation of Manners, with a Perſwaſive to all Ranks of Perſons to be zealous in promoting the Execution of the Laws againſt Prophaneneſs and Debauchery, and for effecting Reformation of Manners.

A Collection of ſome choice Sermons preach'd before the Societies for Reformation of Manners.

N. *The Nature of Eccleſiaſtical Diſcipline; How well it is provided for in our Conſtitution; And how far it is practicable in our preſent Circumſtances, in order to the Reformation of Mens Manners: As alſo how well the Methods of both Eccleſiaſticks and Laicks may concur together, without interfering with the Churches Juriſdiction, (which ſeems to be a Prejudice taken up by ſome of the Clergy, though Well-wiſhers to the Work it ſelf, againſt the late Laudable Endeavours of the Laity) thoſe ſhall be accounted for elſewhere. And I ſhall in the mean time offer it to the Conſideration of the good Men amongſt both, whether ever their united and combined Endeavours were more neceſſary than of late years, that ſo many Infidels and Libertines ſeem to have confederated together in a Deſign to root out all Principles, and to introduce a total Diſſolution of Manners amongſt us: And to facilitate that end, that Swarms of Players are ſent forth not only to our Cities, but into our very Villages; who do incredibly infect all Places where-ever they go, by an Impiety and Obſcenity peculiar to the Genius and Talent of our Modern Wits.*

To obtain new Laws to ſuppreſs Profaneneſs and Immorality, may be attended with great Difficulties: And it is a Bleſſing therefore to us, that our Anceſtors have left us ſuch, as would in a good meaſure reſtrain that Libertiniſm both in Principle and Practice, which is now taken up, were they but duly executed. And it is the moſt we can wiſh to have thoſe we have already, put in Execution: But then it is to be conſidered, that this thing, Putting Laws in Execution, *either as Informers or Magiſtrates, is an Attempt of that deſperate nature as expoſeth the Undertakers to many Indignities, and great Dangers. So that thoſe therefore need our greateſt Encouragements, who have oppos'd themſelves to that Torrent of Impiety and Wickedneſs that otherwiſe had over-born us. In ſhort, the happy Effects that we have already ſeen by theſe Mens Councils and Labours, in the ſuppreſſing to a great meaſure that open Profaneneſs and Lewdneſs, which was publickly practis'd, and glory'd in among us, deſerves the Acknowledgments of all good Chriſtians in general. And as a great Abatement of thoſe Inſults, Indignities and opprobious Words, which we of the Clergy have formerly been often attacqued with, even in the very Streets, from Atheiſts and Libertines, muſt be likewiſe acknowledg'd to be the Effect of the Endeavours and Reſtraints that the Gentlemen concern'd in* Reformation of Manners, *have put upon the Impious, Diſſolute and Debauch'd: So they deſerve the Acknowledgments and Countenance of us of the Clergy, both in a manner and meaſure more particular.*

Seventhly,

Seventhly, Miniſterial Directories relating more particularly to the Miſſionary Clergy.

The Acts of the Holy Apoſtles.

N. *Theſe, and the Itinerary of St.* Paul, *ought to be here read, with particular Application to this purpoſe.*

Joſephi Acoſta de Natura Novi Orbis libri duo, & de Promulgatione Evangelii apud Barbaros, ſive de procuranda *Indorum* ſalute.

Anonymi Tractatus de Legatione Evangelica apud *Indos* capeſſenda.

Hornbeck de Converſione *Indorum* & *Gentilium*, libri duo.

Gonzalis Manuductio ad Converſionem *Mahumadanorum*.

Goodwin's *Negro*'s Advocate.

A Paſtoral Letter concerning the Matter of Inſtruction to be communicated to the *Indian* Nations, and the Methods proper to be taken with them, to gain them to the Church of *GOD*.

N. *Here alſo with great Profit may be read* Maffæi Hiſtoria Indica, Hierera, De Laet, *and all the* Indian *Voyages and Travels*; *more eſpecially the Account, that the* Roman Miſſionaries *give of their Performances and Converſions: Which however tho' they are not to be altogether depended upon, much leſs their Methods are to be always approv'd, yet a prudent and diſcerning Perſon may turn many things, he may find in them, to great uſe: He may be able to form thence to himſelf ſuch Rules in the Conduct of his own Miſſion, as will be worthy his Obſervation, and will be excited to ſuch Diligence, and encourag'd to undergo ſuch Fatigues and Self-denials in his Maſter's Service, as will render himſelf worthy of Imitation.*

N. *I do ſtrongly hope, that there ſtill remains a Harveſt among the Gentiles to be gain'd to Chriſtianity before the end of the World; and that the Providence of God will in his own appointed time make a further ſtep in the Converſion of the Infidel Nations, and that more of the Kingdoms of the*

Earth

Earth ſhall become the Kingdoms of the Lord and his Chriſt. And that yet before the end of all things, the Light of the Goſpel ſhall be diſplay'd in a glorious manner, not only in thoſe vaſt Empires of Tartary, *and* China, *and* Japan, *and* Indoſtan, *and other great Kingdoms of the Eaſt, but in the large and dark Regions of the New Diſcovered World.* Archbiſh. Tillotſ. Vol. 10. Serm. X.

And it ſeems to me not improbable, if the Converſion of the Infidels to Chriſtianity were ſincerely and vigorouſly attempted by Men of Honeſt Minds, who would make it their Buſineſs, to inſtruct thoſe, who are Strangers to our Religion, in the pure Doctrine of Chriſtianity, free from all Humane Mixtures and Corruptions. It ſeems to me in this caſe not at all improbable that God would extraordinarily countenance ſuch an Attempt by all fitting Aſſiſtance, as he did the firſt Publication of the Goſpel. For as the Wiſdom of God is not wont to do that which is ſuperfluous, ſo neither is it wanting in that which is neceſſary. Tillotſon, Vol. 10. Serm. IX.

II. *THE Lives of our Saviour and his Apoſtles; of the Fathers alſo, Divines, and others of Eminent and Exemplary Piety, Holineſs and Vertue; and of ſuch as have been peculiarly Eminent for an active and publick Spirit, and upon both accounts moſt worthy of Imitation.*

Firſt, The Lives of our Saviour and his Apoſtles; Of the Fathers alſo, and of later Divines of Eminent and Exemplary Piety, and Holineſs.

Dr. *Taylor*'s Life of *Chriſt.*

Dr. *Cave*'s Lives of the Apoſtles, and of the Primitive Fathers of the four firſt Centuries.

Ellis Dupin's Evangelical Hiſtory, or the Life of our Bleſſed Saviour *Jeſus Chriſt*, comprehenſively and plainly related, with Practical Inferences and Diſcourſes thereupon.

——The Evangelical History, Part the Second; being the Lives and Acts of the Holy Apostles, comprehensively and plainly related according to Scriptures, and the Writings of the Primitive Fathers of most approv'd Authority.

Melchior Adamus de Vitis Theologorum exterorum Principum, qui Ecclesiam Christi seculo propagarunt, & propugnarunt.

Vita *Savanarolæ.*

Camerari Vita *Melanthonis.*

Episcopii Vita per *Limborchum.*

Forbesii Vita tum Externa tum Interna.

Clark's Lives.

Humphreys's Life of Bishop *Jewel.*

Bishop *Burnet*'s Life of Bishop *Bedel.*

Bishop *Fell*'s Life of Dr. *Hammond*, or before his Practical Discourses.

Jackson's, *Bramhall*'s, *Mede*'s, *Lightfoot*'s, *Barrow*'s Lives, before their Works.

Dr. *Parr*'s Life of Archbishop *Usher.*

Isaac Walton's Lives of { Dr. *Donn.* / Mr. *Herbert.* / Sir *Henry Wotton.* / Bishop *Saunderson.*

Secondly, The Lives of others, as well *Ethnicks*, as *Laicks*, Eminent for their singular Vertue and Piety.

The Life of *Pomponius Atticus*, with Observations thereupon by Sir *Matthew Hales.*

N. *A Book of singular use, especially in Party Times, as it exhibites one of the most noble and generous Examples, and extremely worthy the Imitation of great Personages; of one, who amidst the greatest Divisions of the*

the State, and bloodieſt Proſecutions by thoſe who got to be uppermoſt; yet was always in a more peculiar manner, munificent to Perſons, eminent for their Learning or Merits, when under the Diſpleaſure of a prevailing Power, without any regard to Parties, or the Difference of their Sentiments in State Opinions. And the Life, as it was written by Cor. Nepos, *has had great Improvements to this purpoſe, by the Obſervations thereon of Sir* Matthew Hales.

The Life of *Marcus Aurelius Antoninus.*

Vita *Conſtantini Magni*, per *Euſebium.*

The Life of K. *Charles* the Firſt.

The Life of Sir *Matthew Hales*, by the Biſhop of *Sarum.*

The Life of Mr. *D. Renty.*

The Life of Mr. *Bonnel.*

Thirdly, The Lives of certain Perſons peculiarly Eminent for their Publick and Active Spirits.

Vita *Perieskii*, per *Gaſſendum.*

The Hiſtory of the Troubles and Tryal of Archbiſhop *Laud*, with the Diary of his own Life, and the Hiſtory of his Chancellorſhip in *Oxford.*

The Life of Mr. *Boyle*, when publiſh'd.

N. *It will be generally agreed by all who are converſant in Books, that there is no part of Hiſtory more uſeful and entertaining, than* Biography, *or the Lives of Perſons eminent in any Way or Profeſſion. But it is certain, when the Lives of Perſons in any Rank or Station, either in Church or State; or indeed thoſe of inferiour Condition, who have been illuſtrious for their uncommon Vertue, and more exalted Piety; come to be drawn out by a skilful Hand, wherein their Conflicts with an Evil World, their Triumphs over the various and mighty Temptations of it, and their Conduct through all the Difficulties of their Station in it: When theſe come to be advantageouſly ſet forth, and propos'd for Imitation, they will unqueſtionably afford great light in ſteering the Courſe of our own Lives; they muſt kindle noble Deſires in us to a vertuous Emulation, and yield us a powerful Support under our ſoreſt Trials, by letting us ſee, that when we are preſs'd*

preſs'd with Sufferings, and croſs'd in the worthieſt Undertakings, we are not yet the moſt forlorn, and forſaken of Men; ſince others who have gone before us, have ſuſtain'd a like Trial of Afflictions. And laſtly, Theſe furniſh a noble Apology for the Chriſtian Religion, againſt our Modern Libertines; ſince the greateſt Difficulties, they upbraid it withal, do appear from thoſe Examples to have been ſurmounted; and the ſevereſt Rules of Piety are thereby demonſtrated to be not only practicable, but pleaſant. Nay, they will teach us with St. Paul, *to rejoyce in Sufferings, through which our Bleſſed Lord himſelf was made perfect.*

CHAP.

CHAP. II.

He that before was a Candidate for Holy Orders, being now actually engag'd in that moſt laborious Calling of a Miniſter of Religion, and having now ſolemnly at the Holy Altar, undertaken to inſtruct the Ignorant, and Benighted World; and the Belief of the Divine Exiſtence and Providence, the Foundation of all Religion, as well Natural as Reveal'd, being in theſe days moſt fiercely attacqued by *Athieſts* and *Libertines*, it is very neceſſary in ſuch an Age as this, abounding with both, and wherein the very Foundations of all that is Sacred, are tore up, that every Paſtor of a Flock ſhould not only be fully perſuaded in his own Mind of theſe moſt Important Truths; but be alſo very able to give the moſt convincing Evidence to all others of the ſame; and in order to that end, that he ſhould be ſupply'd with the Learned Writings of the beſt Authors, both Philoſophers and Divines, upon theſe Points.

I. Hiſtorico

I. Hiſtorico—*Philoſophical Diſcourſes on the Divine Exiſtence and Providence.*

Dr. *Cudworth*'s Intellectual Syſtem.

D. *Sam. Parkeri* Exercitationes de Deo.

N. *Theſe Two, or either of them, are proper to be the firſt read upon this Subject, as giving an Hiſtorical Account of* Atheiſm, *and its Authors; as well as a Confutation of their Opinions: And there is no coming to a true underſtanding of the ſtate of any Queſtion without firſt knowing the Hiſtory thereof; after which may be read,*

II. *Treatiſes more direct and poſitive upon the Divine Exiſtence and Providence.*

Firſt, Among the Ancient Writers.

Cicero de Natura Deorum, lib. 3.

——De Divinatione, lib. 2.

Plutarchus de iis qui tardè a Numine corripiuntur.

Juvenalis Satyræ, 10 & 13.

Seneca, Cur Bonis viris Mala accidant.

Lactantius de Opificio Dei.

Sancti *Baſilii* de Providentia Concio, 22.

Sancti *Chryſoſtomi* Orationes, quinq; de Providentia Divina.

——De Providentia Dei ad Stagirium Monachum, Lib. 3.

Sancti *Theodoreti* de Providentia Orationes 10.

Salvianus de Gubernatione Dei.

N. *As to the Editions both of the Fathers and Philoſophers, hitherto, and hereafter to be mention'd, I refer the Reader to Dr.* CAVE's HISTORIA LITERARIA, ELLIES DU PIN's NEW ECCLESIASTICAL HISTORY, *and Sir* THOMAS POPE BLOUNT's CENSURA AUTHORUM: *Which as they are*

Books

Books that ought not to be wanted in a Library, ſo they give the fulleſt Account of the various and beſt Editions.

Secondly, Amongſt Later and more Modern Writers,

Mori Antidotus adverſus Atheiſmum; ſive ad Naturales Mentis Humanæ Facultates Provocatio, an ſit Deus?

Gerardus Voſſius de Theologia Gentili, & Phyſiologia Chriſtiana; ſive de Origine & Progreſſu Idololatriæ, deq; Naturæ Mirandis quibus homo adducitur ad Deum.

Leſſius de Numine ejuſq; Providentia inter opuſcula.

Sir *Charles Woolſley* againſt Atheiſm.

Dr. *Bentley*'s Sermons at *Boyle*'s Lectures.

Mr. *Boyle* of Final Cauſes.

Mr. *Ray*'s Wiſdom of God manifeſted in the Works of Creation.

Dr. *Edwards*'s Diſcourſe on the Cauſes of Atheiſm, and on the Exiſtence of God.

Mr. *Harris*'s Eight Sermons in Confutation of the Atheiſtical Objections againſt the Being of God, and his Attributes: Preach'd at Mr. *Boyle*'s Lectures.

Dr. *Sherlock* on Providence.

Mr. *Charnock* upon Providence.

N. *And on this Head particularly are to be read, with reſpect to the Atheiſtical Tenets of* Hobbs, *and* Spinoſa.

Templeri Idea Theologiæ Leviathanis.

Henrici Mori Demonſtrationis duarum Propoſitionum, *viz.* (Ad Subſtantiam quatenus Subſtantia eſt, neceſſariam Exiſtentiam pertinere; & unicam in mundo Subſtantiam eſſe) quæ præcipuæ apud Spinoſam Atheiſmi ſunt Columnæ, brevis Solidaq; Confutatio: Inter Opera Philoſophica. Regneri

Regneri à *Mansfelt* adverſus Anonymum Theologo-Politicum Liber ſingularis : In quo omnes & ſingulæ Tractatus Theologo-Politici Diſſertationes examinantur, & Refelluntur, cum præmiſſa Diſquiſitione de Divina per Naturam, & Scripturam Revelatione.

Velthuſii Tractatus de cultu Naturali & Origine Moralitatis oppoſitus Tractatui Theologico-Politico.

Poiretus de Deo.

Teniſon againſt *Hobbs*.

Erbury's Examination and Confutation of Deiſm, in anſwer to the *Tractatus Theologico-Politicus*.

N. *This being a Learned Age, and withal ſo extremely Sceptical, it ſeems now particularly requiſite, that the Miniſters of Religion ſhould be well read in the Book of Nature, in order to demonſtrate from thence to the Conviction of Atheiſts, the God of Nature. It fares indeed with the Knowledge of Natural Things, as with moſt others, that it has two Handles, whereby it may be made uſe of as well to Evil, as to Good Purpoſes : And accordingly it has been obſerved by ſome, ſays the Learned* Verulam, De Aug. Scien. lib. I. Doctiſſimos viros, Hæreticorum Coryphæos, doctiſſima ſæcula, in Atheiſmum proclivia fuiſſe : Contemplationem deniq; ſecundarum Cauſarum auctoritate primæ Cauſæ derogare *But then on the other ſide, it is with admirable Sagacity obſerv'd, and nobly aſſerted by him*, Tanquam Certiſſimum, atq; experientia comprobatum, leves Guſtus in Philoſophia movere fortaſſe ad Atheiſmum, ſed pleniores hauſtus ad Religionem reducere. Namq; in limine Philoſophiæ, cum Secundæ Cauſæ, tanquam ſenſibus proximæ, ingerant ſe menti humanæ, menſq; ipſa in illis hæreat, atq; Commoretur, oblivio primæ Cauſæ obrepere poſſit. Sin quis ulterius pergat, Cauſarumq; Dependentiam, Seriem, & Concatenationem, atq; opera Providentiæ intueatur, tum ſecundum Poetarum Mythologiam facile crederet, ſummum Naturalis Catenæ annulum pedi Solii Jovis affigi. *And indeed, the Obſervations of this great Man have been ſufficiently verified in all Ages, as will eaſily appear by the Compariſon of* Ariſtotle, Galen, *this* Obſervator *himſelf*, Harvey, Willis, Boyle, bone Deus quanti Homines! *Compared with the Atheiſtical Philoſophaſters of former, and later Ages.* *Cl. Verul. de Augm. Scien. l.* 1.

Upon the whole then, our young Divine being juſt come forth of the Schools of Philoſophy, as we may here ſuppoſe, let him not fail to make uſe thereof to the Glory of God ; ſo as to illuſtrate thereby the Power, Wiſdom, and Goodneſs of the Creator, as viſible in the various and great Uſes, and the wonderful Frame and Structure of the Creature. And if he has ad-

vanc'd his Philosophy to a higher pitch, so as to be able to take the Heighth, to describe the Magnitude, to delineate the Motions, and to decypher the Oeconomy of the Heavenly Bodies; Let him not fail to demonstrate, how the Heavens declare the Glory of God, and the Firmament sheweth his Handywork: How that one day telleth another, and that one night certifieth another: *And let him apply his Philosophy to this purpose,* that all the Works of the Lord may bless the Lord, praise him, and magnify him for ever: That all the Servants of the Lord may bless the Lord, praise Him, and magnify him for ever: That all the Spirits and Souls of the Righteous may bless the Lord, praise him, and magnify him for ever: That all the holy and humble Men of Heart, may bless the Lord, praise him, and magnify him for ever.

III. *On the particular Providences of God.*

Joan. Wolfii Lectionum Memorabilium & Reconditarum centenarii XVI. ubi præter alia, habentur Vaticinia, item Vota, Omina, Visiones, Miracula, exempla Virtutum, Vitiorum & Abusuum: Sed & ipsius Cœli ac Naturæ Horrenda, Signa, Ostenta, Monstra, atq; portenta: His interjuncti sunt omnes sacri prophaniq; ordines. Ex quibus omnibus cum præteriti status in Ecclesia, Republica & communi vita consideratio, tum Impendentium Eventuum ac indies magis magisq; ingravescentium malorum præsagitio: Sed & multorum abstrusorum hactenus desideratorum revelatio ob oculos perspicuè ponitur.

Lactantius de Mortibus Persecutorum.

God's Revenge against Murder.

First and Second *Spira.*

Turner's History of Remarkable Providences.

A Collection of Informations relating to the great Disasters, and strange Deliverances which happen'd both by Sea and Land, in the late dreadful Storm. Published by *J. Natt.*

N. *This is a piece of Knowledge extremely slighted by such as would be accounted Naſute, Critical and Sagacious; but yet is of that Dignity and Use, as to be accounted by as great a Philosopher, as any of them all can pretend*

pretend to be, one of the Desiderata *in the Commonwealth of Learning: And it were easy to give many Reasons why it should be more regarded, and why what God does extraordinarily operate, should be extraordinarily taken notice of. But being Authority will perhaps add greater weight than bare Reasons in this Case, I shall choose to give both one and the other, in the Words of the Learned* Verulam: *De Augmentis Scientiarum, Lib. II. Cap. XI.* Historia Nemesios sane in Calamos nonnullorum Piorum virorum incidit, sed non sine partium studio: Occupata est autem in observanda divina illa Convenientia quæ nonnunquam intercedit inter Dei voluntatem Revelatam, & Secretam. Quamvis enim tam obscura sint Concilia, & Judicia Dei, ut *homini Animali*, sint penitus inscrutabilia, quin etiam sæpius eorum oculis, qui prospiciunt è Tabernaculo, se subducant: Divinæ tamen Sapientiæ visum aliquando per Vices, ad suorum Confirmationem, & Confusionem eorum, qui tanquam sine Deo sunt in mundo, ea quasi majoribus Characteribus descripta, sic proponere conspicienda, uti (sicut loquitur Propheta) *quivis etiam in cursu ea perlegere possit*; hoc est ut homines merè Sensuales, & Voluptuarii, qui Judicia illa Divina prætervehi festinant, neq; Cogitationes suas in ea unquam defigant, tamen quamvis properè currant, & aliud agant, ipsa agnoscere cogantur. Talia sunt vindiciæ seræ & inopinæ; Salutes subito affulgentes, & insperatæ; Consilia Divina per ambages rerum Tortuosas, & stupendas Spiras, tandem se manifesto Expedientia; & similia: Quæ valent non solum ad Consolandos animos fidelium, sed ad percellendas & convincendas Conscientias improborum.

CHAP. III.

Next to the Knowledge of God's Being, that alſo of the Divine Exiſtence, and of the Excellent Nature both of Angels, and of the Souls of Men, and of the Apoſtacy and Rebellion of the one, and the Defection and Degeneracy of the other; being what is very Fundamental in True Religion, and what Atheiſtical Wits do moſt impugn; It is of great Conſequence that the Exiſtence, the Nature, and that the Primitive, the Preſent, and the Future State of both, ſhould be well conſidered and underſtood; And that the Paſtor therefore, and Teacher of Wiſdom, ſhould be well Read in *Pneumatology*, or what concerns us to know of thoſe Spiritual, Immaterial, and Immortal Subſtances, which are in Dignity next to God, *viz.* Angels, and the Souls of Men.

I. *On Pneumatology in General.*

Ariſtotelis Metaphyſica.

Mori Enchiridion Metaphyſicum, ſive de rebus Incorporeis ſuccincta & luculenta Diſſertatio. Inter opera.

II. *Upon Separate Spirits.*

Dionyſius Areopagita de Cœleſti Hierarchia.

N. *De hoc Authore Varii Varia ſentiunt; Quorum ſententias hic referre non pigebit:* Auctor (*verba ſunt Cauſaboni*) ſane lectu digniſſimus. Cum *Alexandriæ* natus eſt (*verba ſunt Clar. Cavi*) & in Schola Platonica, ut videtur, educatus, Platonicæ Philoſophiæ dogmata penitus imbibit: Hinc ſublimis illa, & Supercœleſtis Theologia de Deo, de Cœleſti Hierarchia, *&c.* quæ in Areopagiticis utrâmq; paginam faciunt. *Card. Bona.* Dionyſius Areopagita dictus Theoſophus, ut ait *Hilduinus* in Areopagiticis, Vertex Theologorum. Ellies Du Pin *upon this Author. The Book of the Celeſtial Hierarchy is full of Metaphyſical Remarks about the Number, and Diſtinction of Angels. He divides them into three Hierarchies, and nine Orders, to which he appropriates different Names and Offices. But in all that he ſays upon this Subject, there is nothing either ſolid or profitable.*

Petavii de Angelis Bonis, & Malis Libri tres.

Mr. *Camfield*'s Theological Diſcourſe of Angels, and their Miniſtries: Wherein their Exiſtence, Nature, Number, Order and Offices, are modeſtly treated of; with the Character of thoſe, for whoſe Benefit eſpecially they are Commiſſioned, and ſuch Practical Inferences deduc'd, as are moſt proper to the Premiſes. Alſo an Appendix, containing ſome Reflections upon Mr. *Webſter*'s Diſplaying Suppoſed Witchcraft.

Wierus de Præſtigiis Dæmonum, Incantationibus, ac Veneficiis.

Remigii Dæmonolatriæ, Libri tres.

Dr. *Edwards* de Natura, & Exiſtentia Dæmonum.

Glanvill's Sadduciſmus Triumphatus; or, A Full and Plain Evidence concerning Witches and Apparitions: In Two Parts: The firſt, treating of their Poſſibility: The ſecond, of their Real Exiſtence.

N. Quod ad *Angelorum & Spirituum* Naturam attinet; ea nec inſcrutabilis eſt, nec interdicta; ſed ad eam, ex affinitate quam habet cum anima humana, aditus magna ex parte eſt patefactus. Præcipit certe ſacra Scriptura; *Nemo vos decipiat in ſublimitate Sermonum, & Religione Angelorum, ingerens ſe in ea, quæ non novit.* Attamen ſi hoc monitum diligenter perpendas, duo duntaxat in eo vetita reperies: Adorationem ſcil. qualis Deo debetur, Angelorum, & Fanaticas de iis Opiniones, vel ultrà Creaturæ ſortem eos efferentes, vel ampliorem de iis Cognitionem, quam quis revera adeptus ſit, venditantes. Cæterum ſobria circa illos inquiſitio, quæ vel per rerum corporearum ſcalam ad eorum naturam pernoſcendam aſcendat; vel in anima humana, veluti in ſpeculo, eam intueatur, neutiquam prohibetur. Idem de *Spiritibus* ſtatuendum *Immundis*, qui à ſtatu ſuo deciderunt: Conſortium cum iis, atq; uſus Operæ eorum, illicitus eſt, multo magis qualiſcunq; cultus vel veneratio. At Contemplatio, & cognitio illorum Naturæ, Poteſtatis, Illuſionum, non ſolum ex locis S. Scripturæ, ſed ex ratione aut Experientia, haud poſtrema pars eſt Sapientiæ Spiritualis. Sic certè Apoſtolus, *Stratagematum ejus haud Ignari ſumus.* Ac non minus *Dæmonum* Naturam inveſtigare in *Theologia Naturali* conceditur, quam *Venenorum* in *Phyſica*, aut *Vitiorum* in *Ethica*. Hanc autem Scientiæ partem de *Angelis* & *Dæmonibus* inter *deſiderata* numerare non licet, quippe quæ ab haud paucis intentata. Æquius eſſet, ut Scriptorum in hoc genere pars non parva, aut Vanitatis, aut Superſtitionis, aut Subtilitatis Inutilis, arguantur. *Verul.* Lib. III. Cap. II.

III. *Of the Soul of Man.*

Firſt, Conſidered in its whole Nature, and with all its Faculties and Powers.

Platonis Alcibiades Primus de Natura Hominis.
——*Phædon* de Anima.
Ariſtoteles de Anima.
Tertullianus de Anima.
Nemeſius de Natura Hominis.

N. Nemeſius Epiſcopus Emeſæ urbis in Phœnicia, ſcripſit Librum de Natura Hominis, olim *Gregorio Nyſſeno* tributum, differit autem de re propoſita exactiſſime, ſed nimium Platoni addictus fuit. *Card. Bona.*

Ludovici de Forge Tractatus, de Mente Humana, & ejus Facultatibus.

Poiretus de Anima.

View of the Soul.

Moral Eſſay on the Soul of Man.

Sir *John Davis*'s Poem on the Soul.

N. *Next to the Conſideration of the Divine Exiſtence and Providence, the Nature, Miniſtries and Conditions of Angels, following of Courſe; the Nature alſo and Faculties of the Soul of Man, for the ſame reaſon muſt here claim their place. But it is not only with reſpect to what precedes, that the humane Soul does here challenge a very Nice and particular enquiry into its Conſtitution; but on the account alſo, that it alone of all Sublunary beings is capable of knowing the Supreme Being, and that Religion, whether* Natural *or* Reveal'd, *which is to be paid to him: And more particularly, becauſe the knowing in a Good meaſure the Superiority and Subordination, and the Counteractings of its ſeveral Faculties, will contribute very far to the ſubjugation of the Inferiour Operations of the Soul, the Paſſions, Appetites, and Affections, to the Superiour powers thereof, the Dictates of reaſon, that* Τὸ ἡγεμονικὸν; *In which, according to the Sentiments of the great Philoſopher, and the unanimous, Conſent alſo of all others, Moral Vertue does chiefly, or rather ſolely conſiſt.*

Iam vero oportet ad Principis nutum vitam Inſtituere et ad iſtiuſmodi habitum aſpirare, cujus ideam actu tibi repræſentat Princeps (ſive Τὸ ἡγεμονικὸν) jubetq; ſingulis imitari. conſiſtit enim Humana Natura ex duabus partibus, quarum altera imperare, altera ſubjici debet, unde pars ſubjecta ex communi omnium Civitatum jure, obſequi tenetur parti Imperatrici. *Ariſt. Mor. Endem. Lib.* 7. *Cap.* 5.

IV. *Particular Discourses on the several Faculties, and Affections of the Soul.*

First, On the Superiour Faculties.

L. Lock of Humane Understanding.

Abridgment of *Lock* upon Humane Understanding.

Lock's Letter to Bp. *Stillingfleet* concerning some Passages relating to Mr. *Lock*'s Essay of Humane Understanding, in a late Discourse of his Lordship's in Vindication of the Holy Trinity.

Bp. *Stillingfleet*'s Answer to Mr. *Lock*'s Reply.

Mr. *Lock*'s last Answer to Bp. *Stillingfleet*, wherein Certainty by Reason, Certainty by Ideas, and Certainty of Faith, the Resurrection of the same Body, the Immortality of the Soul, and the Inconsistency of Mr. *Lock*'s Notions to the Articles of the Christian Faith, and their Tendency to Scepticism, is Examin'd.

Secondly, On the Inferiour Faculties.

Cartesius de Passionibus.

Dr. *Carlton*'s Natural History of the Passions.

Dr. *Reynolds*'s Discourse on the Passions. Inter opera.

Willisius de Anima Brutorum, quæ Hominis Vitalis ac sensitiva est, exercitationes duæ, quarum prior Physiologica, Ejusdem naturam, partes, potentias & Affectiones tradit.

V. *Dis-*

V. *Diſcourſes particularly upon the Immortality of the Soul.*

Æneas Gazæus de Animarum Immortalitate, & Corporum Reſurrectione.

N. *Æneas Gazæus* Philoſophus Platonicus, Pietate & Eruditione Clariſſimus, qui Dialogum de Reſurrectione, & Immortalitate Animarum, inſcripſit Theophraſtum, quod potiores in Dialogo Partes iſti tribuit. *Car. Bona. not. Auc.*

Mori Immortalitas Animæ, quatenus ex Cognitione Naturæ, Rationiſq; lumine eſt demonſtrabilis.

Glanvill on the Pre-exiſtence of Souls.

Mr. *Turner*'s Anſwer and Reply to a Book, Styled, *Second Thoughts againſt the Immortality of the Soul.*

Dr. *Nichols*'s Fifth Conference with a Theiſt, in Anſwer to the Book, call'd, *Second Thoughts.*

Dr. *Aſheton* on the Immortality of the Soul.

Smith's Evidence of Things not ſeen, or the *Immortality* of the Humane Soul, prov'd from Scripture and Reaſon, in Two Diſcourſes; wherein are contain'd ſome Remarks on the Fundamental Principle of Two late Books, the One Intituled, *Second*, the Other *Further Thoughts*, concerning *Humane Soul:* Together, with an Examination of the Opinion of a *Middle Place* of Reſidence, ſuppoſedly aſſign'd to the deceas'd Souls of the Righteous between Death, and the Day of Judgment.

Broughton's *Pſychologia*; or, Account of the Nature of the Rational Soul, In Two Parts: The Firſt being an Eſſay towards Eſtabliſhing the received Doctrine of an Immaterial, and conſequently an *Immortal Subſtance* united to Humane Body, upon ſufficient Grounds of Reaſon. The Second, A Vindication of that receiv'd, and eſtabliſh'd Doctrine againſt a late Book, call'd, *Second Thoughts.*

CHAP.

CHAP. IV.

Natural Religion, or that Train of Religious Principles, and of thoſe Duties reſulting from them, which by the due uſe of Reaſon, Experience and Conſideration alone, without the Diſcovery of Revelation; and particularly from the Conſideration of the Divine Exiſtence, and Providence; and of the Being and Condition of Angels, and of the Souls of Men, a Man may conclude, he is obliged to believe and practiſe: This being the Religion that all Mankind, merely as Rational Creatures, are oblig'd to, and without the Knowledge and Obſervation of which, the very Pagans themſelves will be without excuſe; It will be very requiſite, that every Divine ſhould well underſtand the Extent thereof, both that he may be able to warn his People, leaſt, under all the Advantages and Improvements in the Principles and Practice of Vertue made by Chriſtianity, they fall ſhort of the very Heathens in both; and eſpe-

eſpecially, that they may perceive themſelves, and let others ſee the ineſtimable Advantages, that we Chriſtians have received in manifold Reſpects by the Light of the Goſpel; which gives us a much better Rule to walk by, and propoſes infinitely greater Rewards for our Encouragement in ſo doing. And to this end therefore, it will be very requiſite that every Paſtor ſhould be furniſh'd, with ſome or other of thoſe many Books, which have been ſo excellently written upon the Subject of *Natural Religion, and Moral Philoſophy*; and of the full Meaſures, and Extent of the ſame: As alſo upon the Inſufficiency of Natural Religion, (notwithſtanding the great uſe of Reaſon in Religion) and of the Neceſſity therefore of Divine Revelation.

I. *Of Natural Religion, and Moral Philoſophy, as delivered to us by the Ancient Philoſophers, and Poets.*

Firſt, Of Theology, as delivered to us by the Antient Philoſophers.

Platonis

Platonis Euthyphro, i. e. de Sancto, explorandi causa institutus, adversus falsas in Religione Definitiones. —*Phædon*, sive de animo, & animi Immortalitate.

N. In Religionis autem cognitione quatenus sit perspicax Rationis humanæ acies, ex hoc loco, & similibus fieri judicium potest. Nobiles sunt loci cum hoc conferendi II & III de *Republica* in quibus superstitionis fundamenta ita convellit *Plato*, ut ex puris quibusdam principiis disertè colligat, vel falsa esse illa quæ suis Diis tribuebantur, vel illos minimè esse Deos: Neq; vero vel necessariis, vel probabilibus rationibus evinci posse patrios Deos esse Deos. *Pura* sunt principia, Religionem esse Vitæ & Reipublicæ fundamentum: Eam Religionem de hominum vitâ exturbandam, quæ fabulosis commentis Dei naturam pervertat: Eas opiniones quæ Deum mutabilem, mali Auctorem, Mendacem, & Præstigiatorem faciunt, humanisq; sceleribus indulgentem, illius naturam pervertere: Qui sunt τύποι Religionis constituendæ in II de Legibus. Religionem porro esse τοῦ ὄντος γνῶσιν, veram Sapientiam, & μέγιστον μάθημα: Deum autem esse illud τὸ ὂν καὶ αὐτὸ ὄν, idem quique agnovit: Sed quatenus, & quomodo, vide ipsas Disputationes in *Philebo*, VI & VII de *Republica*, & de Legibus, *Epinomide*, *Timæo*, *Phædro*, &c. quorum Locorum comparatio planè necessaria est utiliter Philosophaturo: Scilicet mendacium quidem convicit, at veritatem ignoravit *Plato*. *Serranus in Platonem.*

Aristotelis Metaphysicorum (*a*) Libri tres postremi.

——Libri quatuordecim de Theologia, sive Philosophia Mystica secundum Ægyptios; *si sunt illius.*

Proclus (*b*) de Theologia Platonicâ.

Plotinus (*c*).

Maximus Tyrius (*d*).

Confutius Sinensium Philosophus.

M. T. Cicero de Natura Deorum, —— De Divinatione, ——De Fato, ——Oratio pro Archia Poetâ.

N. (*a*) Quanquam multa de Deo præclarè scripta sunt à *Platone*, accuratius tamen apertiusq; de iis egit *Aristoteles*. *Voss. de Philosoph. Cap.* 17. *Sect.* 5.

(*b*) *Lycius* Philosophus Platonicus, Mathematicus & Poeta, hostis Christianorum, *Bon. Not. Auc.*

(*c*) *Plo-*

(*c*) *Plotinus Platonicus* profundiſſimus, & à populari captu omnino disjunctus, genus dicendi Sectatus eſt horridum & incultum, veborumque ac Sententiarum obſcuritate perplexum.

(*d*) *Platonicorum* Mellitiſſimus, Sapientia, & dicendi venuſtate ſoli cedens *Platoni*. *Ibid.*

Secondly, Of Ethicks or Morality, as delivered to us by the Antient Philoſophers.

Platonis Ethica, *viz.* Apologia, *i.e.* Defenſio Socratis. — *Crito*, *i.e.* de eo quod agendum eſt. — *Philebus*, *i.e.* de Voluptate, ſive de ſummo Bono. *Menon*, *i.e.* de Virtute. — *Alcibiades* primus, *i.e.* de Natura Hominis. — *Alcibiades* Secundus de voto, ſive de precatione. —*Charmides*, *i.e.* de Temperantia. —*Lyſis*, *i.e.* de Amicitia. — *Hyparchus*, *i.e.* de Lucri Cupiditate.

—Politica, viz. *Menexenus*, *i.e.* Exhortatio ad patriam amandam atque defendendam. — Politicus vel de regno. — *Minos*, *i.e.* de Lege. — Πολιτειων, *i.e.* de *Republica*, Lib. X. —— *Nomon*, *i.e.* de Legibus. ——*Epinomis*, *i.e.* Legum Appendix & Summa.

Ariſtotelis (*a*) Opera Moralia, *viz.* Ethici, Nicomachii, Ethici majores, Ethici Endemii, Oeconomici, Politici, Rhetorici.

Theophraſti Characteres (*b*).

Æſopi (*c*) Fabulæ.

N. (*a*) Si ordinem vel methodum ſpectes, omnes in Ethicis exuperat *Ariſtoteles*. Ethice ab ipſo tribus voluminibus eſt perſcripta. Primum duobus libris magnorum moralium, quæ ad patrem *Nicomachum* ſcripta exiſtimantur, ubi breviter omnia decidit. Alterum volumen conſtat octo libris Endemiorum qui ad diſcipulum *Endemium*, ubi fuſius rem quam in magnis moralibus tractat. Tertium volumen eſt decem librorum Nicomachiorum ad filium *Nicomachum*, qui cæteris pleniores ac accuratiores ; demonſtrationibus vero utitur tam exquiſitis, quam patitur rerum de quibus tractat natura. Itaq; ſæpius nos rejecit ad Exoterita ejuſdem Argumenti. *Voſſ. de Philoſoph. cap.* 18.

(*b*) Opuſ-

(b) Opusculum auro magis aureum ut dicit *Vossius :* Philosophiæ decus, Divinæ vir eloquentiæ ; unde & nomen ab *Aristotele* Magistro suo accepit, cum prius *Tyrtamus* diceretur, ut dicit. *Card Bon.*

(c) Χαρακτηριστικὴ Ethice constat descriptionibus virtutum & vitiorum per signa aut effecta. Hæc bifariam instituitur Per Apologos, quales *Æsopici* ; & per morum Notationes quales *Theophrasti.*

M.T. Ciceronis opera Moralia, *viz.* Academicarum Quæstionum ad Varronem, *Lib.* 1. ——Academicarum Quæstionum, *Lib.* 4. qui inscribitur *Lucullus.* ——De Finibus bonorum & malorum, *Lib.* 5. ——Tusculanarum Quæstionum, *Lib.* 5. —— De Legibus, *Lib.* 3. —— Cato major, seu de Senectute liber singularis. ——Lælius seu de Amicitia, liber singularis.——Paradoxa Stoicorum sex. ——De Officiis, *Lib.* 3.

N. Ethices non est solum agere de virtute, quæ est bonum proprium, quod quisq; sibi proponit ; sed etiam de officio ergà alios, ubi sibi proponit bonum alienum, quam posteriorem partem præclarè tractat *Tullius* in Aureis Officiorum libris. *Voss. de Philosoph. cap.* 18. *sect.* 10.

Senecæ Moralia, *(d) viz.* De Beneficiis, de Ira, de Clementia, de Tranquillitate, de Constantia, de Brevitate Vitæ, de Vita Beata.

Epictetus, *(e)* cum Scholiis Simplicii & Arriani.

Plutarchi Moralia *(f).*

M. Antoninus (g) τῶν καθ' ἑαυτὸν, per *Gatakerum* et *Stanhopum.*

Hierocles (h).

N. (d) *Senecæ* Sapientiæ fons, ac virtutis studio pœne Christianus, expurgandus tamen ab erroribus Stoicorum. *Card. Bon.* Not. Auc.

(e) *Epictetus* Stoicæ Philosophiæ incomparabilis Magister. *Card. Bon.* Ibid.

(f) *Plutarchus* Compendium Eruditionis, prudentiæ Thesaurus, totius Philosophiæ Venus ac lyra, ut de eo scribit Eunapius. *Card. Bon.* Ibid.

(g) *Marc*

(*g*) *Marcus Aurelius Antoninus*, cujus libri de ſeipſo & ad ſeipſum, medullam continent totius Philoſophiæ Moralis, ex placitis Stoicorum. *Card. Bon.*

(*b*) *Hieroclis* Philoſophi in aurea Pythagoræ carmina valdè utiles ad benè vivendum Commentarii. *Card. Bon.*

Thirdly, On Theology and Morality, as delivered to us by both Greek and Latin Poets.

Homerus Didymi.

Heſiodus Grævii.

Poetæ Minores, *viz. Theognis*, *Muſæus*, *Æſchines*, &c.

Pindari Poemata, Græca & Latina cum Scholiis omnibus veteribus, Studio *Rich. Weſt*, & *Rob. Welſtead*; quibus præfigitur Chronologia Olympiadum, Iſthmiorum, *&c.* per *Gul.* LLoyd, A.M. *Oxon.* E Theatro.

Sophocles..

Theocriti Idyllia, Græc. Lat. cum Annotationibus & Scholiis veteribus. E Theatro.

Lycophronis Calcidenſis, Græ. Lat. cum Commentariis. *Tzetzii*, a ſtudio *Jo. Potter*, A.M. E Theatro.

Euripides, Græ. Lat. *Cantab.*

Ariſtophanis Comœdiæ, Græ. Lat. cum Scholiis *Baſil.*

Accius Plautus, in uſum *Delphini*

P. *Terentius* Varro in uſum *Delphini.*

Catullus in uſum *Delphini.*

Tibullus in uſum *Delphini.*

Propertius.

P. *Virgil. Maro* in uſum *Delph.*

Q. *Horatius* in uſum *Delph.*

M. Manilius in uſum *Delph.*

P. *Ovid. Naſo* in uſum *Delph.*

Phædri Fabulæ in uſum *Delph.*

Senecæ

Senecæ Tragœdiæ.

A. Persius Flaccius in usum *Delph.*

M. Valerius Martialis in usum *Delph.*

D. Junius Juvenalis in usum *Delph.*

N. *I conceive it convenient to read the Ancient Greek Poets, together with their Greek Scholiasts; and that you do not look on them barely as idle Romances, but as grave Philosophers and Historians; for such they were reputed not only in their own Times, but also by all their Followers, as involving Divine, and Natural, and Historical Notions of their Gods and Hero's, under Mystical and Parabolical Expressions.* Dodwell's Letters of Adv.

II. *Of the Measures and Extent of Natural Religion, as delivered and stated to us by Later, and more Modern Writers.*

Edwardus Herbert Baro de *Cherbury*, de Veritate prout distinguitur a Revelatione, a Verisimili, a Possibili, & a Falso.

——De Religione Gentilium.

N. Auctor in Christianam Religionem satis malevolus, & in Sacerdotium inimicissimus, qui tamen non sine fructu legatur, cum pro fervido ejus amore erga Gentiles, eorum Religionem summa opera sordibus expurgavit & excoluit. Et ad hæc quinq; principia redegit I*mo.* Esse Deum summum: II*do.* Coli debere: III*tio.* Virtutem esse præcipuam partem Cultus Divini: IV*to.* Resipiscendum esse a peccatis: V*to.* Dari præmium & pœnam tum in hac vitâ, tum post hanc vitam.

Pfhanneri Systema Theologiæ Gentilis purioris, qua, quam prope ad veram Religionem, Gentiles accesserint, per cuncta ferè ejus capita, ex ipsis præcipuè illorum scriptis contenditur.

Collius de Animabus, Lib. V. in quibus de iis qui vetere seculo in utroq; sexu Celeberrimi fuerunt disputatur, ac de eorum sempiternis præmiis aut suppliciis, pro

pro ea quam de rebus Divinis hauſerant cognitione, ac pro cujuſq; vitæ Inſtitutis & Moribus, ex ſanctorum præcipuè Patrum, & graviſſimorum Scriptorum decretis, atq; auctoritate copioſiſſimè diſſeritur.

N. *Tho' the Writings upon the Subject of Natural Religion, may be perus'd with much profit, not only becauſe, by Comparing the Chriſtian Inſtitution, with the Schemes of thoſe, who have moſt refined upon the Light of Nature, from them may be ſhown with the cleareſt Evidence, that the Chriſtian Religion is highly agreeable to the beſt and moſt improv'd reaſon of Mankind; and what is much more conſiderable, that it contains Truths of ſo noble a Nature, as do illuſtrate the Infinite Perfections and Attributes of God vaſtly beyond what thoſe Mens Theories can pretend to do; Tho' this be ſo, yet there is no where greater danger of imbibing prejudices derogatory to the ſame than from many Books of this nature (not to mention thoſe Execrable Works of* Ch. Blunt, *his* Oracles of Reaſon) *in ſome of which are diſcovered the greateſt Malignity to Reveal'd Religion, and in others too ſlight a Regard to ſome of its Capital Doctrines. There ſeem to be three degrees of this Malignity, and in the Judgment of the Learn'd* Spanheim *too much a Latitude in a fourth. His ſenſe concerning that whole matter I ſhall lay down in his own words, tho' not altogether in the ſame order as I find them in his* Exercitationes Theologicæ de Articulis fidei Fundamentalibus. Longè proceſſit *E. Herbertus*, vir Illuſtris, in ſuis de *Veritate & Cauſis Errorum, Scriptis*, in quibus è neceſſariorum cenſu fidem Chriſtianam diſpunxit; eaque ſolummodo Capita quæ Prudentiores Gentilium admiſerunt, in Fundamentalibus habuit; Qualia, *viz.* eſſe Deum; Colendum eundem; Virtuti et Pietati operam dandam; a Peccatis Reſipiſcendum; deniq, Præmia & Pœnas poſt hanc vitam expectandas. Hinc & moriturus Solatia, quæ ex Doctrina Evangelii, & Fide Chriſti promerentur, flocci habuiſſe fertur ab iis qui, 'αὐλόπλυ fuere & 'αὐλήκοοι. Ac eo quoq; Commentarius illius ſpectauit de *Religione Gentilium*, curante Editionem *Iſaaco Voſſio*.

Succedit auctor *Tractatus Theologico-Politici*, qui non modo fidem omnem eliminat, omneſq hujuſmodi Veritates, quas non tradit Philoſophia, aut impedit Ratio; ſed in *Poſthumis* Ens Supremum facit Univerſitatem rerum, et Supremum ejus Imperium in Concatenatione omnium rerum ponit.

Accedit Hypotheſis alterius in Belgio Scriptoris, ſed Inverecundè minus (*Philoſoph. Script. Interpr.*) omnes hactenus creditos Articulos fidei in dubium revocandos, abjiciendoſq; ut totidem prejudicia, donec Philoſophia duce, & Ratione Judice, de veritate Eorundem, de Sententia Scripturarum conſtiterit. Quo ipſo neceſſe eſt, I. Irritas fieri, vel noxias, omnes Inſtitutiones ἀπὸ βρέφους, Omnem Catecheſin, adeo ſacram toti Antiquitati, omnemq; ἀρχὴν ἢ χριστὸν λόγε quem credere à teneris jubemur, ille autem in præjudiciis habet.

II. Concidere fidei Christianæ omnia pene Mysteria, qualia sunt *S. Trinitatis*, Incarnationis, Justificationis per fidem, Resurrectionis Mortuorum, *&c.* quæ ipse vocat præjudicia, & sensum illatum, nusquam certè eliciendum, vel demonstrandum ex principiis naturæ notis. III. Nihil fidei relinqui, Nihil supernaturali Revelationi *Patris Mat.* 16. 17. vel Filij, *Joh.* 1. 18. vel Spiritus S. *Eph* 1. 17, 18. nec esse sapientiam in mysterio, & Occultam eam, 1 *Cor.* 11. 7. nullo mentis naturali Lumine percipiendam, 1 *Cor.* 11. 9, 10, 14. IIII. Jdeo recipi sermonem Dei, quia conformis est sermoni hominum, inversa sic sententia Apostoli, 1. *Thess.* 2. 13. Imo necesse hac ratione fuerit hominum judicium majus esse & certius Dei Testimonio, quicquid secus Johannes, *Joh.* 5. 9, 5. atq adeo Divina de *H*umano arbitratu suspendi, seu Cogitata Infiniti, subjici finito Intellectui, Revelationem Rationi, Deum *H*omini, & Christianismum revera in Ethnicismum verti.

Saniores videntur in Britannis ii qui dicuntur *Latitudinarij*, qui damnato *Hobbesio* & *Herberto* assurgunt auctoritati Scripturarum, ac Veritati in eis Revelatæ, *F*ideiq; Christianæ Mysterijs. Sed ita 1. ut Intelligantur Scripturæ S. harumq; Mysteria in sensu Rationali, seu ad principia Rationis, Captumq; hujus accommodato, attenta modo conditione *H*ominis, & Relatione quam ad deum Creatorem & Benefactorem habet. 2. Ut eliminent adeo ex Fundamentalium censu, aut Revelatorum, potissima Capita, adversus quæ insurgit humana Ratio, qualia fuerint de Trinitate ex mente Catholicorum, de *P*rædestinatione Æterna, Justificatione per fidem solam, Imputata Justitia, Servo Arbitrio, *&c.* 3. Ut ad Salutem sufficere arbitrentur, si quis in genere assentiatur Veritati Scripturarum, in specie vero illa diligenter intelligat quæ Deus à Nobis facienda Exigit, vitamq; secundum ea instituat. *P*orro de Gentilium salute quotquot caruerunt Revelatione, modo probe vixerint, præclare sentiunt. Quod & sensisse hos ante, *Galeotum*, *Marcium*, *Tostatum*, *Erasmum*, *Stapulensem*, *Vivem*, *Mottam*, *Vajerum*, alios bene multos, & quotquot hodie uni Rationi Litant, aut *P*hilosophiam Credendorum judicem statuunt. *I*n vulgus notum est ac nuper in Remonstrantibus causam hanc pluribus egit *Stephanus Curcellæus*, Diatriba de *Necessitate Cognitionis Christi ad salutem*.

Bp. *Wilkins*'s Natural Religion.

Chauvin de Religione Naturali.

Mori Enchiridion Ethicum, præcipua Moralis Philosophiæ rudimenta complectens, illustrata plurimum Veterum monumentis; & ad probitatem vitæ perpetuo accommodata.

Dr. *Scot*'s Christian Life, Part II. Vol. I.

Ld. Chief

Ld. Chief Juſt. *Hales*'s Knowledge of God, and our Selves, Part I.

A Diſcourſe of Natural and Reveal'd Religion, or the Light of Nature a Guide to Divine Truth.

N. To theſe it may be alſo thought proper to add that Sett of Authors, who have written upon the Laws of Nature, as Grotius, Puffendorf, *&c. But thoſe Learned Writers conſidering the Duties that Natural Reaſon dictates, not as reſpecting God and another World, but as relating to the well-being of the Animal, and Social Life here upon Earth; Theſe Duties as handled by them, will ſcarcely come under the Notion of Religious; or, if they do, they are but one part of Natural Religion, and fall under our conſideration properly enough when we ſhall come to that Article of the Covenant, Evangelical Obedience; whereas our deſign is in this place to ſet down thoſe Authors, both Pagan and Chriſtian, who have delivered to us, as well the Principles of Natural Religion, as the Duties reſulting from them.*

In Theologia Lex conſideratur prout annexam habet Divinam promiſſionem, & quandam Rationem fœderis inter Deum & Homines; abs qua conſideratione jus naturale abſtrahit quod finis diſciplinæ naturalis tantum ambitu hujus vitæ includatur; adeoq; ea hominem informat, prout hanc vitam ſanabilem exigere debeat. *Puffendorf. de Offic. Hom. & Civ. Epiſt. ad Lector.*

III. *Upon the Inſufficiency of Natural Religion, and the Neceſſity therefore of Divine Revelation.*

Gale's Court of the Gentiles; or, A Diſcourſe touching the Original of Humane Literature, both *Philology* and *Philoſophy*, from the Scripture, and Jewiſh Church; in order to a Demonſtration of the Perfection of God's Word and Church Light. II. The Imperfection of Nature's Light, and Miſchief of vain Philoſophy. III. The right Uſe of Humane Learning, and eſpecially Sound Philoſophy.

Reflections upon Learning; wherein is shewn the Insufficiency thereof in its several particulars, in order to evince the Usefulness and Necessity of Revelation:

Mr. *Boyle* on the Use of Reason in Religion.

——Excellency of Theology, compared with Natural Philosophy.

Velthusius de Usu Rationis in rebus Theologicis.

Mr. *Glanvill*'s Vanity of Dogmatizing; or, Confidence in Opinions manifested, in a Discourse on the Shortness and Uncertainty of our Knowledge, and its Causes.

A Seasonable Recommendation and Defence of Reason in the Affairs of Religion, against Infidelity, Scepticism, and Atheism of all Sorts.

Bp *Williams*'s Sermons at Mr. *Boyle*'s Lectures.

Mr. *Bradford*'s Sermons at Mr. *Boyle*'s Lectures.

Dr. *Blackhall's* Sermons at Mr. *Boyl*'s Lectures.

Taylour's Discourse of the Nature and Necessity of Faith in Jesus Christ, with an *Answer* to the Pleas of our Modern Historians, for the Sufficiency of bare Morality, or meer Charity to Salvation.

Staynoe of Salvation by J. C. alone as it is expressly laid down in the Scriptures, agreeable to the rules of Reason, and the Laws of Justice. The whole intermixt with several practical Reflexions directing and persuading to a Christian Life; To which is added a short Enquiry into the State of those Men in a Future Life, who never heard of Jesus Christ the Saviour in this Life.

N. Si quis ex rerum Sensibilium & Materiatarum intuitu, tantum luminis assequi speret, quantum ad patefaciendum Divinam Naturam, aut voluntatem sufficiet, *ne ille decipitur per inanem Philosophiam.* Etenim contemplatio Creaturarum, quantum ad Creaturas ipsas, producit Scientiam; quantum ad Deum, Admirationem tantum, quæ est quasi abrupta Scientia: ideoq; scitissimè dixit quidam *Platonicus*, *sensus*

ſenſus humanos Solem referre, qui quidem revelat Terreſtrem Globum, Cæleſtem vero & Stellas obſignat ; ſic ſenſus referunt naturalia, Divina occludunt. Atque hinc evenit nonnullos, è doctiorum manipulo, in hæreſin lapſos eſſe, quum ceratis ſenſuum alis innixi ad Divina evolare contenderent. ——Hujus igitur Scientiæ limites ità ferè ſignantur, ut ad Atheiſmum confutandum & convincendum, & ad legem Naturæ informandum, ſe extendant ; ad Religionem autem adſtruendam non proferantur.—— Quocirca quod ſit Deus, quod rerum habenas tractet, quod ſummè Potens, quod Sapiens & Præſcius, quod Bonus, quod Remunerator, quod Vindex, quod Adorandus, etiam ex operibus ejus demonſtrari & evinci poteſt : Et admirabilia complura ſecreta attributa ejus, & multo magis circa regimen & diſpenſationem ſuper univerſum, etiam ſobriè ex iiſdem elici & manifeſtari queunt ; eſtq; iſtud Argumentum à nonnullis utiliter pertractatum. Verum ex intuitu rerum Naturalium, àtq; humanæ rationis principiis, de fidei myſteriis, vel ratiocinari, vel etiam ſuadere vehementius, aut rurſus ea curioſius introſpicere & ventilare ; & de modo myſterii inquirere, haud tutum meo judicio fuerit. Da fidei quæ fidei ſunt. Nam vel Ethnici in illuſtri illa, & divina de aureâ catena fabula, hoc ipſum concedunt, quod Jovem de Cœlo ad Terram deducere, nec homines potuerunt, nec Dii. ê contrariò quod Jupiter pertrahere eos potuerit è Terra ad Cœlum. Quare fruſtrà ſudaverit, qui cœleſtia Religionis arcana, noſtræ Rationi adaptare conabitur ; decebit potius mentes noſtras, ad Cœleſtis veritatis thronum adorandum, attollere. In hac igitur parte *Theologiæ Naturalis* tantum abeſt, ut defectum aliquem obſervem, ut exceſſum potius reperiam, ad quem ſubnotandum paulùm ſum digreſſus, propter maxima incommoda & pericula quæ ex eo, tum Religioni, tum Philoſophiæ impendent; utpote qui & Religionem Hæreticam procudit, & Philoſophiam phantaſticam & ſuperſtitioſam. *Verulam. de Augm. Scien. Lib.* 3.

CHAP. V.

The Light of Nature alone in this our Lapſed, Corrupt, and Benighted State, being found inſufficient to diſcover to us the right Way of Worſhipping God; And on the other-ſide, ſo many wretched Impoſtures having under the Pretence of Divine Inſpiration, been impoſed upon Mankind in all Ages of the World: It muſt be of great uſe to a Paſtor of the Flock of Chriſt, to a Watchman in the Houſe of God, as to be acquainted with the moſt conſiderable Impoſtures, and falſe Religions which have taken place in the World, ſo with the means of diſtinguiſhing the ſame from Sacred Truth. And with the Apologies, both Ancient and Modern, that have been written in defence of the ſame, as contain'd in the Holy Scriptures: And in order to that, more eſpecially to underſtand perfectly well the various and different Oeconomies and Diſpenſations of God towards Mankind; with the full and adequate

Deſign

Design of God in all his Revelations and different Oeconomies; And particularly the Design of Christianity: First as it was to dispossess Satan of his usurp'd Dominion, and Tyrany over Mankind, which before our Saviour's coming into the World, was almost universally Enslaved to him by Idolatry, Superstition, and filthy Lusts. Secondly, as its design is to restore us to the Image of God, consisting in a true Inherent, and Real Holiness, which by Sin is defac'd, and to exalt us to a Divine Life: And Thirdly, to humble us withall, with a sense of our Manifold Failings, and to manifest the Goodness and Mercies of God, in accepting through Christ of our imperfect Righteousness.

I. *Of the most considerable Impostures that have taken place in the World amongst* Greeks, Romans, Egyptians, *Syrians*, Persians, Jews, Mahometans, Christians, *&c.*

Historia Deorum Fatidicorum: Cui præposita est Dissertatio de Divinatione, et Oraculis.

Mythologici Antiqui Græci et Latini, viz. *Theognis, Hesiodus, Homerus, Ovidij Metamorphosis. Fastorum* Libri

Galæi. Opuscula Mythologica. Amstel apud. Wetsten.
Mythographi Latini, viz. Hyginus, Planciades Fulgentius, Lactantius Placidus. Albricus Philosophus. Cum Dissertatione de auctore; Stylo, Ætate Mythologiæ quæ Hygini Aug. Liberti nomen præfert.

N. Tenenda est Fabularum vis. sed unde potius petas quam ab *Homero*, fabularum omnium Parente? Tametsi Metamorphoses ac Fasti *Nasonis* non leve nomentum adferent quanquam latine Scripti. *Erasm. de Ratione Studii.*

N. *Here with great advantage may be read the Ancient Apologists, particularly* Augustin de Civitate Dei; *and without an Insight into the forementioned Pagan Mythologists, the following Apologists cannot be read with understanding.*

Iamblicus de Mysteriis Ægyptiorum.
Seldenus de Diis Syriis.
Religio Veterum Persarum ac Medorum, eorumq; Magorum. Per *Thom. Hyde.*
Philostrati Vita Apollonii Tyanæi.

N. *Thus far may be seen how the Devil did draw off the whole World in a manner, into an open Idolatry and Rebellion against the Maker of Heaven and Earth. And when the Son of God descended from Heaven to reduce Mankind to their Allegiance to the true God: Then did he set up his* Apollonius Tyanæus *to Ape, and Imitate the Saviour of the World, and by the pretence of Working Wonders, and wandring about the World in Imitation of his going about doing good, did he labour to retain the* Gentiles, *in their Pagnish Superstition and Idolatry. And how by such like Impostures the Enemy of Mankind did contrive the obstinate Infidelity of the* Jews, *and did draw off such a great part of the World, as are now* Mahometan, *into an Apostacy from the Truth, may be seen in these following,*

Mishna, or the Summary of the Oral Tradition of the *Jews.*
The two *Talmuds* both that which is called of *Jerusalem*, and that of *Babylon*, which are Comments on the *Mishna.*
The Alcoran of *Mahomet.*

N. *How great an Impostor* Mahomet *was is vulgarly known, and that the* Alcoran *is the Law of this Impostor is as generally understood. But that* R. Akiba *should be an Impostor equally great and pernicious, as* Mahomet

homet *himſelf, and no leſs the Child of the Devil, ſet up by that Arch-Rebel to traverſe the grand Diſpenſation of God, in ſending the* Meſſiah; *And that this was the Cheat who had the greateſt hand in forging the Traditional Doctrine of the Jews, is what does not ſo commonly come under Notice, but yet is a matter of great uſe to be obſerv'd. Now the* Jews *do own all their Oral Tradition to have been received from* R. Akiba, *who was the very Man who ſet up* Barchocab, *about the Year* 134. *to be their Meſſias, and did Inſtigate the* Jews *to Maſſacre the Gentiles, and more eſpecially the* Chriſtians, *wherever they met them. And perhaps as no one Man in the World ever caus'd ſo much Bloodſhed as he did; ſo to him the* Jews *do chiefly owe the continuance of their Obſtinacy to this Day: But, becauſe the Hiſtory of this Man, and of the great hand he had in Compiling, or rather Cooking up the Jewiſh Superſtition, ſo as to render it ſuch as now it is found; And becauſe the vaſt Effuſion of Blood he occaſioned by ſetting up a falſe* Meſſiah, *are things ſo worthy of our knowlege, and that eſpecially as taken from the* Jews *themſelves, I ſhall here ſubjoyn an abſtract of it out of* R. David *Ganz. in his* Chronolog. Sacra & Profana anno Creationis 3840, *and* 3880.

R. Akiba initio Præfecturæ filius octoginta annorum, atq; Nomen ejus exijt ab uno Extremo Mundi, uſq; ad aliud, atq; totam Legem Oralem habemus ex manu ejus. Obſignavit Miſnicos ſeu Deuterotas R. *Meir*, obſignavit Siphra, hoc eſt legem Sacerdotum, *R. Simeon*, Occluſit Toſiphta R. *Nehemias*, Obſignavit Seder Olam R. *Joſi*, ſed hi omnes ex conſenſu R. *Akiba*, propterea quod omnes illi Diſcipuli ejus fuerint, & Cumulum Encomiorum ejus non abſolveret unus Liber.

Ben *Cuziba*, vocatus Bar Cochaba, rebellavit Romanis, & fecit ſemetipſum Meſſiam; atq; idcirco dictus fuit Bar *Cochaba*, propterea quod Myſtice interprerabatur, & de ſe dictum eſſe ajebat, *procedit Cochab ſtella ex Jahakob.* Rab. quoq; *Akiba* ipſe cum illum viderit, dixit de eo, *Hic eſt Rex Meſſias*, ſicuti extat in Echa Rabbatha Com. in *Threnos* ad verſum *Abſorbet Dominus*, &c. Et Judæi qui Bitherà erant ipſum unxerunt & Coronarunt in Regem ſuper ſe, atq; excuſſerunt, jugum Romanorum a cervicibus ſuis: Magna autem cæde affecerunt Romanos et *Græcos* in *Africa*, Gentem magnam et multam, inſtar arenæ in littore Maris, cujus non erat numerus. Sic quoq; fecerunt in *Ægypto*; Incolas etiam *Alexandriæ* in *Ægypto* trucidarunt una cum Romanis, juxta verba Meor Enajim Cap. 12. pluſquam duo centena millia Virorum. Judæi quoq; in Gophri (quæ eſt Tzepharan) Internecione deleverunt omnes Gentiles; adeo ut nullus inter eos Superſtes relinqueretur, donec *Cæſar Trajanus* mitteret adverſus illos ducem Exercitus ſui *Adrianum* filium Sororis ſuæ; & magnam jis intulit cladem, qualis non fuit audita, aut viſa tempore *Nebuzaradan* neq; diebus *Titi* & antehac. Diſceptarunt autem Rab. b. m. in Annizakin de magna internecione facta hoc tempore, cum inquiunt; *Vox eſt Vox Jahakobi. Hic fuit Adrianus Cæſar, qui trucidavit in urbe Bither quadringenta Myriades*; *dicunt autem illi, quater mille Myriades.*

Either

Either of these Accounts of four Hundred, or four Thousand Millions of Jews, Slain upon their Rebellion in the Reign of Trajan *and* Adrian, *which* R. Ganz *says is a thing Disputed amongst the* Rabbins, *is Extravagant, like the other incredible Falshoods which that Tribe of Men do so much delight to trade in. But this however is clear from this Author, that the Destruction was greater than that at* Jerusalem *by* Titus, *which according to* Josephus de Bello Judaico Cap. 17. *amounted to* 1100000. *And 'tis no ways Improbable, since according to the best Historians,* Eusebius *and* Dio, *their Desolation was almost an Extermination of their Name, and Nation. And upon the whole then that false Impostor* R. Akiba, *did a work doubly acceptable to the Devil, first to forge for the Jews a Body of Laws, as pretended Traditions from God, and* Moses, *to which they adhere to this day with the greatest Obstinacy, and by which they are kept from Entertaining the true* Messiah, *and from Embracing Christianity: Secondly in putting up a false* Messiah, *which drew them into such Rebellions, and Occasioned such mutual Massacres both of the* Romans *and of themselves, as have been never heard of; but are always highly grateful to the Devil, Humane Slaughters being the most acceptable Sacrifices to the great Enemy of Mankind. Of which it pleas'd God that the great Impostor himself should be made a part, as does appear from what is recorded by their foretaid Chronologist,* R. Ganz *in the words following,*

Rabbi *Akiba* supra memoratus, postquam vixerat 120. annis, Interfectus est anno 52 ab Excidio Templi, atq; hic fuit annus 880. Fuit autem unus ex decem interfectis a Regno, atq; fuit præcipuus, sic enim inquiunt R. *Akiba* ejusq; Socij: & Scribit R. *Abraham*, F. *David*, hoc omne evenisse in bello Adriani propter Indignationem contra *Ben Cuziba*, & depexuerunt carnem R. *Akibæ*, pectinibus ferreis atq; postmodum obijt.

Rosse's View of all Religions.

Turner's History of all Religions in the World from the Creation down to this present time: In Two parts; The first containing their Theory, and the other relating to their Practice.

N. *Here may be remark'd with great Profit, the modern accounts of Travellers, wherein any care is taken truly to represent the Religions, Rites and Superstitions of several Nations of the World. But as in all such Enquiries, as a Divine always ought to have his Eye to the Malignity of Satan that Father of Lyes and great Deceiver, who has been the Author of such foolish, vile, and wicked Superstitions, as have appear'd in the World: So that he may be the better able to account for the same, I would recommend to his perusal the Third of* Dr. Hen. Mores Divine Dialogues

II. *Of*

II. *Of the means of Distinguishing Impostures, Heresy, and Error from Sacred Truth.*

Heydanus de Origine Erroris.

Mori Enthusiasmus Triumphatus, Sive de Natura, Causis, Generibus, & Curatione Enthusiasmi brevis Dissertatio.

Dr. *Rust's* Discourse of Truth in *Glanvils Præexistence of Souls.*

Dr. *Edward's* free Discourse concerning Truth and Error, especially in matters of Religion, wherein are propounded the proper and certain Methods of finding and obtaining the one, and of discovering and avoiding the other.

Mr. *Oesterwald* of the Corruptions in Religion.

An Easie Method with the *Deists* and the *Jews*; with an answer to the most material of their Objections and prejudices against Christianity, wherein are given the Infallible Marks of Divine Revelation.

F. *Malbranch*'s Treatise concerning the Search after Truth.

N. *Of that Preparation of Heart with Piety and Humility, which is requisite to fit the Mind for the reception of the Truth, the Holy Scripture does inform us*, Joh. 7. 17. If any Man will do his Will, he shall know of the Doctrin whether it be of God. *And the whole current of the antient Philosophy runs the same way; concerning which I shall subjoyn some References to be consulted by the* American Pastor.

N. De auditore Theologiæ vide copiosissime differentem Proclum Theol. Plat. lib. 1. c. 2. Quibus adde quæ ipse Plato in fine lib. 5. de R. P. & principio 6. disputat de ingenio studiisque veri Philosophi: quæ breviter contraxit Alcinous in primum Caput libelli de doctrina Platonis. Plotinum quoque Ennead. 1. l. 3. cap. 3. conferre juvabit.

III. *The*

III. *The Ancient Apologists in Defence of the Christian Religion.*

Justini Martyris Paræneſis ad Græcos. Oratio ad Græcos. Apologia pro Chriſtianis, prima & ſecunda. Liber de Monarchia Dei. Dialogus cum Tryphone Judæo. Epiſtola ad *Diognetum.*

N. *This laſt is queſtioned by ſome, whether Genuine, but own'd by* Dr. Cave. *But whoever was the Author, it is an Excellent Apology, moſt pathetically repreſenting the Innocency and Admirable Vertues of the Primitive Chriſtians, and the Malignity of their Enemies.*

Athenagoræ Athenienſis Philoſophi Chriſtiani Apologia, ſeu Legatio pro Chriſtianis. De mortuorum reſurrectione.

Theophilus Contra Chriſtianæ Religionis Calumniatores.

Tatiani Aſſyrii Oratio ad Græcos quod nihil eorum quibus Græci gloriantur ſtudiorum, apud ipſos natum, ſed omnia a Barbaris inventa ſint.

Hermæ Philoſophi Gentilium Philoſophorum Irriſio.

N. *All theſe foregoing Apologies are placed in the ſame Order, they lie in the* Paris *Ed. of* Juſtin Martyr, 1636. Cologn. 1686. Fol. *But all theſe will be better read from the new Editions at* Oxford, *by the Learned Mr.* Grabe, *Mr.* Worth, &c.

Clementis Alexandrini Protrepticon ad Gentes, in quo Gentiles redarguit, eoſq; ad Chriſtianam Philoſophiam amplectendam hortatur. Stromateωn Libri.

Tertulliani Apologeticus adverſus Gentes. Ad Nationes Libri Duo. De Teſtimonio Animæ. Ad Scapulam. Adverſus Judæos.

Minutii Fœlicis Octavius.

Origenis Contra Celſum, *Libri* 8.

Sanctus

Sanctus *Cyprianus* de Idolorum Vanitate: Liber ad Demetrianum: Testimoniorum ad Quirinum Adversus Judæos Libri Tres.

Arnobii adversus Gentes, Libri 7.

Lactantii Institutionum Libri 7. De mortibus Persecutorum.

Eusebii { Præparatio / Demonstratio } Evangelica.

——— Lib. contra *Hieroclem*, qui ex *Philostrati* Historia Comparavit Apollonium Tyanæum Salvatori Nostro Jesu Christo. Extat ad calcem Eusebii de Demonstr. Evang. Ed. Parisien. 1688. & Colon. 1688.

Constantini M. Oratio ad Sanctorum Cœtum. Extat ad Calcem Librorum de Vita Constantini, in Ecclesiastica Historia *Eusebii.*

Athanasii Oratio contra Gentes. Oratio de Incarnatione Verbi.

Ambrosii Responsio Relationi Symmachi, ad imperatores contendentis, veteres Ritus circa Deorum Cultum servandos esse. Epistolar. Lib. 2.

Chrysostomi adversus Judæos, Libri sex.

—Contra *Gentiles* seu de Vita *Babilæ*, Liber.

Prudentius contra *Symmachum* ac Veterem Deorum Gentilium Cultum, Libri 2. *Poeta Christianus.*

Augustini de Vera Religione Liber.

—De moribus Ecclesiæ Catholicæ, Libri 2.

—De Civitate Dei, Libri 22.

—Oratio adversus Judæos.

—Oratio ad Catechumenos adversus *Judæos*; *Paganos* & *Arianos.*

Theodoretus de curandis Affectionibus Græcorum, Lib. 12.

Cyrilli Alexandrini. contra Iulianum Libri X.

N. *This Sett of Writers had the Kingdom of Satan viſibly before their Eyes, that Arch-Rebel having in their Times, and in thoſe Parts where they liv'd, erected his Idolatrous Temples and Altars; and brought it about, that his Impious Ceremonies and Rites of Worſhip were become the Eſtabliſhed Religion over all the World, except* Judæa: *And therefore the Primitive Fathers did exert themſelves upon no other argument with that ſtrength of Learning and force of Reaſon, as upon this, Namely in laying out the Abſurdities and Vileneſs of the Pagan Superſtition, and the admirable Nature and Tendency of the Chriſtian Religion.*

IV. *Modern Vindicators both of the Autority of Scripture, and of the Truth of Chriſtianity.*

Firſt, Againſt Infidels and Anti-Scripturiſts in general.

Du Pleſſis de Veritate Religionis Chriſtianæ,

Grotius de Veritate Religionis Chriſtianæ,

Huetii Demonſtratio Evangelica.

Biſhop *Stillingfleet*'s Origines Sacræ,

——Letter to a Deiſt,

Mr. *Boyl*'s Authority and Style of Scripture,

Sir *Charles Wolſeley* of Scripture-Belief,

Dr. *Edward*'s of the Authority and Style of Scripture, 2. *Vol.*

Dr. *Alix*'s Reflections upon the Books of Holy Scripture to eſtabliſh the Truth of the Chriſtian Religion, 2. *Vol.*

Dr. *Nichols*'s Conference with a Theiſt, *five parts.*

Malebranche's Chriſtian Conferences, Demonſtrating the Truth of the Chriſtian Religion.

Parker's Demonſtration of the Divine Authority of the Chriſtian Religion,

Biſhop

Biſhop *Patrick*'s Witneſſes to Chriſtianity.

Abady's Vindication of the Truth of the Chriſtian Religion, 8*o*.

Bp. of *Sarum*'s Diſcourſe to his Clergy.

Dr. *Grew*'s Coſmologia Sacra.

Dr. *Gaſtrill* of the Neceſſity and certainty of Religion in General, and of the Chriſtian Religion in particular.

Mr. *Jenkins* of the reaſonableneſs and Certainty of the Chriſtian Religion, containing Diſcourſes upon ſuch Subjects as are thought moſt liable to Objections.

N. *It is a ſad ſign of the Deplorable State of the Chriſtian Church at this day, that there ſhould be more Vindications written in this one laſt Age, if one were to reckon them all, in Defence of the Holy Scriptures, and of the Chriſtian Religion, againſt Atheiſts, Deiſts, and Socinians, than there were Apologies written in all the firſt Ages of the Church (ſo far as does appear) againſt Jews and Pagans. But ſo it is, that there has been too great a Cauſe for Learned Men to write ſuch Books: And therefore there is as great a Neceſſity for every Miniſter, who is* earneſtly to contend for the Faith *againſt ſuch Peſtilent Gainſayers, to read them; that he may be* ready always to give an Anſwer to every one that asketh him a Reaſon of the hope that is in him.

Secondly, Againſt Jewiſh and Mahometan Infidelity in Particular.

Raimundi Martini pugio fidei adverſus *Judæos* & *Mauros*.

Galatinus de Arcanis Catholicæ Veritatis Lib. 12. quibus pleraq; Religionis Chriſtianæ capita contrà Judæos, tam ex Script. Vet. Teſt. authenticis, quam ex Talmudicorum Commentarijs confirmare & illuſtrare conatus eſt. Item *Reuchlini* de Cabala & Symbolica receptione Dialogus.

Quadragnoli Apologia pro Chriſtiana Religone, qua reſpondetur ad objectiones cujuſdam Mahomedani.

Bp. *Kid-*

Dr. *Prideaux's* Life of Mahomet.

Bp. *Kidder*'s Demonstration of the Messiah; where by the Truth of the Christian Religion is defended, especially against the Jews.

Limborchi Amica Collatio cum Erudito *Judæo*:

Dr. *Stanhope's* Sermons at Mr. *Boyles* Lectures.

The Bp. of *Worcester's* Dissertations, and Comments upon the Seventy Weeks of *Daniel*, containing a most clear and invincible Demonstration of the Truth of the Christian Religion.

N. *Raymundus Martini, sive de Martins*, gente Catalaunus, claruit Anno 1278 Linguarum Orientalium callentissimus, ut viam faciliorem Judæorum & Saracenorum sterneret, *Pugionem Fidei*, in tres partes, quo ex imis Judaicæ gentis Monumentis causam adversus Judæos & Mauros feliciter egit; Ex hoc opere sua pene deprompsit *Porchetus Salvaticus*, Libro *Victoria adversus Judæos* dicto, ut ex porcheto *Petrus Galatinus de Arcanis Catholicæ veritatis lib.* 12. Tandem ipsum Raymundi opus cum doctissimis Observationibus *Jacobi de Voisin*, in lucem prodiit, cum Introductione Benedicti *Carpzovii*, addita, etiam Appendicis vice, *Hermanni* e Judæo Christiani, Opuscula. *Lipsiæ* 1687. *Cav. Hist. 1it.*

The Centilism *and Idolatry of the* Roman *Empire having greatly declin'd by the latter End of the* V. Century; *and being about to expire in the* VI. *the Adversary the Devil, thought it time to raise a New Battery against our most holy Faith, and accordingly sent his false Prophet* Mahomet, *who began his* Hegira *or* Æra Anno Dom. 622. *to commence his Hostilities: and Armed him as with Falsehood and Subtilty, so both him and his Successors with like Power, as he had done the Pagan Emperours, to oppose it. The nature of whose Imposture is very fully describ'd in few words by Hottinger in his* Hist. Ec. *And his Battles, Successes, and Successes, together with the whole Religion and worship of the Orientalists, is most fully and accurately treated of in his* Hist. Orient.

And tho it may seem of no great Consequence to us at so remote a distance from those great Enemies to the Christian Religion, the Mahometans, *to be Versed in their Objections thereunto, and the Defences written against them; yet besides that many of our Clergy go Chaplains both to the Factories, and on Board of our Ships,* into

Muhammedismus a Mahummede, insigni Arabum Impostore, & Agyrta, in Orbem Introductus est; Hæresis ex *Christianismo* Vero & Falso, *Judaismo, Saracenismo*, propriis denique *Muhammedis* figmentis, & ineptissimis Antilogiis, atque componendis Religionum dissidiis, in speciem accommodata. Fundamentum ejus est *Alkoranus*, cui alii adjungunt *Sunam. Hotting. Hist. Ec. clef. p.* 1,

into the Levant, *to* Africa, *and the* East-Indies; *Besides this, with Submission, I apprehend, that none of us should be strangers to any of Satans Batteries, nor unprepared to ward off the fiery darts of the Devil from whatever Quarters they are thrown.*

As for the Apologies for the Christian Religion written against the Jews, *no one I suppose will question the necessity of our Acquaintance with them, tho we have not so many* Jews *residing with us, as in other parts of Christendom; but rather will think them most requisite, of any other of that kind, to be perus'd by an English Divine, not only in order to the Conversion of that unhappy people, but also as those writings will in a more particular manner engage us to a very Diligent Reading and searching of the Scriptures.*

Under the preceeding Head of Impostures, *and this List of* Apologies *in Vindication of Reveal'd Truth against them, I might have plac'd some of the most Notorious Forgeries, that have arisen in the several Ages of the Church, out of the womb of* Enthusiasm. *But, as all, or the most signal* Enthusiasts, *have set up for new Revelations, under the Notion of more perfect Dispensations, my Observations relating to them will more properly come under the following Head,* viz. *the* Various and Different Oeconomies and Dispensations of God towards mankind, Patriarchal, Mosaical and Evangelical.

V. *On the various and different Oeconomies, and Dispensations of God towards Mankind.*

Burmanni Oeconomia Fœderum Dei ab Exordio mundi ad Consummationem omnium.

Dr. *Cave's* Apparatus before his Lives, shewing the three great Dispensations of the Church, Patriarchal, Mosaical, and Evangelical.

Dr. *Edward's* Compleat History, or survey of all the Dispensations, and methods of Religion, from the beginning of the World to the Consummation of all things; as represented in the Old and New Testament, Shewing the several Reasons and Designs of those Administrations, and the Wisdom and Goodness of God in the Government of the Church, through all the Ages of it. 2 *Vol.*

Capellus de Religionis Christianæ præ Judaica, prærogativis & excellentia. Inter Critica in V. & N. Test.

N. *The Divine Goodness after the Lapse of Mankind, and his Apostacy from and Rebellion against God, having given the Promised Seed to be the* Great Captain of our Salvation, *and to Head his Church against its Adversary the Devil; In order to preserve it from his Tyranny, and in Obedience to himself,* He did at sundry times, and in diverse manners speak in time past unto the Fathers by the Prophets, and in the last Days, *or last Great Age of the World,* he spake unto us by the Son, whom he hath appointed Heir of all things, by whom also he made the World; *That is, God did under diverse Occonomies, and by various Dispensations, first by sending his* Patriarchs, *and then his* Prophets, *and at last his* only begotten Son, *do all that became Infinite Goodness towards the Recovery and Preservation of his People, and to destroy the Dominion and Power of Satan, and the Works of the Devil, Idolatry, and Sin; And on this Account therefore it is of the highest Consequence that we should throughly study the Nature of these various* Occonomies *and* Dispensations. *And as a right understanding of them is what I take to be a principal Key to let us into the knowledge of the most abstruse parts of Holy Writ, it being a known thing, that the* Rationale *of the greatest part of the* Levitical *Law is best accounted for, by shewing the opposition that many of these Laws bear to the Customs of the* Zabij, *and other Idolatrous Nations bordering upon the then Church of God; So to understand the Nature and Perfection of the* Evangelical Dispensation *in particular, is what is requisite, to secure our selves and others from the various* Impostures *which have been set up in the World by the* Enthusiasts *of diverse Ages, down from the Author of the* Æternum Evangelium *in the Year* 1254. *to the modern* Quietists *in the* Roman, *and* Pietists, Quakers, *and the like* Enthusiasts *in the* Protestant *Churches; All whose Frenzies have been obtruded upon the World as the last, and most perfect of God's Dispensations to Mankind.*

But then on the other side care must be taken so to understand the Nature, Perfection, and Completion of the Evangelical Dispensation, *that tho' the Revelation be compleat, so that the Doctrines therein given us are Eternal Truths, and the Duties prescribed us are Everlastingly Obligatory, and the Ordinances enjoined us are of perpetual Use and Necessity, yet the prevalency of this Dispensation will be vastly greater than now it is, there being scarcely any thing of Futurity clearer in Scripture than the coming in of the fulness of the* Gentiles, *the general Conversion of the* Jews, *the total Destruction of* Antichrist, *and of the Dominion of* Satan, *and the Triumphant State of the Church thereupon, when the Kingdom of Truth, Righteousness, and Peace shall Universally prevail, when Idolatry will be totally abolished, and the Terms of Reconciliation, or the Covenant of Grace, will be made known to, and complied with by all Men, all, both* Jews *and* Gentiles *coming into the Church, and submitting unto the* Messiah; *Concerning which may be read* Edward's Survey of all Dispensations *last mentioned,* Vol. 2. *from* p. 609. *to* p. 809. *and* Hen. Mori Dialogi tres postremi qui tractant de Regno Dei, *hereafter named.*

VI. *Dis-*

VI. *Discourses setting forth the full and Adequate Design of Christianity, in all its parts.*

First, As its Design is to dispossess Satan of his usurp'd Dominion and Tyranny over Mankind, which before our Saviour's coming into the World was almost universally enslav'd to him by Idolatry, Superstition and Filthy Lusts; And to restore and advance the Kingdom of God.

Apologiltæ Antiqui in quibus fusè de hac re agitur.

E. *Mosis* Maimon de Idololatria Liber, continens Dissertationes de cultu Stellarum ac Planetarum, & Statutis Gentilium; Cum Interpretatione Latinâ & Notis Dionysij Vossij.

Tenison of Idolatry, as also of the means which God hath vouchsafed towards the Cure of it by the *Schekinah* of his Son.

Gerardi Joh. Vossij Libri de Origine & Progressu Idololatriæ ad Veterum Gesta, ac rerum naturam, reductæ.

H. *More* Antidotus adversus Idololatriam; Sive Dissertatio brevis multa complectens Theoremata ad dignoscendum quid sit habere ve debeat Idololatria, apud Christianos apprimè utilia; Cum applicatoine ad doctrinam Concilij Tridentini, ad sistendam quantum fieri potest Contagionem Romanam. Cum Appendice.

H. *More* Inquisitio in Mysterium Iniquitatis diligentem justamq complectens delineationem veræ ideæ Antichristianismi in realibus genuinisq; illius Membris, talibus utiq; quæ indispensabilibus institutis Evangelij Christi, ejusq; regni Incolumitati revera adversantur.

——Dialogorum Divinorum postremi duo qui tractant de Regno Dei, & de speciali illius providentia per Christum super Ecclesiam, à Principio usq; ad finem Sæculorum.

N. *Nothing does so much speak the Excellency of any Institution, as the greatness of its* End *and* Design: *And according to this measure, nothing then can appear more noble and August in it self, and more useful for us to be Acquainted with, than the grand Design of the Gospel; since, when considered in the full and Adequate Design thereof, it's Intent and Tendency will appear to be this, to Advance the greatest things in the World, the Right and Sovereignty of God, and the well-being and Happiness of Man: I say when considered according to the* Full, *and* Adequate Design *thereof; for when the* Sole, *and* Ultimate *Design of Christianity is made the Effacing of Sin, and Endowing Men with Inward real Holiness; Tho it be a great and certain truth, that this is one of its great Ends and Designs, yet to make it either the Sole, or Ultimate one, is to conceive too narrowly concerning it; as if an Equal, or rather the Primary regard were not had therein, as well to Gods Glory, as to our Happiness; which the whole Tenor of the Scripture-Revelation, and the sense both of the Primitive, and of our own Church upon it, with Submission, I conceive, leads us to do.*

As for the Tenor of the Scripture in this case; This Vein of Doctrine runs throughout the whole, that some of the chief among the Angels, having themselves Rebelled against God, they did after the manner of Heads in all Revolts, induce Mankind to side with them in the same; And out of a most bitter and Envenom'd Enmity against the Divine Glory, Satan *and his wicked Angels, did solicite the greatest part of all the World, to break so far through all the Tyes of Allegiance to the Sovereign Majesty of Heaven and Earth as to transfer their Homage, Worship, and service from God to Himself, and at best to the Creature, by worshipping and serving of the Creature more than the Creator, who is God. The Holy writ does thereupon inform us, that the Great God did separate to Himself, a Church out of the wicked World; And to secure the Obedience of that part of Mankind to himself, he did not only hedge and Mound it in, by peculiar Rites, and those the most opposite to Idolatrous and Dæmon worship; But that he did* at Sundry times, and in divers manners in times past first speak unto it by his Prophets, and *did at last* speak unto it by his Son, whom he sent among *us the more effectually to destroy the Dominion and Power of Satan, and the works of the Devil, Idolatry and Sin. And then moreover the Scriptures do inform us, that in consequence to this, our State here on Earth is a state of warfare, and a warfare too* not against Flesh and Blood, *or not so much against the Sinful lusts of the Flesh, as* against Principalities, against Powers,

against

against the Rulers of the Darkness of this World, against Spiritual Wickedness in High Places, *that is, against the Devils themselves, who did much affect, and were wont to be worship'd in the* High Places. *Thus it appears from the Tenor of the whole Scripture that the* Design of Christianity was to dispossess Satan *of* his Usurp'd Dominion over Mankind, which before our Saviours coming into the World was almost universally enslaved to him by Idolatry, Superstition, and filthy Lusts.

And the same does appear from the Universal Consent of the Church of God in the first Ages, as well as of our own Church in particular in this latter; since the Renunciation *of the Devil, and all his Works, and the Pomps and Vanities of his Idol worship was the first thing done by whosoever was listed at his Baptism into Gods Service. The Renunciation of* Dæmon Worship *or* Idolatry *is not indeed expresly made in our* Baptismal Covenant *as taught us in our* Church-Catechism, *tho' the most correspondent of any in the Christian Church to the primitive forms; and that very likely because Paganism is now extinct among us. But it is plain from the* Jerusalem-Catechism *Commented upon by* Cyril, *from the* Constitutions *called Apostolical, from the* Euchologium *of the Greek Church, that not only the Renunciation of the Devil, but of his Idolatrous worship and Service, by which his direct Dominion and Tyranny over so great a part of Mankind, was plainly signified; It is plain I say, from them, that the first thing done in any ones taking the Christian profession upon him was to Renounce the Devil, and his Idolatrous Worship; and that therefore the* first and primary Design of Christianity must be to Dispossess Satan of his Usurp'd Dominion and Tyranny *over* Mankind. *And if the like Idolatry does still remain not only throughout the greatest part of the World; but in some parts of the Christian Church, as too manifestly it does in the* Anti-Christian Synagogue, *the reason still remains of making express mention of this to be its primary Design; Tho' this reason will not always continue; as to which I refer to the Book last proposed,* Mori Dialogorum Tres postremi. *And upon the whole, the usefulness and necessity of Considering this as the great and primary Instance of the Design of Christianity, the Reader will find further accounted for in my* Visitation Charge, *to which I refer.*

'αποτάσσομαι σοὶ Σατανᾶ, καὶ πάσῃ τῇ λατρείᾳ σῷ, καὶ πάσῃ τῇ πομπῇ σῷ, καὶ πάσῃ τῇ λατρείᾳ σῷ. *Cyrilli Cateche. Mystag.* 1. *Constitut. Apost.* Lib. VIII. C. 41.

Euchologium p. 1338, Aquam adituri, ibidem, sed & aliquanto prius in Ecclesia sub Antistitis manu, conrestamur nos renunciare Diabolo & Pompæ, & Angelis ejus; dehinc ter mergitamur, *Tertul.* Lib. de Corona, Cap. 3.

Secondly

Secondly, As its Design is to restore us to the Image of God, consisting in a true Inherent and real Holiness, which by Sin is defac'd, and to exalt us to the Divine Life;

Hen. Mori magni mysterij Pietatis Explanatio, sive vera, ac fidelis Repræsentatio Æterni Evangelij Domini ac Servatoris Nostri. J. Christi, Dei filij Unigeniti, Hominumq ; Princeps ac Angelorum.

——— Mysterium Iniquitatis, ut supra.

N. *This latter Treatise may as properly be read upon this Head as on the foregoing, because that it does admirably well shew, that the Design of Christianity was to endue Men with real Righteousness, and true Holiness, at the same time that it does demonstrate the quite contrary Tendency and Design in the whole Body of the* Romish *Superstition. And to the same purpose may be also read*

Mr. *Allen* on the Mystery of Iniquity.

Bishop *Fowler*'s Design of Christianity: Or a plain Demonstration and Improvement of this Proposition, *viz.* That the enduing Men with inward real Righteousness, or true Holiness, was the ultimate End of our Saviour's coming into the World, and is the Great Intendment of his Blessed Gospel.

The Life of God in the Soul of Man; Or the Nature and Excellency of the Christian Religion, with the Methods of attaining the Happiness it proposes.

N. *Here also may be read* Dr. Scott's *Works* per totum, *Mr.* Smith's Select Discourses, *most of which have much of this Argument, particularly from* p. 285. *to* p. 452. *But especially to this purpose are to be perused* Hammond, Spanheim, Velthusius *in their several Tracts* de Articulis Fidei Fundamentalibus, *who, with all sober Writers, make this the great* Κριτήριον *of a fundamental Article of Faith, its tendency to destroy Sin, and to promote Purity and all Vertue, Towards both which the more Force and Energy there is in any Doctrine, the more or less Fundamental, Important, or Necessary it ought ever to be accounted.*

Thirdly

Thirdly, As its Design is withal to humble us with the sense of our manifold Failings, and to manifest the Goodness of God, in accepting through Christ, our imperfect Righteousness; I could be glad if I knew of any who have written just, or direct Discourses upon that Subject: *However*, there is something of this nature to be found in the Orthodox Writings upon the Satisfaction of Christ, and especially in that excellent piece following.

Dr. *Scot*'s Christian Life, Part 2. where the Doctrine of our Saviour's Mediation is so admirably explain'd and prov'd; As also in

Dr. *Bates*'s Harmony of the Divine Attributes in the Contrivance and accomplishment of Man's Redemption by the Lord Jesus Christ.

Taylour's Discourse of the Nature and Necessity of Faith in Jesus Christ, *ut supra.*

N. *There is nothing of mightier Importance in our Inquiry after Truth, and towards a through understanding of any Institution, than to have fixt in our Minds a determinate and distinct knowledge of the Design it drives at. This is what our Blessed Saviour prescrib'd as the most sure and certain way to discover the Erroneous Doctrines of Seditious Hereticks, bidding us to* beware of false Prophets, which come to us in Sheep's Clothing, but inwardly are Ravening Wolves, *and telling us, that we might* know them by their Fruits, *that is, by the tendency of their Doctrines, which if they are naturally productive of such ill Fruits, as Christianity is Design'd to destroy, must therefore necessarily be Erroneous or Heretical. And this very Rule has a peculiar Aptitude in it to discover the three great Errors, which have so much corrupted Christianity at this Day,* viz. Popery, Antinomianism, *and* Socinianism; Popery, *being a Superstition that makes the nearest approaches to the Pagan Idolatry, and tends to Indulge Men in Impurity,* Antinomianism *being a Scheme of Divinity also that manifestly undermines an Holy Life: And* Socinianism *tending to make us value our selves too much upon it, by taking us off from our dependance on Christ, for the Acceptance thereof. All which consider'd; As there is the greatest necessity*

sity, that upon our Reading and Searching of the Holy Scriptures, and before we enter upon our Enquiries into the whole Body of Christian Doctrine, we should be fully possess'd with this Notion concerning it, that the whole and adæquate Design thereof, as contained in the Holy Scriptures, is, 1. To destroy the Power of Satan, Idolatry and Sin, and to restore and Advance the Kingdom of God; 2. And instead of an external Legal Righteousness, to implant an Inward and real Holiness amongst Men; 3. And withall, so to humble the best of us, as to make us depend *solely, upon the Mediation of Christ with God the Father for the Acceptance* thereof to our Justification; *So especially this Notion of Christianity ought immediately to precede our Reading the several Systems of the differing Parties amongst Christians at this day: In most of which, as there are several unsound Hypotheses advanc'd; so without this Test, we shall not so easily distinguish between their Heterodox and Orthodox Opinions. Not to say, that by thus having our Eye always on the Design of Christianity, and by bringing every particular Doctrine delivered to us, as Christian, to this touch-stone, we shall know how to judge concerning those that are true; and which are more, which less considerable in the Body of Christian Doctrine, that so we may be able accordingly to put a different value upon 'em, a thing of no small consequence to the Peace and Unity of the Christian Church.*

CHAP.

CHAP. VI.

The Paſtor of Chriſts flock, or rather he that Deſigns to fit himſelf for ſo Important an Employment, being fully ſatisfied, that the mere Light of Nature is not ſufficient to diſcover to us the knowledge of God, and of our ſelves, much leſs to direct us to an Acceptable worſhip of the true God, and an Enjoyment of him, and of all thoſe unſpeakable Bleſſings wherein conſiſts our preſent and future Happineſs: And being alſo convinced that the Deſign of Gods revealing to us the holy Scriptures, and the whole Evangelical Doctrine contain'd therein, was to inſtruct us in the knowledge of the true God; To deſtroy the kingdom of Satan, which, ever ſince the Fall, that rebellious Spirit had begun to ſet up in the world in oppoſition to Gods; and had advanc'd to almoſt an Univerſal Monarchy over Mankind, by that time the Son of God deſcended from Heaven, to reduce us to the Obedience of our Mak-

er: And that on the other side his Design was to advance the Kingdom of God, consisting in Righteousness, Truth, and Peace; And to make us to depend solely upon the Mediation of Christ with the Father, for the acceptance of our Imperfect Righteousness, to our Justification. The Pastor of the flock of Christ, I say, considering this, will be sensible, that as he is to draw forth the waters of life, both for his own, and others benefit, from the holy Scriptures; So that it will be of the greatest concernment to both, that he should set himself to study the Understanding, and the Application of the same; and in order thereunto, that he should be provided with such Books as shall best enable him, I. To know the Text it self, II. To understand the meaning of it, and III. To apply it skilfully to the Edification of others.

I. *For the knowledge of the Text it self.*

First, It will be requisite to have it in its several Languages.

I. *In the Original and other Learned Languages.*

Biblia ſacra Polyglotta Waltoni complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum. Verſionumque Antiquarum, Samaritanæ, Græcæ LXXII. Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Perſicæ, Vulgaris Latinæ, Quicquid comparari poterat. Cum Apparatu, Appendicibus, *&c.*

Biblia Hebræa Erpenii ſine punctis.

Pentateuchus Moſis Arabicè Erpenii.

Matthæi Evangelium in lingua Hebræa.

N. Biblia Polyglotta dicuntur quæ variis Linguis extant, quorum Celebriora ſunt quatuor: *viz.* I. *Complutenſia Fr. Ximines* Car. Archi-Ep. Toletani Compluti excuſa 6. Vol. 1515. Quibus extant tantum Textus Hebraicus, paraphraſis Chaldaica in pentateuchum ſolum, Verſio Græc. LXX. Interpretum, Vulgata Latina Hieronymiana ex Hebraico textu traducta, cum alia Verſionis Græcæ LXX. II. *Antverpienſia*, ſive Regia Biblia Philippi Secundi quadrilingua, complectentia *viz.* Textum Hebræum, Paraphraſes Chaldaicas cum verſione Latina maximæ partis Vet. Teſt. Verſionem LXX. Interpretum, & Vulgatam Latinam: Item adjecalcem Operis in ſtudioſorum Hebrææ Linguæ gratiam, Latinam verſionem ad verbum Hebræo reſpondentem: Et quod ad Novum Teſtamentum pertinet, præter Græcum & Latinum, extat quoque verſio Syra characteribus Syris, & Hebræis ſimul. Huic Editioni præfuit Arias Montanus, & cum Dictionariis conſta t 8. Vol. Antw. Plant. 1572. III. *Biblia Regia Gallia (Lud.* XIV.) Hebraica, Samaritana, Chaldaica, Græca, Syriaca, Arabica, Latina, ex quibus textus Originales ex Mſſ. toto fere Orbe quæſitis exemplaribus exhibentur. Conſtat hoc opus 10. Voluminibus, Pariſiis impreſſa 1645. Cæterum quamvis, Antwerpienſi magnificentius ſit, tum textuum copia ac numero, tum papyri munditudine, tum Characterum forma, incommodum tamen, quod duo Volumina in unius Libri Lectione inſpicienda ſemper ſint, nec in eodem Volumine variæ omnes verſiones cum Textibus Originalibus comprehendi potuerint: Et Prolegomena deſiderantur. IV. *Biblia Polyglotta* Anglicana Waltoni ſupra Nominata; in 8. Vol. cum Lexicis. Quæ præter prolegomena utiliſſima quæ in pariſienſi deſunt, quoad Textus etiam Originales & verſiones ſunt plurimum abſolutiora, & auctiora, in hoc & commodiora, quod

uno intuitu Textus Originales cum Versionibus, variis columnis distincti inspiciuntur: Sed de his plura apud *P. Simon. Crit. Hist.* e quo & ego maxima ex parte deprompsi quæ hic annotavi.

Minoris formæ *Biblia Polyglotta* quod attinet, ut nihil hic de *Bombergianis* dicam, quæ Talmudicorum & Rabinicorum Scriptorum classem ducent, duo insigniora sunt quæ hic indigitentur, *viz.*

Biblia *R. Stephani* Hebraicè, Græcé & Latiné; cum Annotationibus *Fr. Vatabli*, & Nov. Test. *Ariæ Montani* ex Officina *Commel.* 1596. 2. Vol. Fol.

Biblia Hebraica, Græca LXX Interpretum, Latina Versionis Vulgatæ, item & *Pagnini*, & *Mart. Lutheri* Germanica, *Hamburg.* 1596. 4. Vol.

Præter has Editiones Bibliorum, plurimis, vel ad minimum tribus Linguis, Hebræa, Græca, & Latina; quales me habiturum in Bibliothecis meis Americanis, *Generalibus* viz. sive *Provincialibus*, *Archidiaconalibus*, & *Decanalibus* in votis semper fuit, & aliqua ex parte votorum compotem me feci: Quænam Editiones hic etiam subnotandæ *Hebræo-Latinæ*, vel mere *Hebraicæ* tandem quoad Vetus, & *Græcæ* quoad Nov. Test. Quæ ut unaquaque *Bibliotheca parochiali* reponerentur maxima mihi fuit cura, & etiamnum erit: Cujusmodi hæc sunto.

Biblia Hebræa Vet. & Græca Nov. Test. *Zantis Pagnini* Interlinearia in studiosorum gratiam seorsum edita à Bibliis Complutensibus, variis in locis, & formis.

Biblia Hebræa & Latina ex Versione *Sebast. Munst.* Cum Annotationibus perpetuis, *Bas.* 1546. 2 Vol. Fol.

Extant & aliæ plurimæ Bibliorum Editiones Hebrææ in quarto, octavo, decimo sexto & vicesimo quarto à *Plantino*, *Athia*, *Erpino*, *Leusdeno* & aliis, cum punctis, & sine punctis Variis in locis excusæ quas figillatim omnes enumerare difficile esset, nec e re diutius hic immorrari.

Biblia

Biblia LXX. Interpretum cum Nov. Teſt. Græco. Inter Polyglotta.

Biblia 70 Interpretum ; Cum Nov. Teſt. Græco & Variis Lect. *Francf.*

Nov. Teſt. *Græcum* Cum Variis Lect. *Oxoniæ.*

Nov. Teſt. Græcum, una cum Variis Lect. è Scholiis Græcis, è Græcis Scriptoribus, tam Eccleſiaſticis quam Exteris maxima ex parte deſumptis, Opera *Joh. Gregorii*, & *Erneſti Grabæi.* E Theatro Sheldoniano.

Nov. Teſt. Græcum & Lat. Bezæ. Cum Notis Chamieri Fol.

M. Vulgo creditur Græcæ 70. Verſionis Autographum in Bibliotheca Ptolemæi uſque ad Julium Cæſarem, & ipſius Bibliothecæ incendium ſervatum fuiſſe. Omnes illius variæ Editiones ad tres reducuntur, ex quibus reliquæ manarunt. Prima Edit. eſt anno 1515. in Bibliis quæ vulgo *Complutenſia* dicuntur, & iterum edit. in magnis *Antverpiæ* Bibliis, in *Polyglotta Pariſienſi*, in *Bibliis Vatabli* quatuor columnis diſtinctis. Secunda Edit. ab *Aldo* prodiit *Venetiis* 1518. & iterum Edita *Argentorati* 1528. *Baſileæ* 1545. & 1550 & *Franc.* 1597, cum Scholiorum collectione. In poſtremis tamen his Editionibus haud ſervatus Ordo Editionis Venetæ. Nam ad Hebræum magis exigere eam voluerunt. Tertia Edicio *Vaticana* eſt Romæ facta anno 1587. abſque ulla Verſuum diſtinctione, cum Græcis Scholiis. Sequenti anno *Nobilius* Romæ quoque veteris hujus Græcæ Editionis Verſionem, Antiquam Vulgatam Latinam quanta cura potuit, edidit. Anno 1628. Doctiſſimus *Morinus* utramque Pariſiis edidit, duobus diſtinctam columnis, cum commatis, & iiſdem Scholiis. De his Editionibus non conveniunt Critici. *Morinus* & *Waltonus*, & plures Romanam præferunt Complutenſi, & Venetæ. Et *Waltonus* Vaticanam in *Polyglotta* prætulit, cui varias Lectiones Miſ. *Alexandrini* quod vetuſtiſſimum exiſtimavit, adjunxit. *Voſſius* vero corruptiorem Romanam eſſe ait. Alii Complutenſem Hebræo Originali magis conformem eſſe contendunt. Utut ſit, fatendum omnibus nullam accuratam eſſe, & ſingulas craſſis erroribus & vitiis ſcatere. Siquis veram & fidelem curet ad Criticæ regulas exgenda eſſet, *P. Simon. Hiſt. Crit. Lib.* 2, *Cap.* 3.

Waltoni

Waltoni Prolegomena de variantibus Scripturæ Lectionibus — De Textuum Originalium Integritate & Auctoritate — De Masora, Kerib & Ketib, variis Lectionibus Orientalium & Occidentalium, Ben Asher & Ben Naphthali, & de Cabala.

Waltoni Appendix ad Biblia polyglotta, in qua variæ Lectiones Heb. Græc. Lat. Samarit. Chald. Syr. Arab. Æthiop. Pers.

Millii Novum Testamentum Græcum; cum Variis Lectionibus ex toto fere Orbe conquisitis, *Cum prodibit.*

N. Christiani nimis meticulosi, & in Exemplaribus antiquis conferendis parum exercitati, verentur ne varias Lectiones in lucem proferendo hoc modo labefactetur Divina Scripturæ Authoritas; fidesq; nostra incerto fluctuet: Unde ex usu esse existimant, licet sint Variæ Lectiones, de iis tacere prorsus, & nullos colligere, ne Scrupulos in Animis infirmorum excitemus. Sed Præter ea quæ ex viris Doctissimis jam citavimus, & hæc addenda diximus, vanum esse istorum metum, & utilitates non spernendas, habere variarum Lectionum collectionem. Multum enim facit ad veram Lectionem tum conservandam, tum restituendam ejusqe; rectam intelligentiam, Codicum innumerorum consensus mirus in omnibus, quæ Religionis Substantiam Spectant; veritatem Divinam multum confirmat, Deique curam specialem circa hos libros demonstrat; qui hominum negligentiæ, ignorantiæ, & temeritati permisit *enim quasi stringere in levioribus* (ut cum Doctiss. Sext. Amama loquar) *at vulnera lethalia infligi* (salutaria dogmata corrumpendo) *non sivit.* Qui vero ne minimas à textu Originario variationes dari posse defendunt in laqueos & nodos inexplicables se involvunt, simulque impiis & profanis Hominibus (quorum hæc ætas feraciissima) se ridendos præbent: Qui facili observant in libris Regum & Chronicorum, & alibi, quædam ἀπορα, ut in 2 Reg. 8. 26, collato cum 2 Chron. 22. 2. de ætate Ahaziæ filii Jehoram. Unde colligunt, nullam esse in sacris literis certitudinem, nec iisdem fidem adhibendam. Quibus facile os obstruitur, cum hæc ex varia nte codicum lectione, non ex ipso textu αυτογραφο oriri diximus, unde

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consequentia illa nullum habet robur. Variationes itaque hæ leviores idem præstant Scripturam legentibus, quod acus magnetis variationes à vero mundi polo ejusque situ nautis in medio maris. Qui cursum suum eo melius & tutius dirigere norunt, quum variationes locorum quorundam cognoscunt; quam si acum veram poli latitudinem semper indicare crederent, tunc enim extra viam vagarent. Præterea notandum est, dari media certa, quibus vera lectio cum Codices discrepant, stabiliri potest; Scil. Analogia fidei, antiquorum scripta & Commentaria, antiquæ versiones, Codicum antiquorum collatio; maxime vero ipsa scriptura, in qua Antecedentium & Consequentium consideratio, & eorum parallelorum & similium observatio, multum ad veram lectionem conferunt. Nam ista lectio, quæ cum antecedentibus & consequentibus, & cum locis parallelis consentit, & analogiæ fidei consona est, & cum aliis bonæ notæ codicibus concordat, & ex antiquis patrum Ecclesiæ scriptis corroboratur, proculdubio pro vera & genuina habenda est. Cl. *Walton prælog. ad Bib. Polyg. de Var. in Scrip.*

Biblia vulgata Latina. Inter Biblia polyglotta.

N. Vulgata Latina sic dicta, triplex in Ecclesia fuit; I. vetus, quæ nomen *Italæ* & *Vulgatæ* habuit, quia in Ecclesia Latina maxime in usu fuisse constat. Facta est ex Græca LXX. & magnæ auctoritatis erat apud Ecclesias occidentis. Cujus lectione usa est Ecclesia longe ante *Hieronymi* tempora, & etiam multo post, usque ad tempora *Gregorii* Papæ. Illam pene deperditam vel potius intermortuam, post mille annos redivivam, ex patrum Latinorum scriptis collectam, immensis laboribus restituit *Flaminius Nobilius*; longe tamen abest ut hanc Veterem vulgatam magnopere exactam obtinere se jam gloriari possit. II. *Hieronymiana* quam *Hieronymus* ingenti animo & laboribus indefessis, ex Hebræo fonte expressit. Causæ quæ ipsum ad hoc opus impulerunt, prout ipse variis in locis agnoscit, erant variæ quæ in versionibus Græcis & Latinis irrepserunt corruptelæ, tum etiam quod ipsos LXX. sæpius cespitasse, & ab Hebraico textu longe decessisse ipse observarat.

Certum est multos Episcopos, & inter alios *Augustinum* hanc Hieronymi operam ubique improbasse, nec nisi multis post Hieronymi obitum annis in Ecclesia publice receptam fuisse. Postea vero per gradus Editio hæc prævaluit, tacito potius Ecclesiæ Latinæ consensu, quam ullius Synodi vel Pontificis Decreto. Non tamen ita prævaluit ut veterem penitus extrudere potuerit, sed utraque in usu fuit, donec tandem ex utraque mixta hæc, quæ nunc *Vulgata* dicitur, prævaluit. III. *Vulgata Hodierna*, quæ, ut nunc dictum est, ex utrisque mixta fuit. Vulgatam non esse puram Hieronymi Versionem sed ex vulgata veteri mixtam, multorum etiam Ecclesiæ Romanæ Doctorum haud inferioris Subsellii, Sententia est: Nempe licet nova Editio à plurimis probata fuerit, tam altas tamen in aliorum animis radices egerat Græca 70 Authoritas, ut per novam

vam penitus aboleri non potuerit, sed utraque tam publice in Ecclesiis, quam privatorum Doctorum manibus in usu erat, donec tandem, ad conciliandos omnium animos, & ut pax & unitas servaretur, ex utrisque tertia conflata sit quæ maxima quidem ex parte Hieronymum auctorem agnoscit, ne tamen antiqua penitus sperni videretur, multis locis lectio antiqua retenta.

Utut est, hæc quæ ex utrisque mixta. *viz.* Itala, ex 70. Versione traducta, & nova Hieronymiana ex Hebræo fonte expressa, & nunc *Vulgata* dicitur, nulla publica auctoritate Stabilita est, nec in solium authentias posita ante Decretum Tridentinum. Concilium autem Tridenti definivit Sess. 4. Can. 2. *Authenticam esse, & Summæ Authoritatis*: statuit enim & declarat, *ut hæc ipsa vetus, & vulgata Editio, quæ longo tot seculorum usu in ipsa Ecclesia probata est; in publicis Lectionibus, disputationibus, prædicationibus, & Expositionibus pro Authentica habeatur, & ut nemo eam rejicere quovis prætextu audeat vel præsumat.*

Et nunc quali Authentica fruitur Ecclesia, ut melius innotescat, hoc notatu digniſſimum, quod ultra 40 post cusum decretum elapsi sunt anni, cum *Sixti* V. Emendatio facta fuerit, de qua affirmat quidem *Sixtus* ipse V. in Bulla Editioni suæ præfixa, omnia emendatissime prodire. Omnesque Bibliorum Codices sanciti juxta suum Exemplar in posterum imprimendos esse, ne minime quidem particula mutata, addita vel detracta. Alia vero omnia Exemplaria ut ad hoc emendarentur, alias nullam fidem vel Authoritatem habitura esse, & hæc sub pœna Excommunicationis majoris. Sic quidem *Sixtus* V. post cujus Editionem sperabant omnes se habuisse Biblia Castigatissima, & omnibus Erroribus repurgata. Ecce tamen vix elapso Biennio post Sixti mortem, *Clem.* VIII. Novam Editionem procudit, in qua plurimos errores, qui in Sextina Editione remanserunt, emendavit, non tantum qui Typographi vitio irrepserunt, sed etiam alia multa de industria mutata, & correcta invenimus, quæ a Tho. *Jamesio* S. T. D. Bibliothecario Bodleiano in peculiari libro de earum Editionum differentiis edito, cui nomen *Bellum papale*, ad duo millia numerantur, quæ in Editione Sixtina ab ipso per Bullam suam contra Codices Hebræos & Græcos confirmata, Clemens ejus Successor authoritate sua sustulit, & secundum Textus Originarios reformavit. Tandem licet *Clementis* Editio multo Emendatior sit Sixtina, & ad fontes in plurimis reformata, adhuc tamen manere multa quæ ulteriori Correctione egent, tum ex ipsa præfatione Clementinis Bibliis præfixa, tum ex *Lucæ Brugensis* Catalogo locorum quæ adhuc corrigenda videntur, qui ad calcem Bibliorum Plantianorum habetur, aliorumque doctorum virorum Eccl. Rom. Testimonio manifesto constat. Ex quibus hoc clarius demonstratur tum Editionem Sextinam in multis vitiosam fuisse, Clementis tum ulteriore correctione indiguisse, ita ut *Authentica*, & omnibus numeris absoluta hactenus dici non possit: Sed de his plura vide in *Prolog.* ad *Bib. Poly.*

Biblia

Biblia Latina *Zantis Pagnini* & *Ariæ Montani* Interlinearia. Inter Bibl. Polyglotta:

Biblia Latina *Eman: Tremellii* & *Franciſci Junii*, & Novum Teſtamentum ex Interpretatione *Theod. Bezæ*, & *Junii Tremellii.*

Biblia Latina, ex Interpretatione *Sebaſtiani Caſtalionis.*

Novum Teſtamentum cum Expoſitione Duplici, Vulgatâ, & *Bezæ.* & annotationibus *Theod. Bezæ*

N. Quod ad Verſiones Latinas attinet, ut multæ olim erant ex Græca factæ, ita ut vix numerari poſſint, Teſte Auguſtino, *Lib.* 2. de Doc. Chriſt. *c.* 11. Quiſquis enim Græcæ Linguæ vel mediocrem cognitionem aſſecutus erat, protinus ad vertendum ſe accingebat: Ita & præcedenti ſeculo plurimi Hebrææ Linguæ periti, tam Pontificii quam Proteſtantes jure ſe, juxta Textum Hebræum, Latinam Verſionem, Priſca Vulgata *Hieronymo* aſcripta accuratiorem, concinnare poſſe exiſtimarunt. Pontificiorum extant *Xantis Pagnini* & eadem ex emendatione *Ariæ Montani* quam habemus in Polyglottis. *Thomæ Malvendæ* Dominicani, montis Caſſini Monachi, maximæ partis Veteris Teſtamenti. *Vatabli*, vel, ut alii putant, Rob. *Stephani*; quæ tamen Verſio inter Proteſtantium habenda eſt, ſi fides Pat. *Simoni.* qui Vetabli minime eſſe ea Biblia dicit, ſed *Leonis Judæ* Zwingliani. Proteſtantium ſunt Sebaſtiani *Munſteri*, *Leonis Judæ* Verſio a *Bibliandro* abſoluta; *Lucæ* & *Andreæ Oſiandri*, *Junii* & *Tremellii*, & Sebaſtiani *Caſtellionis*; Quorum prioris, Junii & Tremellii Latina verſio, magni æſtimata fuit a Proteſtantibus ab initio, præſertim in Anglia, ut dicit Pat. *Simon.* Sebaſtiani Caſtellionis vero multi acerbe admodum, præſertim *Bezæ* & Genevenſes perſtrinxerunt; & videtur ſanè (cenſura eſt *Simonis*) favere voluiſſe Antitrinitariis. *Iſaac Levita* doctiſſimus Grammaticus, acritèr in Caſtellionem invehitur, quem nimis audacem minuſque, maxime in Grammatica, exactum vocat; ſed quæ caſtigat vitia, ut Pater *Simon dicit*, haud magni momenti. Imo, de induſtria in illa lapſus apparet Caſtellio, quo Commodiorem ſenſum, neglecta Grammatica, redderet. Alia quam in Hebræo, Latini ſermonis forma, ac ſeries ab ipſo obſervata, nempe ut latinè loqueretur, minimè Hebraicè.

II. *In the vulgar Tongue.*

The Holy Bible of the Old Tranſlation, and the Genealogies, *fol.*

The *Engliſh* Bible with Archbiſhop *Uſher*'s Chronology; and the Biſhop of *Worceſters* References.

An Eſſay for a new Tranſlation of the Bible, wherein is ſhewn from Reaſon, and the Authority of the beſt Commentators, Interpreters, and Criticks, that there is a neceſſity of a new Tranſlation: In Two Parts; with a Table of the Texts of Scripture contained in both Parts.

N. Vetuſtiores Scripturæ Verſiones Vulgares. Germanicæ, Italicæ, Gallicæ, Anglicæ juxta Latinam Vulgarem factæ ſunt; ſepulta adhuc omni linguarum cognitione: Unde Waldenſes, Albigenſes, VVicleviticæ, aliique, ſolum Latinam Vulgatam ſecuti; quam ſuâ lingua reddebant; At Reformationis initio, Proteſtantes, ad Textum exactas edendas eſſe cenſuerunt. Quippè qui Eccleſiam puro Dei Verbo reformatum veniebant. Ut alios imitam; Angli quoque, ex quo maximè a Romana deſciverunt, plures Verſiones lingua ſua edidere. Superfluum ſanè illas recenſere; cum omnes, ad unum, rejectæ fuerint in Conventu Hamtoncurtiano: In quo Novam excudi & condi Jacobus juſſit; quæ hactenus uſurpabantur, minus exactas eſſe ratus. Imo leges quasdam interpretibus fingens, inter alia imperat, quantum quidem fieri poterit, Anglicanam Epiſcoporum dictum Verſionem ſequantur. Nec præterea ullas ad marginem, textus elucidandi cauſa, notas apponerent. Juxta Regis præſcriptum verſa Biblia fuere; atque hodie nova hac utuntur Verſione; præter Pſalmorum, ſub Edwardo Sexto, verſionem conditam. Sic altaram & alteram habent Pſalmorum Verſionem. Cæterum hæc ſua Verſio vitia habet, ut cæteræ; quippè juxta Judaicam Grammaticam facta. Exactior alicubi evaſit propter Criticas Druſii Obſervationes jam editas; quemadmodum notavit Sixtinus Amama; Ac cavere ne in Tremellii Errores, ab erudito illo viro damnatos inciderent. *R. Simon. Crit. Hiſt. Lib.* 2. *c.* 24.

Secondly,

Secondly, To know the Critical Hiſtory of the Original Verſions, and Various Editions of the Holy Scriptures.

Uſſerii Hiſtoria Dogmatica de Scripturis, & Sacris Vernaculis.

Rich. Simonii Hiſtoria Critica veteris Teſtamenti: Liber Primus de Bibliorum textu Hebraico a Moſe ad noſtra uſq; Tempora. Secundus in quo tractatur de præcipuis Verſionibus Bibliorum. Tertius in quo de recta Scripturam vertendi Methodo agitur; ac quantum obſcura illa ſit. Accedit Criſis præſtantiſſimorum Authorum, ſeu Judæorum, ſeu Chriſtianorum, qui in Biblia ſcripſerunt.

——Diſquiſitiones Criticæ de variis per diverſa Loca & Tempora Editionibus. Quibus accedunt Caſtigationes Theologi cujuſdam Pariſienſis ad Opuſculum *Iſaac Voſſii* de Sybillinis Oraculis, & ejuſdem Reſponſionem ad Objectiones Nuperæ Criticæ Sacræ.

Voſſius de LXXII. Interpretibus, eorumq; Tractatione, & Chronologia; cum Appendice continente Reſponſiones ad aliquos Theologos.

Iſ. Voſſii ad Objectiones Nuperæ Criticæ Sacræ Reſponſio. Ad Iteratas P. Simonii Objectiones Reſponſio.

H. Holii de Bibliorum Textu Hebraico, & Verſionibus Græca, & Latina Vulgata lib. IV. *viz.* I.mus contra Hiſtoriam LXXII. Interpretum, Ariſteæ nomine inſcriptam, Diſſertatio: qua probatur illam a judæo quodam fuiſſe confictam. Et *Iſ. Voſſii*, aliorumq; virorum doctorum Defenſiones ad examen revocantur. In hac Editione diluuntur *Voſſii* Reſponſiones. II.dus De Verſione

quam vocant LXXII. Interpretum, Auctoribus veris, eamq; conficiendi Tempore, modo & ratione. III.tus Historia Scholastica Hebraici Textus, Versionumq Græcæ & Latinæ; Qua ostenditur qualis fuerat singulorum Autoritas per omnia retro sæcula; & Hebraicum Textum maximo in pretio semper habitum fuisse. IV tus de cæteris Græcis Versionibus, Origenis Hexaplis, reliquisq; Editionibus Antiquis.

Thirdly, It will be requisite to distinguish the Canonical Books and Parts thereof from those which are Apocryphal.

Alexander Morus de Canone Scripturæ.

Dr. *Raynolds* de Libris Apocryphis, 2 Vol.

Bishop *Cosin*'s Scholastical History of the Canon of the Holy Scripture, or the certain and Indubitate Books thereof, as they are received in the Church of *England*.

Ellies Dupin's Compleat History of the Canon, and Writers of the Books of the Old and New Testament, by way of Dissertation; with useful Remarks on that Subject, 2 Vol.

Mr. *Richardson*'s Vindication of the Canon of the New Testament, in Answer to the Objections of *John Toland*.

א. Hic consule Josephum contra *App. Lib.* 1. Melitonem apud *Eusebium Hist. Eccl. Lib.* 4. *Cap.* 26. Origenem apud *Euseb. Lib.* 6. *Cap.* 25. Cyrillum Hierosolymitanum Catech. 4. Versus Gregor. Nazianzen. Athanasium Synopsi Sacræ Script. Epiphanium Hæres. 8. Ambrosium in Apocalypsin.

Et ut Canonem LXXXIV. (ipsis fatentibus Pontificiis, falso dictum Apostolorum) hic taceam; Cum his Patrum Scriptis confer Concil. *Carthag. III. Can.* 74. Concilium Romanum sub Gelasio *An.* 949, & Concil. Trident. Sess. 4.

II. To

II. *To understand the meaning of the Text, it will be requisite to have,*

First, Such Books as give preparatory Directions for the Understanding, and Explaining, and the Profitable Reading of the Holy Scriptures.

Augustini de Doctrina Christiana Libri 4.

Hieronymi Ep. ad *Paulinum.*

Athanasii Epistola ad *Marcellinum* de Interpretatione, seu Titulis Psalmorum.

Chrysostomus de Utilitate Lectionis Scripturarum. V. Savil.

Franckii Manuductio ad Lectionem Scripturæ Sacræ Historicam, Grammaticam, Logicam, Exegeticam, Dogmaticam, Porismaticam, & Practicam. Una cum additamentis regulas Hermeneuticas de affectibus, Enarrationes ac Introductiones in aliquot Epistolas Paulinas complectentibus.

Hyperius de Sacræ Scripturæ Lectione.

Bishop *Patrick*'s Search the Scriptures; A Treatise shewing that all Christians ought to Read the Holy Books; with Directions to them therein..

The Lively Oracles, or the Christian's Birthright, and Duty in the Custody and Use of the Holy Scripture. By the Author of The Whole Duty of Man.

N. *Here also may be read* Ellies Dupin's *Compleat History of the Canon, Book* 1. *Chap.* 10. *Of the Style, Sense and different ways of Interpreting the holy Scriptures.*

N. Permultas habet Augustinus regulas ad Scripturæ intelligentiam apprime utiles, præsertim in suis de Doctrina Christiana Libris, ubi in Compendium quicquid ad id facere posse judicavit, redegit. P. Simon Hist. Crit. Lib. 11. Cap. 8.

Secondly

Secondly, Such as Interpret and Assoil the Difficulties that occur in Reading; whether those Difficulties lye in Understanding, I. the Subject Matter of some of the more Extraordinary and uncommon Things contain'd in the Scriptures; or II. in the Language or Expression wherein the Holy Writ does declare the Will of God to Mankind; or III. in both Matter and Expression.

I. *As to the Difficulty of understanding some of the more uncommon Matters contain'd in the Scriptures; such as the Mosaick History of the Creation and Deluge; The Scripture-Geography, Chronology, and History; The Jewish Polity, Laws, Rites, and Customs: The Jewish Priesthood, and Consecrations; Their Festivals, Temples, Synagogue-worship, and Sacrifices; The nature of Sacred Dreams, Visions, Oracles and Prophesies: The Jewish Sects: The Sacred Architecture, particularly of the Ark and Temple, Scripture-Coins, Weights, and Measures; The Natural History of Scripture Animals, Plants, and also Diseases; The Miscellaneous matter of Jewish Antiquities of whatsoever sort: And lastly, the Jewish Rabbinical, and Talmudical Writings. These Matters being purely Scriptural; it seems requisite that a Divine, as he would aim at being perfect in his Profession, should have some competent Skill therein. And for that End,*

First

First, Upon the Mosaick History of the Creation and Deluge may be read,

Basilii M. in Hexameron Homiliæ IX.

Gregorii Nysseni Hexameron, seu de Opere sex dierum.

Ambrosius in Hexameron, seu de Opere sex dierum.

H. Mori conjectura Cabbalistica, sive Mentis Mosaicæ in tribus primis Capitibus Geneseos; secundum triplicem Cabbalam, *viz.* Literalem, Philosophicam, Mysticam, sive Divino-Moralem Interpretatio. Cum triplici Defensione.

Dr. *Burnet*'s Theory of the Earth; containing an account of the Original of the Earth, and of all the general Changes which it hath already undergone, and is to undergo till the Consummation of all things.

Dr. *Woodward*'s Natural History of the Earth.

Mr. *Whiston*'s new Theory of the Earth, from its Original to the Consummation of all things; wherein the Creation of the World in six Days, the Universal Deluge, and the General Conflagration, as laid down in the Holy Scriptures, are shewn to be perfectly agreeable to Reason and Philosophy; With a large introductory Discourse concerning the Genuine Nature, Stile, and Extent of the *Mosaick* History of the Creation.

Mr.

Mr. *Keil*'s Remarks upon Mr. *Whiſton*'s New Theory of the Earth.

Mr. *VVhiſton*'s firſt and ſecond Vindication of the Theory of the Earth, from the Exceptions of Mr. *Keil* and others. *At the end of his Theory.*

Mr. *Ray*'s three Phyſico-Theological Diſcourſes, concerning 1. The Primitive Chaos, and Creation of the World. 2. The General Deluge, its Cauſes and Effects. 3. The Diſſolution of the World, and future Conflagration. Wherein are largely diſcuſſed the Production and Uſe of Mountains, the Original of Fountains, of formed Stones, and Sea-Fiſhes, Bones and Shells found in the Earth, the Effects of particular Floods and Inundations of the Sea, the Eruptions of *Vulcano*'s, the Nature and Cauſes of Earthquakes,

N. *But here may be noted once for all, as well with reference to this as the following Heads relating to the ſubject Matter of ſome of the more uncommon things contained in the Scriptures, which are matters purely Philological, what a Learned Author abovementioned does very piouſly remark in the following Words*;

Cum etiam in ipſis Scripturæ textibus varia occurrunt ad Hiſtoriam ſpectantia, e. g. locorum, temporumque denominationes, genealogiæ, monetæ, ponderum, ac menſurarum certæ ſpecies, phraſes item ad peculiares antiquitates, ritus, jura, privilegia, vel certam perſonarum conditionem ſpectantes, ad lectionem hiſtoricam maxime etiam ea pertinent, quæ ad ejusmodi rerum hiſtoricarum evolutionem faciunt, quemadmodum etiam hiſtoria naturalis haud parum lectoribus Scripturarum præbet commodi.

Cavendum tamen, ne rerum externarum imprimis ex aliis libris cognitio ſegniores & hebetiores nos reddat, in lectione ipſius Codicis ſacri. Quamplurimi in hunc impingunt lapidem, & glandibus facile contenti ſunt, qui delicias Scripturæ nondum ſatis guſtarunt.

Qui vero res externas propter internas ſcrutamur, & corticem propter nucleum frangimus, flocci habeamus omnia ea, quæ ad uſum ſolidum referre non poſſumus, quo ſuperfluam & ambitioſam curioſitatem nunquam non declinemus. Indignus merito cenſetur divina, quam Scriptura docet, ſapientia, qui ſuos in ea profectus externis iiſque inutilibus moratur tricis. *In* ſtudio Biblico tanti quilibet liber faciendus, quantum contribuit ad finem ipſius Scripturæ rectius obtinendum. *Franc. Manud. c.* 1.

Secondly,

Secondly, Upon Scripture-Geography.

Eusebius de Locis Hebraicis, seu Descriptio Urbium & locorum S. Scripturæ.

Hieronymi Loca Hebraica ex Eusebio translata, laxiori tamen Versione, plurimis de suo additis ac mutatis.

Adrichomii Terræ Sanctæ Descriptio, & Tabula Chorographica. *Item.*

Jacobi Bonfrerii Annotationes in *Adrichomii* Descriptionem, *&c.*

Joh. Lightfooti Animadversiones *in Tabulas Chorographicas Terræ sanctæ. Hæc tria in Ap. Bib. Polyglot. Walton.*

Bocharti Geographia sacra cum Steph. Morini Dissertatione de Paradiso Terrestri. *Fol. Ludg. Bat.* 1689.

Cui Editioni accesserint variæ Dissertationes & Epistolæ de Paradisi Terrestris situ, ex Epistola ad Bochartum. Initio Libri.

Gaspari Varerii de Ophira Disputatio. Inter Crit Sac. *Tom.* 8. p. 859.

Fullers Pisgah sight of Palestine and the Confines thereof, with the History of the Old and New Testament acted thereon. *Fol.*

Dr. *Lightfoot*'s Chorography and Map of *Canaan*, *Jerusalem*, and of the Temple; In his Works.

Lamii Apparatus Geographicus ad Commentarium Harmoniæ Evangelicæ. Descriptio Judeæ, & totius terræ Israel, qualis erat cum J. C. D N. prædicavit Evangelium suum.

More's large Map with Bp. *William*'s Amendments.

Thirdly, For Scripture-Chronology and Hiſtory.

Ludovici Capelli Chronologia ſacra a condito mundo ad Captivitatem per Romanos, deducta ex ſola Sacra Scriptura, perpetua Serie concinnata, Certis Κείτηριοις ex ea deductis quantum fieri poteſt, firmiſſimè comprobata, aliquot Tabulis cum eorum probationibus comprehenſa. *In Ap. Bib. Polyglot. Wal.*

Lightfoot's Chronicle, and the Order of the Times of the Old Teſtament, with his Harmony, Chronicle, and Order of the New, which with the reſt of his Works, are in 2 *Vol. Fol. London*, 1674.

Lamii Apparatus Chronologicus ad Commentarium Harmoniæ Evangelicæ. Quo vita Domini Noſtri J. Ch. per Faſtos digeritur; Deſcribuntur, ſimul res Judaicæ & Romanæ, quæ vel conjunctæ ſunt Evangelio, vel huic lucem afferre poſſint.

Whiſton's Chronology of the Old Teſt.

The Biſhop of *Worceſter*'s Chronological Diſſertation relating to his Expoſition of *Daniel*'s Weeks.

Joſephi Hiſtoria Vet Teſt. & de Bello Judaico.

Uſſerii Annales Vet. & Nov. Teſtamenti cum Sacra Chronologia Par. 1673.

Robinſoni Annales Mundi Sacri & Seculares. *Lond.* 77. *Fol.*

N. *My deſign here being only to provide for the better Underſtanding of the Scripture, I do not in this place make a Draught of Chronology and Hiſtory below the Scripture Times; which however being a moſt neceſſary Accompliſhment for a Divine, muſt be done elſewhere in its proper place; ſince not only Eccleſiaſtical, but Civil and Prophane Hiſtory will be found to have its uſe, as a Learned Critick does aſſert out of* St Auſtin. Profecto nihil ad veram Scripturæ Intelligentiam conducit magis quam Profana Hiſtoria. Ipſe Hieronymus abſq; illius ope Locum exponi poſſe negat. P. *Sim. Crit. Hiſ. Lib.* 3. *C.* 8.

Fourthly,

Fourthly, Upon the Jewiſh Polity, Laws, Rites and Cuſtoms.

Cornelius Bertramus de Repub. Hebræorum Recenſitus, Commentarioque Illuſtratus, Opera Conſt. L' Empereur. *Inter Crit. Sac. Tom.* 8. p. 750.

Gunœus de Repub. Hebræorum. ib. p. 818.

Sigonius de Repub. Hebræorum. 4*o*.

Spencer de Legibus Hebræorum Ritualibus & earum Rationibus. *Cautiſſime legendus.*

Seldenus de Synedriis & præfecturis Vet. Heb. Lib. 3 — Uxor Hebraica ſive de Nuptiis & Divortiis Lib. 3.

Witſius de Synedriis Habræorum. *Inter Miſcellania*

Maimonidis Manus fortis.

N. Qui noſcere cupit ritus & leges Judæroum, hunc Librum Venetiis editum in folio cum Commentaris, adeat *P. Sim. Cr. Hiſt.*

See alſo Mr. Thorndikes *Religious Aſſemblies, wherein there is much of the foregoing Argument* per totum; *As alſo Bp.* Hooper *on the Lent Faſt, from* p. 149 ad Finem.

Fifthly, Upon the Jewiſh Prieſthood, and Conſecrations; Of their Feſtivals, Temples, Synagogue Worſhip and Sacrifices.

Seldenus de Succeſſione in Pontificatum Hebræorum.

Stracchii Eliochriſmatum Myrothecia tria; In quibus exponuntur Olea atq Unguenta divinos in codices relata: Et olim vel in omnibus univerſim Gentibus, vel nominatim apud Iſraelitas, tam Sacrorum Antiſtibus, Locis, Supellectilibus, quam in Regibus ſolemniter inaugurandis uſurpata.

Hoſpinianus de Feſtis & Templis Judæorum, Ethnicorum, & Chriſtianorum. *Fol.*

Joh. Buxtorfii Synagoga Judaica de Judæorum Ritibus & Cæremoniis.

Witſius de Tabernaculi Myſteriis. Maimonides

Maimonides de Sacrificiis.

Car. Du Veil de Sacrificiis.

Dr. *Outram* de Sacrificiis Libri duo; Quorum altero explicantur omnia Judæorum, nonnulla Gentium Profanarum Sacrificijs.

Sixthly, Upon the Nature of Sacred Dreams, Visions, Oracles and Prophesies.

M. T. Cicero de Divinatione

—Dissertatio de Divinatione, & Oraculis, Præposita Historiæ Deorum Fatidicorum.

Artemidori & Achmetis Oneirocritica.

N. *See the use of Divinatory, Oracular and Oneirocritical Knowlege in Mr.* Dodwel's *second Letter of Advice, Sect.* 9.

Witsius de prophetia & prophetis. *Inter* Miscellanea.

Molinæi Vates

Amyraldus of Divine Dreams.

N. *Here also may be read Mr.* Smith's *Select Discourses, wherein he Treats of Prophesie, from* p. 169. *to* p. 280. Origines Sacræ, *from* p. 149. *to* p. 250.

Seventhly, Upon the Jewish Sects.

Philo Judæus de Essenis.

Drusius de Sectis Judaicis Commentarius. 4°

Scaligeri Trihæresium Liber.

Vide Apparatum ad Baronij Annales.

Eighthly

Eighthly, Upon Sacred Architecture; Or the Dimenſions of the Ark and Temple.

I. *Of the Structure and Dimenſions of the Ark.*

Mathæi Hoſti in fabricam Arcæ diligens Inquiſitio. Inter Crit. Sacr. p. 103.

Buteonis Arca Noe, cujus formæ Capacitatiſque fuerit, Libellus ib. Tom. 8. p. 83.

N. *That that part of* Biſhop Wilkin's Real Character, *wherein he gives an account of the Dimenſions of the Ark, and demonſtrates its Capacity to contain all the Creatures, which are related by* Moſes *to have been received therein, together with their Food and Fother, neceſſary for their Suſtenance, ought eſpecially to be read upon this Subject.*

II. *Of the Temple.*

Ludovici Capelli Templi Hieroſolymitani triplex delineatio, una ex Scriptura, juxta mentem Villalpandi, & Deſcriptionem ab eo factam; Altera ex Joſephi mente & Deſcriptione; Tertia ex Judæorum in Talmude Deſcriptione, & juxta menſuras ab ipſis iſtic traditas. *In Ap. Bib. Polyglot. Wal.*

Dr. *Lightfoot*'s proſpect of the Temple, eſpecially as it ſtood in the Days of our Saviour: In his Works Vol. p. 1049.

N. Artium Mechanicarum cognitionem Auguſtinus de Doc. Chr. Scripturarum Interpreti neceſſariam eſſe pronuntiat, & præſertim ut valde utilem ad Intelligentiam veteris Teſtamenti.

Ninthly,

Ninthly, Upon Scripture Weights and Measures.

Epiphanius de Ponderibus & Menſuris.

Mr. *Brerewood* de ponderibus & pretiis Hebraicorum, Aliorumque veterum Nummorum, eorumque cum Recentioribus Collatione.

Briani Waltoni Supplementum de Siclorum formis & Incriptionibus, cum eorum explicatione.

Tractatus de Antiquis ponderibus, monetis & menſuris Hebræorum, Græcorum, Romanorum, ex variis Authoribus. Hæc Tria Opuſcula in Ap. Bilior. Polyglot.

Biſhop *Cumberland* on Scripture Weights and Measures. 8*o*.

Dr. *Bernard* de menſuris & Ponderibus Antiquis. 8*o*

N. *Thoſe who cannot have Leiſure, nor think they are much concern'd to conſult the Criticks upon this Subject may take up with the Account of Scripture Weights and Meaſures given 'em at the latter end of the Fol. and Qu. Bibles Printed of late Years at* Oxford, *and* London.

Tenthly

Tenthly, Upon the Natural Hiſtory of Scripture Animals, Plants, and Diſeaſes.

Valeſius de Sacra Philoſophiâ.

Bochartus de Animalibus Scripturæ, opus Bipartitum, Cujus Pars prior Libris 4 de Animalibus in genere, de Quadrupedibus, Viviparis, & Oviparis; Pars poſtrior Lib. 6. de Avibus, Serpentibus, Inſectis Aquatilibus, & fabuloſis Animalibus agit. 2 Vol. Fol. *Ludg B.* 1692.

Sir *Thomas Brown*'s Obſervations upon ſeveral Plants mentioned in Scripture being the firſt of his Miſcellany Tracts, 8*o*. or amongſt his Works Collected into a Fol.

Guliel. Ader M. D. Enarrationes. Ennarrantur Ægroti Nov. Teſt. quorum dum Explicantur morbi; ex eorum patria, Temperies, Ætas, & Vitæ conditio inquiritur, hoſque arte Medicâ Incurabiles fuiſſe demonſtratur. Inter Crit. Sac. Tom. 9.

N. Præter Grammaticæ cognitionem multa adhuc ſciri debere docet *Auguſtinus*, viz. Animalia, Gemmas, Plantas; Rerum enim ignorantia facit obſcuras, ut dicit, figuratas locutiones. *Aug. de Doc. Chriſt.*

Eleventhly,

Eleventhly, Upon the preceding, or any other parts of Jewish Antiquities, whether reducible or not, to the foregoing Heads.

Ariæ Montani Antiquitatum Judaicarum Libri 4. In queis præter Judeæ, Hierosolymorum, & Templi Solomonis Accuratam Delineationem, præcipui Sacri, ac profani Gentis Ritus describuntur.

Maimonidis Varia.

Seldeni Varia.

Joh. Dieterici Antiquitates Biblicæ de Rebus Judæorum & Gentilium 2 Vol. Giessæ Hassorum Fol. 1671.

Herm. Witsii Miscellaneorum Sacrorum Libri Quatuor.

N. *It will not be wondred at that many Writers upon Jewish Antiquities should be prescrib'd, when it is considered that many Christian Institutions are derived by our Saviour and his Apostles from Jewish Usages; nay, the whole* Oeconomy and Government *of the Church under the Gospel is taken from the Synagogue, and carries an express Analogy and Similitude to the legal administration of those Times. So the* Baptizing *of Children bears relation to the Baptizing the Children of the Proselytes, and is undeniably to be Justified from that Usage; the* Lord's Supper *answers to the Paschal Lamb*; Liturgies *amongst Christians to Forms of Prayer amongst the Jews*; Presbyters and Deacons *to Priests and Levites; the Twelve Apostles to the Twelve Heads of Tribes. And St.* Clemens Romanus *under the Title of High-Priest, Priests and Levites, does manifestly design the Bishop, his Priests and Deacons. In short,* Ordination by Imposition of Hands *is deriv'd from their Ordination in the Synagogue, and the Christian way of* Excommunication *is expresly taken from theirs. And the Learned* Lightfoot, *as he has observ'd and prov'd much of this Nature throughout his Works; so as to the whole Writings of St.* Paul *he tells us, that in all his Epistles, especially in that to the* Hebrews, *he useth exceeding much, not only of the Jews Dialect, Language and Learning; but also of allusion and reference to their Opinions, Traditions, and Customs: So that it will be found of consequence to be well seen in the Jewish Antiquities both Sacred and Civil.*

Epist. prima ad Corinthios p. 119. Ed. Colomesii.

Lightfoot, Vol. 1. p. 341. or as it ought to be Printed 333.

Lastly,

Lastly, the Jewish and Rabbinical writings relating to the Holy Scriptures, and to Scriptural matter.

Targum sive Chaldaica Paraphrasis Vet. Test. Librorum. Inter Biblia *Polyglotta.*

Christoph. Helvici Tractatus Historicus & Theologicus de Chaldaicis Bibliorum Paraphrasibus, earum Origine, numero, Authoribus, Antiquitate, Differentiis, Authoritate, & insigni usu in Controversiis Theologicis, ac Scripturæ interpretationibus.

Rabbi David Ganz Chronologia sacra & prophana à mundo Condito ad annum M. 5352, vel Christi 1593, dicta; Cui addita sunt Pirke, vel Capitula R. Eliezer; utraq; ex Hebræo in latinum versa, & observationibus illustrata: Quibus etiam inserta sunt Hebræorum tam veterum, quam recentiorum Testimonia de Dom. Jesu, nec non de Pseudo-Christis Judæorum. per Gul. Henric. Vorstium. Lugd. Bat. 1644. 4°.

N. Paraphrasis Chaldaica à variis auctoribus & diversis temporibus concinnata fuit. Legem transtulit *Onkelos* circa Christi tempora. Prophetas priores & posteriores *Jonathan Ben Uziel* Hillelis illius Celeberrimi discipulus, de quo mira tradunt Talmudici; vixit circa annum 30. ante Christum. Huic etiam adscribunt aliam in Pentateuchum Paraphrasin, quæ tamen multo posterioris authoris fuit. Hagiographorum versio vulgo adscribitur *Josepho* Cæco, sed à variis Authoribus factam, & non ante annum Christi 600 judicat doctissimus Buxtorfius. Targum Hierosolymitanum non totum Pentateuchum, sed quasdam ejus partes explicat, sæpe in medio Versiculi desinit. Probabile est olim, integrum extitisse, multa enim citat Elias ex Targ. Hierosolymitano quæ in hoc non leguntur, vel duplex fuisse. Qui ad Apostolorum tempora referunt, falluntur. Multo recentiorem esse suadent tum altum de eo silentium apud antiquiores Judæorum Scriptores, tum vocum Barbararum mixtio. Targum Megilloth, sive Libellorum quinq; qui hoc nomine peculiari ratione appellantur, scil. Canticum Solomonis, Thren. Ruth, Eccles. & Esther, ut & Targum secundum Esther, Recentiora esse, & post Talmud Scripta, inter alia probant *Cant.* 1. 2. *Thren.* 2. 19. ubi expressa fit Talmudis mentio. *Walton. Prolegom. ad Bibl. Polyglot.*

Jam quod ad discrimen inter hos Targumim attinet, (Christoph. Helvici verbis utar) id secundum ordinem Librorum Biblicorum optime videatur. *Onkeli* Targum in Pentateuchum literale prorsus est, & pene æquali verborum numero Hebræum textum Interpretatur. *Targum Jonathanis* vero est Liberius, velut & alterum Hierosolymitanum, interdum & adeo prolixi sunt, ut Commentatores potius quam interpretes agant. Interdum multis circumstantiis textum illustrant, Historias in Textu concise inductas plenius describunt, quas verisimile est ex antiquorum traditione acceptas. Similis consuetudo in Josepho Historico deprehenditur. *Targum Jonathan* in prophetas, itidem liberius solet periphrasein. Targum in Hagiographa diverso modo se habet.

Auctoritas vero horum Targumim apud Judæos sunt Authoritatis plane æqualis ipsi Scripturæ Hebraicæ, neq; fas habent illas contradicere. Idq; docentur à Talmudistis. Certum itaq; ex quocunq; Targum aliquid contra Judæos afferatur illud Conscientiæ suæ ratione, & propter dictas Hypotheses non posse repudiare & contradicere. Siquis igitur in controversis locis inter nos & Judæos evidentia Targumicæ Expositionis Judæorum oculos perstringat, ut tergiversantur, velut solent, & nec currere velint nec remigare, (ut Proverbium habet) coercenda est hæc impudentia, & nequitia Testimoniis Talmudicis, & gravitet exprobanda hæc petulantia, quod ipsi Talmud & antiquis suorum Institutis pervicaciter contradicere malint, quam veritati locum concedere. & ut insignis Chaldaicarum Paraphraseon usus in Controversijs contra Judæos innotescat; tibi admonendum est quod Testimonia plurima exinde extrahantur; I. de Pluralitate Personarum in Essentia Divina; II. de verâ Messiæ Divinitate; III. Circa adventum & officium Messiæ. De quibus omnibus, alijsq; Chaldaicarum Paraphrasium usibus, videsis *Helvici* tractatum Historicum & Theologicum Supra nominatum, de Chaldaicis Bibliorum Paraphrasibus, earum Origine, Numero, Authoribus, Antiquitate, Differentiis, Authoritate, & insigni usu in Controversiis Theologicis & Scripturæ Interpretationibus.

Mishna-

Mishnaioth Manasseh Ben Israel, sive Textus Talmudicus, Amstel. 1688, 8vo.

Thalmud Hierosolymitanum & Babylonicum, quorum Textus qui constat in Mishnaioth, per R. Jehudam Sanctum confectus est, quem deinde alii Rabbini sua *Gemara* absolverunt.

Maimonidis manus fortis, opus Thalmudicum à R. Mose Maimonide in Compendium redactum, & quidem stylo purè Hebraico.

——Porta Mosis sive Dissertationes aliquot à R. *Mose Maimonide*, suis in variis Mishnaioth, sive Textus Talmudici partes Commentariis præmissæ, quæ in universam fere Judæorum disciplinam aditum aperiunt. Ex Arabica in Linguam Latinam versa Opera & Studio *Ed. Pocokii*. Oxoniæ 1655. 4o.

Distinguunt Judæi Legem in *Oralem*, & Scriptam, Oralem Scriptæ explicationem esse aiunt, & hæc explicatio *Thalmud*, i. e. Doctrina dicitur, quod duabus partibus constat, *Mishna*, qui est velut Talmudis textus, & quidem Sermone Hebræo Rabbinnico satis pure conscriptus, sed ita concisus, ut nisi res ipsas de quibus differit teneas, vix eum intelligere possis, & *Gemara*, quæ velut Mishnæ Glossa est, & de qua merito dixeris textu pejorem esse, ; non solum quia innumeras fabulas, quibus caret Mishna, habeat, sed maximè, quia Chaldaico sermone obscurissimo, & difficillimo scripta est. *P. Sim. crit. Hist.* 153. *Talmud* hoc constans *Mishna* & *Gemara*, Pandectæ sunt rerum Judaicarum divinarum & humanarum, imprimis juris illorum Canonici & Civilis ; & hoc digestum ipsis adeo sacrum est, ut omnes ordinationes in eo libro tantam habeant efficaciam, quantam ea quæ à Deo in lege Mosaica instituta sunt, ut tradit *Hieronym. de sanc. fid.* Sed non absre forsan fuerit Historiolam rei tam insignis ex *Maimonide*, *R. D. Ganz*, *Hottingero*, *P. Sim.* aliisq; contexere, & hic subjungere.

Scias omnia legis præcepta, inquit *Maimonides*, quæ à deo ad Mosen Magistrum nostrum demissa sunt, demissa ad ipsum fuisse una cum Interpretatione sua, eloquente Deo ipsi primum textum, deinde Explicationem & interpretationem ejus, & quid comprehenderet textus iste Authenticus. Et tum modum edocendi illa Israelem fuse describit.

Mortuo vero *Mose*, cum *Josuam* iis quæ ad ipsum demissæ fuerunt explicationibus instructum reliquisset, *Josua* ejusq; seculi homines se-

secundum eas sententiam dixerunt. Quicquid autem *Mosi* acceptum ferret ipse, aut Seniorum aliquis, nulla de eo controversia, nulla incidit dissentio; At siquid erat e ramis de quo nihil à *Mose* acceptum fuerat, quicquid de eo statuendum fuerat eliciebatur collatione, ope tredecim regularum quæ ipsi [*Mosi*] traditæ sunt in *Sinai*, nempe tredecim argumentandi modis, quibus sensus legis eruitur. Eorum autem, quæ isto modo eliciebantur, quædam erant de quibus nulla omnino incidit dissentio, cum unanimi omnium consensu recepta essent, alia vero de quibus accidit inter duas conjecturas discrepantia, prævalente apud unum quod ipse opinatus fuerat, apud alium quod ipse conjectando assecutus.

Cum autem morerctur *Josua* (cui pax) quascunq; traditi ne acceperat interpretationes, nec non quæcunq; ipsius temporis in lucem prolatæ sunt sine ulla inter Doctores dissentione, & quæcunq; cum de iis incidisset dissentio, ex plurium consensu decisæ sunt, commendatas reliquit senioribus illis, de quibus dicit Scriptura, [*Et omnibus diebus Seniorum qui post Josuam diu vixerunt, Josh.* 24. 31.] Deinde commendarunt seniores isti quæcunq; traditione acceperant, Prophetis, & Prophetarum alii aliis, ita ut nullum esset seculum in quo non inquisitum fuerat in Sententiam legis, & conclusiones inde elicitas: Uniuscujusque Seculi hominibus Sermones eorum qui ipsos præcesserant fundamento ponentibus, unde conclusiones educerent atq; elicerent.

Jam processu temporis ventum est, inquit idem *Ben Maimon*, ad *Rabben Hakkadosh*, Doctorem nostrum Sanctum (cui pax) qui fuit Seculi sui phœnix, atq; unicum temporis decus, vir certe in quo in unum collegerat Deus dotes eximias, & virtutes eas ob quas apud συγχρονους suos meritus est appellari *Rabbennu Hakkadosh*, cum nomen ipsi esset *Judah*, quinq; in summo Scientiæ & celsitudinis gradu constitutus fuit. Ipse beneficientiam erga literatos, & studiosos exercens, legem in *Israele* confirmavit sententiis, dictis & differentiis ore traditis à *Mose* usq; ad tempora sua collectis, cum & ipse ex iis esset qui ore tradita referebant: utpote qui referret quæ acceperat a *Simeone* patre suo, ut ille a Gamaliele patre suo, ille à *Simeone* patre suo, ille ab *Hillele* patre suo, ille a *Shemaiah* & *Abtalione* præceptoribus suis, illi à *Juda Tabbai* filio, & *Simeone Shatahi* filio, illi à *Josua Pherahæi* filio, & *Natheo* Arbelica, illi á *Jose Joezeri* f. & *Jose Juchanani* filio, illi ab *Antigono* Socensi, ille à *Simione* justo, ille ab *Ezra* (quoniam ipse ex superstitibus Synagogæ Magnæ fuit) *Ezra* vero à *Baruco Neriæ* filio præceptore ipsius. *Baruc* autem *Neriæ* F. a *Jeremia*, ut & *Jeremias* sine dubio acceperat a prophetis, qui alij ab aliis acceperant usque ad Seniores, qui *Josuæ* quæ ipse á *Mose* retulit accepta tulerunt. Collectis igitur sententiis, & dictis istis, manum admovit *R. Juda* componendæ *Mishnæ*, quæ omnium quæ in lege Scripta sunt præceptorum explicationem contineret, partim Traditionibus à Mose (cui pax) ore acceptis, partim consequentiis Argumentationum elicitis de quibus nulla est dissentio constans: Partim conclusionibus circa quas contigit dissentio inter duos argumentandi modos. Et sic habes rationem,

item

item & Historiam Traditionalis Doctrinæ Judæorum ex *R. Maimonidis* præfatione in *Sedet Zeraim* extractam, ab ipso *Mose* ad tempora R. *Judæ*, qui claruit Secundo à Christo Seculo.

Secundo maxime Seculo, ut addit Cl. *Hottingerus* in sua Historia *c.* 2. Omnis Judæorum opera occupata fuit in vindicandis, & conscribendis Δευτερώσεσι, seu traditionibus ἀγράφοις, quæ hinc inde sine ordine hucusq; erant dispersæ. Habebant autem singularum ætatum Præsides sua tantum Memoralia, quorum subsidio legem Oralem ab interitu & oblivione defendebant, eandemq; Auditoribus, quibus quantum quisq; assequi poterat, consignare licuit, explicabant. *At. R. Juda* cognomento *Sanctus*, qui apud Talmudistas, *Rabbi*, sine adjectione per excellentiam dicitur, anno Christi 150 indulgentia Antonini Imperatoris, veritus ne Judæi inter gentes vagabundi, tam præclaro privarentur Thesauro, Antecessorum suorum placita, & constitutiones in Aphorismos redegit, quibus deinde omnes Judæi, Israelitæ, & Babylonii communis juris authoritatem tribuerunt. Vocatur hic Liber qui etiamnum hodie textum juris Judaici constituit, *Mishna*, i. e. Δευτερώσις, sive Lex iterata. Et partes tractatus, seu ordinis Mishnaioth, seu primæ Talmudis partis, sunt sex, I. *Zeraim*, quæ agit de seminibus, frugibus, herbis, arboribus, de fructuum usu privato & publico, de seminibus homogeneis, & heterogeneis; II. *Moed*, festorum, agit de tempore quo sabbathum aliaq; festa inchoari, finiri, et celebrari debeant.

III. *Mascaim*, Mulierum, de uxoribus ducendis vel repudiandis, de mulierum affectibus & morbis. IV. *Netekim* damnorum, de damnis ab hominibus, vel bestiis illatis, de eorum pœna vel compensatione. V. *Kodashichim*, Sanctitatum, de sacrificiis aliisq; rebus sacris agit. VI. *Taharoth*, purificationum, agit de munditie & purificatione vasorum, Supellectilis, rerumq; aliarum immunditie & pollutione.

Hic Liber *Mishna*, conscriptus est anno ut dictum est 150, vel in urbe *Tiberiade*, ubi præfatus Rabbi vixisse videtur, vel *Sephoræ* ubi sepultus est. Hic deinceps sequentibus annis in Scholis Judææ publicé prælectus, & variis Doctorum disputationibus illustratus ac auctus est. Ex quibus omnibus in unum conjectis anno Christi 230 prodiit *Talmud Hierosolymitanum*, sive Gemara, quæ est explicationis *Mishnæ*, pars prima, quæ compilata fuit à *R. Ase*, de quo vide *R. D. Ganz* sic scribentem. "A tempore *Rabennu Hakkadesh*, qui est R. Jehuda, "ad Rab. *Ase* nusquam invenimus Legem, benignitatem, modestiam, "magnificentiam in uno loco. Hic incepit scribere totum Talmud "ordine, collegitq; omnes Traditiones veterum á diebus Rabbi ad "sua usque tempora, docuitq; singulis annis duos tractatus, ita ut ab- "solveret universum Talmud intra annos triginta, atq; hoc secundo "fecit.

Author *Hal. ol. p.* 17. dixit quatuor insignia eum animo suo proposita habuisse, "primo ut omnes *Mishnæ* sensus, & rationes, tum "generales, tum speciales explicaret, omnemq; Collationem quæ "in ipsa datur; Concertationes item interpretum cum sociis suis, "qui

" qui & ſuperiori tempore fuerunt. Secundo ut jus definiret ſecun-
" dum aliquam diſſidentium & Conferentium ſententiam cum Miſni-
" corum, tum Gemaricorum. Tertio ut ea proponeret decreta &
" conſtitutiones quæ poſt Doctorem noſtrum ſanctum, ut vocat *R.*
" *Juda*, ad hunc Authorem uſq; fortitudine animi eximium, factæ
" eſſent. Quarto ut acutas & allegoricas Expoſitiones eorum qui op-
" timas inſtitutiones & virtutes morales protulerant, adderet. Et
" quantum tandem debeatur induſtriæ hujus *R. Aſe* in enotandis &
" explicandis controverſiis Talmudicis, tum ex ipſo *Zem. Da. p.* 47.
diſces, tum ex *Hal. Olam Trac.* 11. *Gemaram* certè, ſeu alteram Tal-
mudis partem, ex adverſariis & Majorum traditione ita diſpoſuit, ut
diſcipuli ejus Colophonem operi tandem facilè potuerint imponere.
Hotting. ad ſeculum 4.

Tranſlatis poſtea, extincto Rabbi Jehuda, doctis præcipuis e Paleſtina in Babylonem; ibi deinceps ſtudia literarum ferventiſſime fuerunt exculta; præcipuè profeſſio juris Judaici ibi viguit, quod libro *Miſhna* tanquam corpore juris authentico erat comprehenſum; & hoc quidem continuis prælectionibus eouſq; ventilatum & diſcuſſum eſt, ut inde anno poſt exidium urbis 436 juxta computationem Eliæ, *i. e.* Chriſti 506, Talmud Babylonicum in ſex partes principales, & 63 libros diſtinctum prodierit, & etiamnum hodie univerſa Judæorum natio eodem regatur. *Vide Baxtorf. Commentar. Maſoretico.* " Jam ſe-
" cundum omnia verba Talmudis Babylonici incedere tenentur Iſrae-
" litæ omnes ut dicit *Maimonides*. Eſt hæc Gemara Babylonica, cui in
" omnibus rebus innitimur, dicit alter, & diffuſum eſt Talmud Babylo-
" nicum in toto Iſrael, & ſuſceperunt illud, illudq; ſapientes omnium
ſeculorum publice docuerunt. Eidem Judæi ita rigide ubiq; aſſentiun-
tur, ut de alio nec addere quicquam liceat, nec de eo demere. Certe
hunc librum in tanto pretio Judæi habent, ut & ipſi ſacræ Scripturæ
non raro anteferunt: Interim nil aliud eſt quam farrago, injuriarum
& blaſphemiarum contra Jeſum noſtrum, & Eccleſium ejus; quibus
perpenſis in dubium venit an Rabbinorum Lectio concedi debeat.
Bibliothecis interim Generalibus nil obeſt quin reponantur, unde in
promptu habeant docti quodcunq; proferre quod pro re nata expedi-
re cenſeant, & ad illuſtrationem etiam multorum in ſacris Scripturis diſ-
ficillium, hic illic occurrentium, quod egregie in ſuis Noſter *Lightfo-
tus* ubique fecit.

Et ita habetis tandem Diſſertatiuncula noſtra qualem qualem de Traditionalis Doctrinæ Judæorum Origine, prout ipſi tradunt, Auctoribus, Auctoritate, & Completione. Nec eſt ut conqueratur aliquis de *αὐτοσχεδία* quadam inter hic dicta de *R. Juda*, & antea memorata. viz. pag. 57. de *R. Akiba* quaſi hic, non iſte primus Impoſtor Judæorum fuit in compilando *δευτερώσεως* Verbo dicam *R. Aquiba* diſcipulorum 24000 Magiſter, Traditionalis Doctrinæ Corpus excogitavit primus, quod & Leges Imperii *Barcochab* pſeudo-Meſſiæ *ipſius* fore voluiſſet; compilavit hoc tandem *R. Juda*; *Tiberienſes & Babylonii* abſolverunt. Et *Moſes ben Maimon* denique; quantum potuit, à ſordibus & ineptiis expurgavit.

Legum

Legum Mishnicarum Libri Sex cum Clarissimorum Rabbinorum Maimonidis & Bartenoræ Commentariis Integris. Quibus accedunt variorum Auctorum Notæ ac Versiones in eos quos ediderunt Codices. Cum Versione & Notis Gul. Surenhusii Amstel. 1702. 6. Vol. fol.

Mishnæ pars Ordinis primi Zeraim Tituli Septem ex Versione & cum Commentario Gul. Guisij. Cui præmissa Mosis Maimonidis præfatio in Misnam Ed. Pocokio Interprete. Oxon. E. Theatro, 1690. 4o.

N. *Talmudi Babylonico* ita rigide ubiq assentiuntur Judæi, ut observatum est supra, ut de alio nec addere quicquam liceat, nec de eo demere. unde ratio petenda est, quinam alius in Mishnam Commentarium scribere ausus sit, at sui ausi *Maimonides* ipse rationem reddit his verbis; Ad hoc faciendum incitatus sum eo quod viderem *Talmud* illud in *Mishna* facere quod nemo unquam conjectando assequi poterat, dum fundamentis adductis, hic inquit *Mishnæ* Textus tali vel tali modo superstructus est: Aut in hac Mishnæ Sententia deest verbum, sensus autem ejus est iste: vel ista Mishna est ת"ס N. cujus Sententia ita se habet. Deinde verbis ejus addens, & detrahens, ejus causas reddit. Existimo autem ubi comprehenderit opus hoc illum quem declaraturi sumus scopum in totam Mishnam, futurum ipsum quatuor magni momenti rebus utile. Prima est, ut inde veram Mishnæ explicationem, verborumq; ipsius interpretationem percipiamus; si enim *τῶν Gemim* de interpretatione alicujus in Mishnæ consuetudinis interrogaveris, non potest ille quicquam tibi de ea respondere nisi Talmudicam ejusdem explicationem memoria teneat, aut dicat; age, videamus quid de ipsa occurrat in Talmude dictum; impossibile autem est ut quis universum Talmud memoria teneat, præcipue cum una Sententia Mishnica quatuor aut quinq foliis explicetur, dum dicta dictis intermiscentur probationes nempe, objectiones, & Responsiones, adeo ut non possit quid in explicatione istius Mishnæ clarum sit, elicere, nisi judicii sit admodum perspicacis, atq; hoc, etiamsi non fuerit ejusmodi sententia ista, cujus Explicatio, judiciorumq; ad eam spectantium decisio non nisi e duobus tribusve tractatibus proficiatur. Secunda est decisionum cognitio, cum explicatione unius cujusq Sententiæ, ad cujus opinionem conformetur praxis, ostensurus sim. Tertia ut introductionis vice sit ei qui his rebus studere incipiat, dum ejus ope pateant ipsi ratio verba explorandi, atq; explicandi, ut perinde sit acsi universum Talmud calleret; atq; hoc magno ipsi adjumento futurum est ad totum Talmud percipiendum. Quarta denique, ut sit vice anamnestæ illi qui legerit, & sciverit, quo præsto sit quodcunq legerit continue ante oculos

oculos ipſi poſitum, ſintq; Miſhna & Talmud ipſius in ore ejus recte diſpoſita. Scopus ergo mihi in hoc libro propoſitus eſt, Miſhnam eo modo explicare, quo illam explicavit Talmud; ac Sententias veras tantum recenſere, omiſſis ijs quæ in Talmude manifeſto rejiciuntur, nec non rationes reddere ob quas prolata ſunt iſta verba, & eas, ob quas inciderunt inter diſcrepantes quibuſdam in controverſiis differentiæ, & ad cujus Sententiam dirigatur praxis, prout in Talmude explicatum eſt: In quibus omnibus verborum compendio ſtudui; quotamen nulla lectori difficultas relinquatur, cum non ideo hæc compoſuerimus ut lapides, ſed ut eos qui intellectu præditi ſunt, intelligere faciamus. Sic Moſen Maimonidem ipſum, ſui ipſius Commentationis in Miſnam rationem reddentem habes præfatione ſua in Seder Zeraim.

II. *As to the difficulty of Understanding the Languages and Expressions, wherein the H. Writ does declare the Will of God to Mankind; To master this it well be requisite,*

First, To understand something in General, of the Nature, Origin, Division, Number, Mutation and Use of Tongues.

Briani Waltoni Prolegomena in Apparatu ad Biblia Polyglotta.

Crinesius de confusione linguarum.

Buxtorfij Dissertationes Philologico-Theologicæ 1. De Linguæ Hebrææ Origine, & antiquitate; 2. de ejus confusione, & plurium linguarum Origine; 3. De illius conservatione & propagatione; 4. De Literarum genuina Antiquitate.

Christ. Cellarij Sciagraphia Philologiæ Sacræ linguarum Orientalium usum genuinum delineans.

N. Ad hujusmodi librorum Classem aptè referri possint quædam retro seculo Scripta de punctis, & Hebræis vocalibus; Sed quod ad nobilem de figurarum, vocalium & Accentuum in veteris Testamenti Textu Hebræo extantium, Antiquitate, item attinet, dum alij Originem earum ad ipsarum consonantium Auctorem, aut *Esram*, saltem, qui Textum Hebraicum integritati pristinæ restituit; alij ad doctos quosdam Judæos Tiberienses, qui post annum Christi quingentesimum floruerint Originem eorum referunt, Sacrarum literarum studiosum amandandum puto ad Coryphæos in hac palæstra utrimq; domicantes, *Buxtorfios* scilicet, patrem, & filium, ab hac parte, & *Erpenium*, cum utroq *Capello* ab illa stantem: Quorum *Buxtorfius* HH. Punctorum vocalium causam pugnat *Tractatu de punctorum vocalium, & accentuum in libris Vet. Testamenti Hebraicis Origine, Antiquitate, & Authoritate*; *Capellus* è contra eandem profligavit in suo cui inscribitur, *Arcanum punctuationis revelatum*; *sive de punctorum vocalium & Accentuum apud Hebræos vera & germana Antiquitate, Item & in vindicijs quibus falsa punctorum Hebraicorum Antiquitas refellitur.*

Secondly, it will be requiſite to have Gloſſaries or Lexicons, and alſo Grammars, both for the Hebrew, and for the Greek; more eſpecially the Helleniſtical Greek.

I. *Lexicons or Gloſſaries for Sacred Learning.*

Firſt, For the Oriental Tongues.

Edm. Caſtelli Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Æthiopicum, Arabicum conjunctim, & Perſicum ſeparatim. 2. *Vol. Fol.*

Critica Sacra, ſive Lexicon Hebraicum, Chaldaicum, Syriacum, & Arabicum, ex optimis Lexicographis *Buxtorfio*, *Caſtello*, *Golio*, alijſq Auctoribus conſcriptum. *Auct. B. M. J. F.* 4o *Francf.* 1686.

Ed. Leigh, Critica Sacra, cujus pars prior Obſervationes philologicas & Theologicas in omnes Radices Veteris Teſtamenti continet-

Robertſoni Theſaurus Linguæ Sanctæ; ſive Concordantiale Lexicon Hebræo-Latino-Biblicum: In quo Lexica omnia Hebraica hucuſque edita Methodicè & Succincte, & quaſi ſynoptice exhibentur; una cum Concordantiis Hebraicis, in quibus univerſæ, & ſingulæ voces Hebræo-Biblicæ cum locis ſuis quibus in Textu occurrunt, Interpretatæ ſunt, & expoſitæ; atque etiam Grammaticè ſub ſuis proprijs radicibus quibuſlibet reſolutæ; ad faciliorem magiſque commodum ſtudioſorum Hebræo-philologicorum uſum & progreſſum in Lingua Sancta Hebraica diſcenda, vel iovenda, 4o.

Buxtorfij

Buxtorfij Lexicon Talmudicum, Chaldaicum, Rabbinicum. Opus triginta annorum. *Fol.*

N. Caſtelli Lexicon Heptaglotton, ſit in Lexicis inſtar omnium, uno Buxtorfio quoad Rabbinica forſan excepto, utpote non tantum ad Biblia Polyglotta Londinenſia, Biblia Regia Pariſienſia, Regia Philippi Secundi Antwerpiana, Bibliaq; Card. Ximenij Complutenſia ſed ad omnes omnino tum Mss quam impreſſos libros, in Universis Linguis Heptaglottis extantes, opus apprime utile & pernecessarium.

Secondly, For the Greek, more eſpecially the Helleniſtical Greek.

Heſychij Lexicon Græ. Lat. cum notis Junij, Scaligeri, Salmaſij, Palmerij, Guieti, Sopingij, Coccei, Gronovii, Tanaquilli Fabri, & Schrevelij. *4o.* 1668,

Suidæ Lexicon Græ. Lat. cum verſione & notis Æmilij Porti Cretenſis, & Prochori, Cantabrigiæ 3. *Vol.* 1704.

Phavorini Lexicon Græcum Græcè explicatum. Baſil 1538.

Dieterici N. T. Illuſtramentum, ſeu Lexicon Philologico-Theologicum Græc-Lat. Francf. ad *M. Fol.* 1680.

Ed. Leigh. Critica Sacra; Cujus pars poſterior Philologicas & Theologicas Obſervationes, in omnes Græcas Novi Teſtamenti voces continet.

Robertſoni Theſaurus Græcæ linguæ in Epitomen ſive compendium redactus, & Alphabetice ſecundum *Conſtantini* Methodum, & *Schrevelij* reſeratus.

N. *Beſides* Heſychius, Suidas, *and* Phavorinus, *I bring under this Claſs ſuch Greek Lexicons only as do more peculiarly refer to the Scripture Style; and therefore, as on the one part I reſerve thoſe of* Arndius, Suicer, *and* Du Cange *to go along with the Eccleſiaſtical Writers of the firſt, and middle Ages; ſo the Lexicons of* Conſtantine, *of* Henry Stephens *and of* Scapula, *to accompany the Humaniſts. And of the latter ſort I place only here* Robertſon's Schrevelius, *becauſe of its more peculiar uſe for the Conſtruction of the Greek Teſt.*

II. *Grammars.*

First, For the Oriental Tongues.

Castelli brevis Harmonica Linguarum Hebrææ, Chaldææ, Samaritanæ, Æthiopicæ, Arabicæ, & Persicæ Delineatio. In prolegomenis ad Lexicon Heptaglot.

Buxtorfii Thesaurus Grammaticus Linguæ Sanctæ Hebraicæ duobus libris methodicè propositus.

Scickardi Grammatica Hebræa.

R. *Abandanæ* Tabula accuratissima exhibens paradigma Verborum Hebraicorum, tam Perfectorum, quam Imperfectorum.

Bythneri Lyra prophetica, sive Analysis Critica & practica Psalmorum. Cui ad Calcem addita est brevis Institutio linguæ Hebraicæ, & Chaldaicæ, Tigur. 1685, 4o.

Buxtorfii Grammatica Chaldaico Syriaca.

Erpenii Grammatica Arabica.

Grævii Elementa Linguæ Persicæ.

Cellarii Grammatica Hebræa in Tabulis Synopticis, cum Concilio 24 horis perdiscendi linguam Sanctam.

—Chaldaismus, sive Grammatica nova Linguæ Chaldaicæ, copiosissimis exemplis, & usu multiplici, quem Chaldæa Lingua Theologiæ & Sacræ Scripturæ Interpretationi præstat illustrata. Cizæ 4o. 1685. Gram-

—Grammatica Samaritana copiosis Exemplis illustrata: & Glossarium, seu Index vocabulorum: Item Horæ Samaritanæ h. e. Excerpta Pentateuchi Samaritanæ versionis cum latina Interpretatione nova, & Annotationibus perpetuis.

—Porta Syriæ patentior, sive Grammatica nova, perspicuis præceptis ita adornata, ut primigenia Christianorum Lingua à quolibet qui non plane rudis est Hebrææ, paucis diebus feliciter arripi possit. Editio Secunda innumeris accessionibus atque exemplis aucta, & Illustrata. 4o *ib.* 1683.

—Rabbinismus, sive Institutio Grammatica Rabbinorum Scriptis legendis & intelligendis accommodata 4o. *ib.* 1684. Item & nova & perspicua Institutio Rabbinorum, subjuncta Grammaticæ Hebrææ. *ib.*

——Isagoge in linguam Arabicam ad ductum præstantissimorum Grammaticorum recognita & aucta, *ib.*

——Canones de Linguæ Sanctæ proprietatibus, iisq; probatissimis exemplis, & in S. Theologia usitatissimis, etiam suffragiis veterum Paraphrastarum, ac Interpretum, nec non Rabbinorum Commentationibus Confirmati, & illustrati. Genæ. 4o. 1679.

——Excerpta Novi Testamenti Syriaci cum Latinâ Interpretatione qua verbum de verbo expressum est.

——Excerpta Vet. Testamenti Syriaci, cum latina Interpretatione nova, & Annotationibus, 4o. 1682.

—Glossarium Syro-latinum nuper Vulgatis utriusq; Testamenti exerptis accommodatum. 4o. ib. 1683.

N. *Cum*

N. Cum Rabbinorum tam Grammaticæ, quam Commentarii, claſſes ſuas in hac noſtra Bibliotheca obtinuerint, operæ pretium erit quædam de Rabbiniſmi Origine, Genio, & Indole ex *P. Sim.* hic ſubnotare; De commentariis eorundem, Deo volente, idem ex eodem ut plurimum, poſtea facturus.

Jam Rabbinicæ Linguæ ſumma & Subſtantia poſita eſt in vocibus Hebræis Scripturæ, ſed earum ſignificationem longé porrexerunt, in opem advocata Arabica & Chaldæa. Et cum libri ſacri non omnes voces, quæ ad omnia exprimenda neceſſariæ ſunt, contineant, aliundè illas mutuati ſunt: Nam præter voces Arabicas & Chaldæas, multas quoq; ab aliis nationibus quas intervivunt, ſumpſerunt. Hinc in Rabbinicis libris multa vocabula Græca, Latina, Gallica, Hiſpanica, *&c.* Itaq; ut perfectè Rabbinicum intelligas, non ignorandæ ſunt hæ omnes Linguæ, quod vero magis moleſtum & operoſum eſt, quibuſdam uſi ſunt vocibus, ſive Gallicis, ſive Hiſpanicis, *&c.* quæ prorſus obſoletæ jam ſunt.

Porro non ſufficit voces habere, ſed una connectendæ illæ ſunt. Quocirca opus fuit ut præpoſitiones, particulæ, articuli, conjunctiones, & aliæ Grammaticæ minutiæ invenirentur, quæ ex aliis Linguis deſumptæ fuerunt; ſic tamen ut à Scripturæ Stylo quam minus procul diſtarent. De veteribus Judæis Palæſtinæ, & ubi chaldæa lingua in uſu erat non loquor, Quippe quorum libri adeo Chaldæo Idiomate barbaro ſcripti ſunt, ut a pauciſſimis intelligi queant. Deniq; præter Communem cæteris linguis conſtructionem, Hebræo-Rabbinicum aliam adhuc ſibi propriam & ſingularem obtinet, quæ non niſi longo uſu, & frequenti Rabbinorum lectione addiſcitur. Inflectiones quoque ſuis nominibus ſicuti verbis dederunt.

Mirabitur aliquis adeò ſterilem linguam qualis Hebræa veteris Inſtrumenti, fœcundam adeò, qualis Rabbinica, progenuiſſe. Temeritatis fuiſſe videtur de rebus omnibus in Univerſum in ea lingua differi potuiſſe, arbitratos fuiſſe. Attamen nulla ſcientia eſt de qua Rabbini non ſcripſerint, veteres pleroſq; Philoſophos, Mathematicos, Medicos, tranſtulerunt, *Platonem*, *Ariſtotelem*, *Galenum*, & innumeros alios. Nequidem Poetis & Rhetoribus carent, etſi nunquam in eloquentia, Poeſi, imo Hiſtoria, aut Chronologia excelluerint. Melius Theologiam tractarunt, quam tamen valde *Platonis*, *Ariſtotelis* maximè nugis corruperunt, ex quo Philoſophos Arabes Rabbinice reddiderunt.

Vix, Scio, animo capiant qui Linguæ Hebrææ genium cognoſcunt, quomodo de rebus tam variis in eâ lingua Rabbini ſcripſerint. Interim multi inter illos egregiè in ea ſcripſerunt. R. *Iſaac Abravanel*, exempli gratia, pari in Rabbinica lingua cum *Cicerone* in latina eloquentia pollet. Cum *Currio* certat *Maimonides*, ad *Salluſtium* accedat *Aben-Ezra*. Breviter ea lingua utut vocibus exoticis plena, ſuos habet lepores apud illos qui rectè ſcribunt. Imo impoſſibile non eſt, eam in artem redigere, quamvis eruditiſſimi quidam viri non penitus illam callentes, aliter ſenſerint. *p. Sim. Lib.* 1. 5.

Se-

Secondly, For the *Greek* Tongue.

Hen. Stephani Dialogus de bene inſtituendis Græcæ linguæ Studiis.

Joh. Clerici Ars Critica, in qua ad Studia Linguarum Latinæ, Græcæ, & Hebraicæ via munitur.

Clenardi Inſtitutiones ac Meditationes in Græcam linguam, cum notis Sylburgii auctæ à Ger. Joh. Voſſio Amſtel. 1654.

Buſbæi rudimenta Græcæ linguæ in uſum Scholæ Weſtmonaſterienſis.

Mich. Crellii Syllabus Græco-Biblicus cum Indice N. T. paradigmaticè ad methodum Golianam accommodata. Altemb. 1645.

Dan. Vechneri Helenolexia, Francof. 1610.

Cl. Salmaſii commentarius de Lingua Helleniſtica Ludg. Bat. 1648.

N. In Linguis Sacris obſervandum eſt quod reſpectu veteris Teſtamenti *Idiotiſmus* denominetur à linguâ Hebraica *Hebraiſmus*, reſpectu Novi Teſtamenti *Helleniſmus*.

Thirdly, It will be of ſingular uſe towards the thorough underſtanding of the Scripture Language to know the Idiotiſms, Phraſeology and Schemes of Speech peculiar to the Sacred Pen-Men; Together with the Allegories, Types and Parables found in Scripture; As alſo the Proverbial ſayings and Apothegms in Holy Writ; and to that purpoſe to have ready at hand,

I. *As to the Idiotiſms, Phraſeology, and Schemes of Speech peculiar to the Sacred Pen-Men,*

Explicatio Idiotiſmorum, ſeu proprietatum linguæ Hebraicæ & Græcæ, quæ ſæpius in Scripturis occurrunt. In Appa. Bibl. Polyglot.

Flaccii Illyrici Clavis Scripturæ.

Glaſſii Philologia Sacra Veteris & Novi Teſtamenti de Stylo & Rhetorica Sacræ Scripturæ.

N. Ideotiſmus utriuſque V. & N.T. tenendus eſt, ſi ſolidè interpretari fontes, & de verſionibus accuratum ferre judicium voluerimus. Sciendum autem ante omnia; 1. quid per *Idiotiſmum* intelligatur, alias enim facile aliquis Doctrinam de Idiotiſmo ad ea extenderet, quæ ad Idiotiſmum nulla ratione pertinent; vel Idiotiſticarum expreſſionum maximam partem negligeret, paucarum regularum cancellis integram de Idiotiſmo linguæ doctrinam includi poſſe exiſtimans. Optimè igitur *Danhaverus Herm. S. art. X. p.* 173. Idiotiſmum in genere deſcribit, " quod ſit, qui linguæ *omni*, *Soli*, ac *Semper* competit: Qui *omni* " linguæ apud omnes, ſaltem ὡς ἐπὶ τὸ πόλυ ejus " linguæ Scriptores, quoties rem eandem exprimere voluerunt: Qui " *Soli*, non tantum excluſive, ſed & exoticè: Qui *Semper*, non " aliquando ex accidenti & analogia quadam caſuali competit. Diſtinguit autem rectè judicium Grammaticum Idiotiſmi à judicio Grammatico ſignificationis: Significatio enim vocum Grammatica in ſe non refertur ad Idiotiſmum, ſed hæc præcedit cognitionem Idiotiſmi, & ſingulari etiam ſtudio & obſervandi ratione indiget; potiſſimumq; Etymologia & uſu vocum addiſcitur. Fieri tamen poteſt, ut ex ipſa vocum ſignificatione, tranſlata imprimis, quædam ad Idiotiſmum referantur, ſi nimirum vocabulum aliquod, vece idem alias in aliis linguis exprimente reddi minime poteſt, vel certe in illa ſignificatione rariſſimè invenitur. Ad Idiotiſmum verò proprie referuntur ea, quæ, linguis inter ſe collatis, non poſſunt de verbo ad verbum exprimi, niſi voluerimus in alterutrius linguæ indolem peccare, & auribus linguæ illi aſſuetis abſoni eſſe. Eo pertinent verba Auguſtini, allata á Danh. loc. cit. *diſcamus quomodo ipſa locutio divinarum Scripturarum, ſecundum cujuſq linguæ proprietatem accipienda ſit. Habet enim omnis lingua ſua quædam propria genera locutionum, quæ cum in aliam linguam transferuntur vindentur abſurda.* Hoc igitur ſi rectè obſervetur, facile cuivis conſtare poteſt, quid

proprie

proprie per Idiotiſmum intelligatur. Speciatim vero in linguis ſacris obſervandum eſt, quid reſpectu Veteris Teſtamenti, Idiotiſmus denominetur à lingua Hebraica *Hebraiſmus*; niſi fortaſſis interdum à Chaldaica, & Syriaca *Chaldaiſmus*, & *Syriaſmus*; reſpectu novi Teſtamenti vero, ut quidam volunt, *Helleniſmus*, vel ut alij exprimere malunt, *ſtylus Græcus ſacer*; complectens phraſes linguæ Hebraicæ indolem redolentes, ſed labio Græco expreſſas. Id quod præterea obſervandum eſt, ut quisque in novo Teſtamento, eo ſolertius diſtinguat puros Græciſmos ab Hebraiſmis. Etſi enim *Pfochenius in Diatribe*, *Stolbergius* Wittebergenſis, aliiq non inepte plurima differuerint de puritate linguæ Græcæ novi Teſtamenti; phraſeſq non paucas pro Idiotiſmis Hebraicis à multis habitas, à prophanis quoque Auctoribus Græcis uſurpatas eſſe demonſtrarint; neq; negemus in comparando ſtylo veteris & novi Teſtamenti cautè verſandum eſſe; Luce tamen meridiana clarius eſt, Scriptores novi Teſtamenti, ex ſtylo gentilitio, cui à pueris erant enutriti, mutuo quam plurima accepiſſe, ut nemo inficias ire poſſit, ſtylum Novi Teſtamenti longe diſtare à ſtylo aliorum Auctorum, adeo ut nullus tam commode liber in Hebraicum transfundi idioma poſſit, quam Nov. Teſtam. non tantum ob argumenti, ſed præcipuè ob magnam Orationis conformitatem. *Vid. Danh. Hermeneuticæ S. art. X. Sect. 5. p. 181, 182.* & reliquos Auctores de ſtylo, N. Teſt. agentes, citatos à *D. Pfeiff. Crit. S. p. 78. Seq. & p. 214.* Indefacile apparet neminem facile ad exactam Idiotiſmi Novi Teſtamenti cognitionem pervenire poſſe, niſi Hebraiſmi doctrina jam antea probe imbutum, quare ſcrutinium Idiotiſmi tum demum à tironibus aggrediendum eſſe cenſemus, cum curſoriam Veteris ac Novi Teſtamenti lectionem abſolverint. Inter libros quidem ex profeſſo eum in finem ſcriptos, præcipuum facile nomen meretur *Solomonis Glaſſij Grammatica Sacra*, quam in Philologiæ ſacræ tractatu tertio exhibet, in qua etiam optimè veteris & novi Teſtam. Idiotiſmum conjunxit. Salva tamen viri illius optimè de Eccleſia meriti auctoritate, (cujus mihi certe venerandum ſemper nomen fuit, eſt, & erit) ut eo rectius, ſolidiuſq; librum illum in uſum ſuum convertant tirones, notamus quod regulas maxime ex *Flacci Illyrici Clave Scripturæ Sacræ* hauſit, qui in hoc genere non ſine inſigni fructu legi, & cum Glaſſio conferri poterit, quod exempla etiam ex Auctoribus aliis, præcipuè ex *notis Junij, & Tremellij* magnam partem congeſſit. Conferetur etiam non ſine fructu *Buxtorfii theſaurus Grammaticus*, ut & *Chemnitius* in obſervationibus Philologicis, & Exegeticis, quas valde eruditas ac ſolidas locis communibus paſſim immiſcet, quod non raro pro Idiotiſmo habet, quod recte conſideratum, non minus in aliis linguis omnibus locum habere poteſt, ſi eadem id requirit, quæ ſubeſt, ratio, rei ipſius neceſſitate, non linguæ indole ejuſmodi expreſſionem flagitante. *Franc. Manudus, ad Lect. Scrip. Sac.*

II. *As to the Allegories, Types, and Parables found in the Scripture.*

Philonis Judæi Legis Allegoriarum Libri II.—Sacræ Leges Allegoriarum poſt ſex dierum opus. Libri III.

Baumanni Analectorum *Allegoricorum* Sacrorum Tomus ſingularis; variarum Allegoriarum ex ſacra Scriptura, & natura deſumptarum, necnon juxta ſeriem Articulorum ſeu locorum Theologicorum diſpoſitarum collectanea continens. 4o. *Ulmæ* 1690.

———Sacrorum Analectorum Tomus ſingularis; variorum *Typorum* ex ſacra Scriptura, & natura deſumptorum, necnon juxta ſeriem Articulorum ſeu locorum Theologicorum diſpoſitorum Collectanea continens. 4o. *ib.* 1665.

Mr. *Bragg*, on the Parables of our Saviour 2. *Vol.*

N. Philo Judæus ſenſum Allegoricum præcipue ſectatus eſt; quin & omnis Allegoricus ſacræ Scripturæ ſenſus, conſente Photio, ab eo in Eccleſiam promanarit; ut de eo Cl. *Cavus*. Et hoc certum eſt quod quamplurimi tam ex primævis patribus, quam ex poſteriorum ævorum Scriptoribus non multum ſtudioſi fuerunt literam explanare, ſed multo magis Allegorias amarunt; quamobrem non valde literæ morati ut Allegoriis, & Myſticis Sententiis gauderent; unde & ubiq; per totum vetus Teſtamentum, Myſticum & Spiritualem ſenſum Myſteriis Chriſtianæ fidei accommodarunt.

III. *As to the proverbial Sayings and Apothegms of Scripture.*

Joh. Druſii Claſſes duæ in quibus explicantur proverbia Sacra, & ex Sacris literis orta; Item ſententiæ Solomonis, Allegoriæ, Item & Adagia Hebraica. Opus neceſſarium Theologis. *Inter Crit. Sac. Tom.* 8.

Delrii

Delrii Adagia sacra Vet. & Nov. Test. 2 *Vol.* 4o.

Andrææ Schotti Adagia Sacra Nov. Test. 4o.

N. Joh. Druſius, Martinus Antonius Delrio, & *Andræas Schottus,* variæ Lectionis viri, & Inſignes Critici, quales omnino in hac materia ſunt conſulendi.

III. *To clear the Difficulties that ſhall occur in Scripture, both as to Matter and Expreſſion, it will be requiſite to be furniſh'd with Commentators of all Sorts.*

Firſt, General upon the whole Bible.

I. *Amongſt the Rabbins, or Jewiſh Doctors.*

Bombergij Biblia cum Targum & Rabbinorum Commentariis, 4. *Vol.* Venet. 1568. Quorum Commentariorum hi præcipui, viz.

R. *Aben Ezræ* Commentaria in aliquot Libros Biblicos.

R. *David Kimchi* Commentaria in libros Joſhuæ, Judicum, Samuelis, Hiſtoriam Regum, in Prophetas, Iſaiam, Jeremiam, Ezekielem, & in duodecim Minores Prophetas, & in Pſalterium; Quorum magna pars edita in Bibliis Venetis & Baſileenſibus.

R. *Solomon Jarki* Commentarii in Biblia.

R. *Levi Ben Gerſon* Commentaria in Pentateuchum, & in plurimos Scripturæ Libros; Quorum quidam editi

cum magnis Bibliis, & Basileensibus; Seorsim verò Venetis illius in Pentateuchum Commentarius.

R. Abravanelis commentarii in Mosem, Joshuam, Judices & Samuelem, in Reges, & in omnes Prophetas. Quorum Commentariorum nova recens excusa editio in Hollandia.

N. Biblia Veneta & Basileensia, quibus incerti tantum Rabbinorum eorum, qui Scripturam ad literam interpretati sunt Commentarij, excepto Commentario Baal Hatterin meras Allegorias continente, summo in pretio esse debeant. Jamquod ad Bombergij Biblia Veneta, hæc cum parva & magna Massora, Paraphrasibus Chaldaicis, & commentariis Rabbinorum, quater Venetiis prodiere. Prima Editio fuit anno 1525, altera 1548, tertia 1568. quarta 1618. Secunda & tertia Editiones meliores reliquis. Quarta, quam Editionem & Buxtorfius Basileæ excudit, ab Inquisitoribus reformata fuit, præsertim in commentariis Rabbinorum, ex quibus multa expunxere quæ visa sunt Religioni Christianæ injuria & contumeliosa.

Et jam non abs re hic erit breviter inquirere an Rabbinorum lectio concedi debeat. *Mariana* qui ex professo de Rabbinis integro Cap. 24. in suo pro Editione vulgata opere disseruit, testatur suo ævo in Hispaniis valde agitatam fuisse hanc controversiam; *An Rabbinorum Lectio, maxime Commentariorum in Scripturam, permittenda sit.* Plures censebant prorsus eorum memoriam abolendam esse, cum exiguam admodum utilitatem adferrent, maximum verò fidei & Religioni Christianæ detrimentum; Ac experientia comprobasset Rabbinorum studiosos vulgo Ecclesiasticorum Authorum, ac Patrum veterum explicationes contemnere, quasi nil nisi varias Allegorias sola imaginationis ipsorum fœcunditate natas, & nixas, protulissent. Ejusmodi tamen objectio ac similes alias quas prætermitto, non efficere quin eruditus ille Jesuita Rabbinorum lectionem commendet, propter utilitatem quam in explicandis Scripturis adferunt. Quo suam magis confirmet sententiam, pugnat *Hieronymi* exemplo, cui *Ruffinus* idem quod Rabbinorum lectionibus objiciebatur, olim objecerat. Denique prolixæ quas nullitates afferant, idem describit. Etsi non plane cum ipso sentiam, dixit *P. Simon*, agnosco nihilominus multum prodesse posse aliquot doctissimorum Rabbinorum Commentarios. *P. Sim. Lib.* 3. 1. 8.

Nec est ut dubitemus horum commentariorum utilitatem, cum & magnus *Grotius*, & *Hottingerus* etiam magni nominis vir, ijsdem adstipulantur.

Est sane (*Grot. Epist. ad Johnsonum*) ut dicis, multa in Rabbinorum Scriptis occurrunt quæ offendunt judicij tenuitatem, sed sunt & alij, qui, lectis Philosophorum Græcorum & Arabum libris, nonnullis Christianorum, accedente ingenij quadam bonitate, Interpretationes adferunt

adierunt non improbabiles; quos inter excellunt *Aben Ezra*, & *Maimonides*; & quod ad *R. D. Kimchi*, Delherus perhibet virum talem esse, ut quod literam, quod Historiam, quod denique ad Idiomata vocum attinet, plurimum lucis, & utilitatis Vet: Test. adferat. Et Hottingerus adeo præstare eum dicit ut à Bibliotheca Theologica non facile possint abesse quædam ejus. *Hotting. Bib. Theol. Quadrip.* p. 175. Hæc isti summi viri; videndum tamen est, monita sunt *Cl. Franckii Manuduc. ad Lec. Sac. Script.* ne ineptiis Judaicis cerebrum repleamus, dum exsaturare pectus suaviſſimo ipsius Scripturæ Sacræ nucleo possimus.

II. *Amongst the Fathers, and Antient Writers.*

Origenis *(a)* Commentarii in totam pene Scripturam, quotquot reperiri poterant. Græ. Lat. ex Editione D. *Huetii.* Par. 1668. *2. Vol. Fol.*

Hieronymi *(b)* Commentarii in Prophetas Majores & Minores, & in quosdam libros Nov. Test.

——Augustini *(c)* Commentarij, Quæstiones, & Enarrationes in plurimos Veteris & Novi Testamenti Libros Tom. 3. *40.* ejus operum ex Editione Benedictinorum.

Chrysostomi *(d)* Commentarii, Sermones, & Homiliæ in totam fere Scripturam.

Cyrilli Alexandrini (e) Commentarii in Pentateuchum, in Esaiam; In 12 minores Prophetas, in S. Johannem.

Theodoriti *(f)* Quæstiones in Octateuchum; in libros Regum & paralipomenõn, Commentarius in Psalmos, in Canticum canticorum, in Isaiam, in Jeremiam & Threnos, In Danielem, in 12. minores Prophetas, In XIV S. *Pauli* Epistolas——

N. (*a*) Primus omnium *Origenes* Scripturæ diligenti studio incubuit, hinc ejus Methodus à prædecessorum Methodo longe diversa. De ipso affirmari potest, neminem exscripsisse quamvis omnium aliorum Commentarios evolvisset; ea de Causa Hieronymus eum post Apostolos Ecclesiarum Magistrum vocat, in suis Commentariis; summam suam tum in sacris, tum in Profanis eruditionem ostendit, & nimia forsan eruditione laboravit. *P. Sim. Lib.* 3. *Ver.* 9.

Singulos Scripturæ libros *Origines* studio illustratos fuisse testantur *Epiphanius*, Hæres. 64. & alij, quod sanè triplici modo ab eo factum est. Nam vel prolixis Commentariis quicquid suppeditabant ingenium, & doctrina, ubertim congessit; vel brevibus tantum Scholiis obscuriora quæque illustravit; vel ad Populi captum se dimisit, & selecta quædam Scripturæ loca minus accuratè per Homilias exposuit: Quiq; interpretandis Scripturis triplex expositionis genus exhibuit, triplicem etiam ex illis sensum eruere atq; investigare consuevit; *Historicum*, quem & literæ sensum appellant, *Mysticum*, & *Moralem*: Ab Historico autem sensu ad Mysticum, à Mystico ad Moralem ferè progreditur: Quanquam hunc ordinem nonnunquam immutet. —— *Ib.*

(*b*) Post Origenem doctior *Hieronymus* existit, quem merito Latinorum *Origenem* dixeris, qui idem suæ Ecclesiæ, quod ante suæ, Origenes præstare voluit; at in eo Origene præstantior, quod eo in Hebraicis longè peritior esset, & plus eo Judæis usus; subtilitate tamen, & acumine ei inferior; quocirca haud ita sæpius ac Origines, Allegoriis ludit. Præ cæteris Interpretibus seligendus & evolvendus, tum quod Hebraicè, Syrè, Græcè, Latinè, sciret; sed & omnium aliorum Versiones legisset, & quotidie Judæos consuleret: Deinde in prophanis eruditissimus erat. Interim à plerisq; hodiernis Theologis non multum æstimatur; utpote siccior & magis Criticus, aut ut verius dicam (*verba sunt Simonij*) propter turpissimam illorum in Græcis, & Hebraicis Literis ignorantiam, sine quibus Hieronymi Scripta in Sacram Codicem scilicet, legi & intelligi nequeunt. *P. Sim. Lib.* 3. *Ver.* 9.

(*c*) Tertius merito succedat illis *Augustinus*, illis quidem eruditione inferior, sed par ingenij vi, soliditate judicij, optime in suis *de doctrina Christiana*, Libris, necessarias Interpreti Scripturæ regulas notavit, & alibi: Verum quia parum Græce sciebat, nihil autem in Hebraicis, ipsi necessariæ optimo Interpreti defuerunt dotes. Ostendit tamen in suis quæstionibus in primos Scripturæ Libros, se Criticæ non ignarum esse, atque adeò si linguas calluisset egregiè Scripturam se Interpretaturum. *P. Sim. Ib.*

(*d*) Totam Scripturam à *Chrysostomo* Commentariis explicatum esse idem facit *Suidas*, qui ut plurimum desiderantur. Supersunt quamplurimi

plurimi Sermones & Homiliæ per totam fere Scripturam, quorum Stylus popularis est, & non ea quæ Criticæ & Grammatices propria est. Literalem tamen sensum quoties ita expedire censet, non negligit. Ac cum suo, pari cum eloquentiâ, judicio, subtiles & intricatas quæstiones, imo Allegorias ipsas, evitat. *P. Sim. L b.* 3. *Ver.* 10.

(*e*) *Cyrilli Alexandrini* Commentarij, prælectiones Theologicæ potius, quibus populum fidem & Religionem docet, quam literales Scripturæ explicationes existunt. Id unum curat ac satagit, ut Christum Jesum, & ejus fidem doceat, persuasus vetus Testamentum umbram & Imaginem novi solummodo extitisse, hinc omnia ad Jesum illic referre solet, *P. Sim.* 16.

(*f*) *Theodoritus* aliam Methodum sequitur, nec enim Homilias, aut Commentarios in omnes Scripturas scripsit, sed in partem illarum Quæstiones proponit, in partem Commentarios scripsit: Quædam certe in Quæstionibus superflua & nimis quæsita; verum enimvero magnæ in Theologicis rebus eruditio apparet, & plusquam styli sacri Mediocris peritia. Unus & ille inter Patres dignus quem consulas, ut literæ sensum addiscas. Allegorias interserit, sed ornatus tantum gratiâ, *P. Sim. Ib.*

Procopij Gazæi Excerpta & Collectanea ex Orthodoxorum Patrum Commentariis, Lat. Tigur. 1555.

——In libros Regum & duos Paralipomenων, Græc. Lat. Meursij, Lug. Bat. 1620. 4o.

—— In Isaiam Prophetam Græ. Lat. Curterii Par. 1580.

Aloysii Lippomanni Catena Sanctorum Patrum in Genesin, & Exodum. Antw. 1657 2 *Vol. Fol.*

Catena Græcorum Patrum in Psalmos Græ. Lat. Cum commentariis B. Corderii, Antw. 1677. 3. *Vol. Fol.*

Nicetæ Heraclæensis Catena ex Græcorum Patrum Expositionibus in Job. Gr. Lat. Patr. Junii. Londini 1637. *fol.*

Catena

Catena Græcorum Patrum in Lucam, Matthæum, &c. Antw. 1628.

Theophylacti Commentaria Græ. Lat. in 4. Evangelia; In Acta Apostolorum; In Epistolas Sancti Pauli; item & in 4. Minores Prophetas, viz. Habbacum, Jonam, Nahum & Hoseam; Omnia ex Chrysostomi fere operibus. Græ. Lat. 2 *Vol.* Par. 1631.

Oecumenii Commentarii Græ. Lat. in Acta Apostolorum; In Epistolas Pauli; In Epistolam Sancti Jacobi, aliasq; Canonicas, ex veterum Commentariis, præcipuè ex Chrysostomo compilati. Græ. lat. Par. 1631. 2. *Vol. Fol.*

Gregorii novum Test. Græcum, cum Scholiis Græcis, è Græcis Scriptoribus, tam Ecclesiasticis, quam exteris, Maxima ex parte desumptis. *Oxonii* è Theatro 1703.

N. In postremis seculis compendia & collectiones ex Sanctorum Patrum Commentariis, quas *Catenas* utplurimum vocant, factæ sunt. Ejusmodi Collectanea utilia sunt præsertim, si Authores nominantur, unde sumpta sunt, quod non sæpe fit. Quod ad ultima verò nominata Scholia, scil. nupera *Gregoriana*, hæc à Cl. *Grabæo*, veterum Patrum libris versatissimo, proprio suo Authori quoad fieri potest, assignantur.

III. *Amongst the* Papists.

Biblia maxima *(a)* Versionum, & Annotationum ex Linguis Orientalibus, pluribus Mss. Codicibus, cum Expositione *Literali*, & Annot. Nic. de Lyra, Jo. Gagnæi, Guil. Estii. Cura Jo. de la Haye 19 Vol. Par. 1660.

Cajetani (b) Card. Commentaria in Biblia. Tom. 5. Ludg. 1639.

Corn. à Lapide (c) Commentaria in Vetus & Nov. Test. 10.

(a) Ni

[*a*] *N.* Celebris inter Pontificios edita est Collectio Commentariorum sub nomine Sanctorum Bibliorum cum *Glossâ ordinariâ*. *Strabo* Monachus Fuldensis primus & præcipuus hujusce Compilationis Author est. Cui postquam additæ sunt aliquot elucidationes ex Patribus Collectæ, & notæ *Nicolai Lyrani* Franciscani, cum additionibus *Pauli Burgensis*, & Repetitionibus *Matthiæ Dornici*. *Strabonis* Glossa *Commentarij* nomen potius quam *Glossæ* meretur, quia non satis explicandæ literæ hæret uti in Glossis fieri debet. *Lyranus*, qui è Judæo factus Christianus, Linguæ Hebraicæ peritus erat, & sat Rabbinicè doctus ut Rabbinicos Commentarios per se legere posset; & ipse id sane meretur elogium, ut nemo ante ipsum literalem sensum tam rectè investigasset, ac detexisset. Additamenta *Pauli Burgensis* notarum Lyrani Crisim continent, & *Matthias Dornicus* Lyranum adversus Paulum sodalem suum defendit.

Huic Collectioni additæ a *De la Hay* notæ *Estij*, Emanuelis Sa, Menochij, Tyrini. Paulo fusior cæteris *Estius* literales Patrum Expositiones potissimum refert, interdum Theologica permiscet. Optarim Criticæ & Linguæ Hebrææ magis peritus fuisset; ut magis proprias vocum Hebraicarum significationes seligeret. Quod *Emanuelem Sa*, *Menochium*, *Tyrinum* spectat, optima eorum Methodus, cum puræ literæ sensui insistant. At non videntur omnino satis in Criticâ periti, ut meliores ubique Interpretationes eligerent. Jam Monachus Franciscanus *de la Haye* hujus Collectionis Author compendiosiorem resecatis repetitionibus, facere illam potuisset. Ut plurimum enim isti Interpretes conveniunt; quocirca necessaria tantum poni oportuit; fatendum tamen Franciscani nostri (*verba sunt Simonii*) Methodum omnium optimam esse, primum enim modos omnes refert quibus Textus converti possit, dein unâ confert ac judicat; postremo probatissimorum Authorum literales explicationes adducit, *Vide P. Sim. Hist. Crit. Lib.* 3. *Ver.* 12.

(*b*) *Thomas à Vio*, sive *Cajetanus* Commentaria in omnem Sacram Scripturam, præterquam in Prophetas, & in Apocalypsim, scripsit; & quamvis Papista & Cardinalis, tamen Candidus, plurimumque distans ab ea pertinaciâ, quæ istiusmodi hominibus adhæret. Imò tantam Interpretibus libertatem sensus literales investigandi concessit, nec veterum Glossis subdidit, ut ansam præbuit suis sententiam ejus damnandi, utpote liberiorem, & sui sæculi hæreticis faventem.

(*d*) *Cornelius à Lapide* Commentaria scripsit in Pentateuchum, Prophetas Majores & Minores, Proverbia, Ecclesiasten, Cantic. & Apocrypham, Syracida & Baruch, & in totum Nov. Testamentum. Ab initio operis profitetur brevem se fore, & paucis, quæ ab aliis fusè animadversa, se relaturum, at prolixus satis est in suis explicationibus. Inter multa, ut noster *Polus* testatur, à re aliena, non pauca reperiuntur doctrina, & acumine plusquam vulgari transcripta, & ejusmodi eruditione referta, quæ Concionatoribus sunt utilia.

IV. *Amongſt* Proteſtants.

Critici Sacri *(a)* in Sacra Biblia; ſive doctiſſimorum virorum Annotat. in Vetus & Novum Teſt. Quibus accedunt Tractatus varii Theologico-philologici 9. vol. fol.

Bibliorum Criticorum aliorumq; S. Scripturæ Interpretum Synopſis *(b)* opera Matthæi Poli, 5. Vol. Londini.

Joh. Calvini (c) Commentarii in totam pene Scripturam.

Biblia latina cum notis *Junii & Tremellii.*

Hug. Grotii Commentarii in Teſtamentum vetus & novum. Inter Crit. Sac.

(*a*) *N.* Angli Proteſtantes poſt edita ſua Polyglotta, Collectionem meliorum & accuratiorum notarum quas invenerint, in lucem emiſerunt. Titulus eſt *Critici Sacri*, quoniam Authores quos colligêre, non prolixos Scripſêre Commentarios, ſed Textum tantum, Criticorum & Grammaticorum in morem, applicant, *P. Sim. Lib.* 3. *Ver.* 16.

(*b*) Propter innumeras repetitiones magnæ iſtius Collectionis, & quoniam multa adhuc ſcripſerant haud ſatis elucidata, Novem illius Volumina in epitomen redegit aliquis Anglus *Matth. Polus*, reſecatis ſuperfluis, & multis libris neceſſariis adjectis. Optima hæc Methodus, at vix homines invenias tanto operi pares, & eo judicio pollentes ut exactè ea tantum quæ merentur ſeligere valeant. ——— Optime quidem poſtremæ hujus Collectionis Author qui inſerendi erant ſelegit Authores, præter illos quos in Compendium redigebat, at non videbat ſe opus aggredi longè ſupra vires ſuas. Quoad Methodum enim qua varias explicationes textus colligit aliquantum illam perturbatam, & confuſam eſſe cenſeo. [Sic quidem cenſet iſte ὁ κεφαλικώτατος, at alij prorſus aliter] interim immanis & indefeſſus Authoris in tanto opere excitando labor laudem & commendationem potiſſimum meretur, quippe qui multis in locis diſperſa diligentiſſime in unum collegit, propriis locis inſeruit, & in gratiam lectoris compendioſè retulerit, *P. Sim. Ib.*

(*c*) Cum

(e) Cum Calvinus ſublimi ingenio polleret, in ejus Commentariis ſtatim occurrit quiddam quo animus rapitur; cumque hominem intus & in cute pernoſcit, Ethicam exhibet apprime placentem, quam & ille quantum poteſt Textui Sacro conformem reddit. Si minus præjudiciis laboraſſet, & Hæreticarum partium dicis & ſigniferi nomen minimè ambiviſſet, utilem profectò Eccleſiæ Catholicæ operam navare potuiſſet; at callidè, & ingenioſè Scripturas ſuis opinionibus accommodare novit. Quid quod Nemo magis humanam Vilitatem, & poſt Lapſum Miſeriam agnoverit, unde in animos illabitur, eoſque vehementer afficit. Sed & hic peccat *Calvinus* quod plus æquo hominis infirmitatem & impotentiam poſt peccatum exaggeraverit, & in eo ſtatu reliquerit abſq; ulla ſpe ſalutaris gratiæ, *P. Sim. Ib.*

V. *Amongſt the* Socinians.

Bibliotheca Patrum Polonorum, i. e. opera *Socini*, *Crellii*, *Schlichtingii*, *Wolſogenii*, 8 Vol. Irenopoli 1656.

Dan. Brennii Commentaria in vetus & novum Teſtamentum, ib.

Sam. Przipcovii Cogitationes ſacræ in Evangelium Matthæi, & Epiſtolas Apoſtolicas; necnon Tractatus varii argumenti ad ſupplementum Corporis Sociniano-rum 1692.

N. Piget quidem horum Commentarios, [quarum Hæreſium protoplaſta *Michael Servetus* è Galliâ in Africam migravit, ut Alcoranum accuratius addiſceret] Chriſtianorum inter adnumerare, multo magis in Bibliothecam Chriſtianam reponere; quos utinam in æternis ſepultos tenebris manere concederetur. Sed cum Bibliotheca quæque *Univerſalis*, ſive *Generalis*, qualem eſſe hæc noſtra ANNOPOLITANA valde ambit, inſtar *Patris-familias theſauri* in Evangelio, *Matth.* 13. 52. neceſſe eſt ut ſit, *unde nova & vetera elicienda*: Maximè vero quum & ipſorum Socinianorum operum, ad Socinianorum Hæreſes confutandas opus aliquandò fuerit, cum pace bonorum ſpero hos etiam hic reponendos.

Quod ad Vet. Teſt. Scripturas, has ut plurimum negligunt, quamvis Judæis in pleriſq; maxime accedunt, ita ut nemo inter illos præter *Brennium* inveniatur, qui in univerſum vetus Teſtamentum ſcripſerit, & is breviſſimas notas, quibus non cuncta loca, ſed ea tantum expli-

cat quæ explicatione indigere judicavit. Aliqualem quidem sacræ Scripturæ reverentiam habere præ se ferunt Sociniani, & *Faustus Socinus*, Socinianorum Anteſignanus, de Authoritate Scripturæ libellum edidit Anno 1570. ſub nomine R. P. Dominici Lopez è Societate Jeſu, at omnibus notum uni rationi eos litare, unde palmaris eorum Regula ad interpretationem Scripturæ, hæc eſt, *Nullam Interpretationem admittendam quæ cum vel Sana ratione, vel ſibi ipſi, vel evidenti ſenſuum externorum experientiæ repugnaret.* Quæ facilè admittenda, ſi quæ ipſis ſana ratio, maleſana non audiret. In omnibus ſuis diſputationibus hoc notandum, ad Criticæ Regulas confugiunt, varias Lectiones, & varia loca pro uſu verborum conſulunt, & quos ſenſus meliores, aut quos magis ſuæ ſententiæ, & præconceptis præjudiciis favere videnr, utcunque renitentur fidei Analogia, & Scripturæ tenor, & loci Circumſtantiæ, hos præferunt, & ad ſua Dogmata confirmanda trahunt, unde & in Criticis verſatiſſimos eſſe debet eos, qui cum ipſis congrediuntur.

Secondly, On the ſpecial parts of Scripture; The Old and New Teſtament.

I. *On the Old Teſtament.*

Firſt, On the whole Old Teſt.

Commentarii Rabbinorum, ut ſupra.

Marianæ *(a)* Scholia & Notæ in vetus Teſtamentum.

Lud. Capelli *(b)* Commentarii, & notæ Criticæ in vetus Teſtamentum, cum notis Jacobi Capelli & Tractatu præfixo de Arcano punctuationis. Amſtel. 1689.

(*a*) *N.* Scholia ſeu Notæ Marianæ in vetus Teſt. utiliſſimæ eſſe poſſunt. Mediocris quidem Græcæ & Hebraicæ Linguæ ipſius peritia fuiſſe videtur, ſed ingenij acumen & ſubactum judicium huic defectui ſupplevit. Ut plurimum meliores interpretationes elegit, nec in aliis aliorum referendis explicationibus tædioſus. *Sim. lib.* 3. *ver.* 13.

(*b*) Capellus

(*b*) Capellus attentè legi meretur ut Scriptura perfectè intelligatur. Etsi Calvinianus foret, nequaquam tamen suæ sectæ præjudiciis ordinariis laborabat; *Idem Ib.*

Secondly, On the several Parts of the Old Testament, *viz.* Historical, Poetical, and Prophetical.

N. I chuse to follow in this Division of the Old Canon, *Gregory Nazianzen Poemat.* 33. which seems to be most agreeable to the Subject Matter of each Part.

I. *On the Pentateuch, and the other Historical parts of the Old Test. viz.* Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, *and* Hester.

Cyrilli Alexandrini Commentarii in Pentateuchum—ut Supra.

Theodoriti Quæstiones in Octateuchum, & in libros Regum, & Paralipomenon, ut Supra.

Merceri in Genesin prælectiones.

Joh. le Clerc in Pentateuchum Paraphrasis, & commentarius, cum dissertationibus Criticis, & Tabulis Chronologicis. Amstel. 1693.

Bp. Kidder's Commentary on the five Books of *Moses*, with a Dissertation concerning the Authority thereof, in Answer to *Le Clerc*, 2 Vol. 8*vo*.

Sanctii Commentarii in Samuelem, Reges, Chronica, Ezram, & Estheram.

N. Merceri, qui perfecti & absoluti Interpretis dotes habuit, in Genesin Commentarij multa referti sunt Judaica eruditione, *P. Sim. lib.* 3. *ver.* 14.

II. *On*

II. *On the Poetical parts of the Old Teſtament, or the Hagiographi.*

Theodoriti commentarius in Pſalmos & Canticum, ut Supra.

Auguſtini Enarrationes in Pſalmos, ut ſupra.

Merceri commentarii in Job. Prov. Eccl. Cant.

Pineda in Job.

Cartwrighti Commentaria in Proverbia, & Eccleſiaſtem.

N. Mercerus inter Proteſtantes Interpretes eruditiſſimus, & judicio præſtantiſſimus plane extitit; qui magis adhuc commendatione & laude dignus forer, ni avitam religionem deſerens in *Calvini* caſtra transfugiſſet. Inter ejus Commentarios eminent illi quos in Jobum, Eccleſiaſtem, Proverbia, Canticum Canticorum ſcripſit. Quoniam hi libri conciſo Stylo, & brevibus Sententiis conſcripti fuere, abſque ſumma Linguæ Hebraicæ cognitione, & pari acumine Senſus illorum penetrari non poterat; utraque vero dote inſtructus *Mercerus* id egregiè præſtitit, & omnes obvias difficultates penitus examinavit, *P. Sim. ib.* 3. *ver.* 14.

III. *On the Prophets.*

Hieronymi Commentarius in Prophetas Majores, & Minores.

Theodoritus in Prophetas.

Cyrilli Alexandrini Commentarius in Eſaiam, & 12 Minores Prophetas.

Sanctii commentarii in Eſaiam, Jeremiam, Threnos, Eccleſiaſten, & Danielem.

Riberæ

Riberæ commentarii in 12 Minores Prophetas.

N. Ribera Jesuita prolixum satis in 12 Prophetas Commentarium scripsit, Recentiores veteribus adjunxit, ut plurimum sensum magis literalem adfert; studet præcipue Stylum & formas loquendi Prophetarum explicare; proprius & familiaris illius Author *Hieronymus*, cujus quidem opera attentè legerat, & ut ab aliis legi poterat, regulas tradidit, *P. Sim. Hist. Crit. lib.* 3. *ver.* 12.

II. *Upon the New Testament.*

First, Upon the whole New Testament.

Theophylacti (*a*) commentaria Græ. Lat. in quatuor Evangelia, in Acta Apostolorum, in Epistolas Sancti Pauli—ut Supra.

Erasmi (*b*) Annotationes in totum Novum Testamentum.

Heinsii exercitationes in Novum Testamentum.

(*a*) *N. Theophylactus* Bulgariæ Archiepiscopus, scriptor seculi 12co in D. Joh. Chrysostomi lectione diu multumque versatus ac detritus, redegit in breve & apertum compendium juxta Historiæ intelligentiam, quicquid admirabilis ille Pater aureo suo ore, veluti ex abundantissimo fonte in exponendis Scripturis Sanctis effuderat, prætermissis locis communibus, in quibus ille plenis eloquentiæ velis excurrere consuevit, *Sixt. Senens. Bibl. Sanct. lib.* 4.

(*b*) Quidam intra novi solius Testamenti cancellos suam in Interpretando industriam explicuerunt. Quorum facile meo judicio princeps est *Desiderius Erasmus*. Is ea facilitate hanc ornavit Spartam, ut & verba verbis, & sententias sententiis, & saporem sapore exæquaverit; & perspicuitatem tamen cum dictionis castitate, & nativo illo colore obtinuerit, quæ ad integram Interpretis laudem unice requirebamus. Quinetiam ubi propter Latinæ linguæ indolem, quod uno Græci, idem pluribus exponere verbis necesse habuit, ascititia verba vario & insigni charactere depingere curavit, quo fidei ejus integritas magis extaret. *Huet. de Clar. Interp.*

Secondly,

Secondly, On the ſeveral parts of the New Teſtament, *viz.* the Goſpel, the Epiſtles, and the Apocalypſe.

I. *On the Goſpels.*

Aquinatis (*a*) Catena Aurea in quatuor Evangelia.

Eraſmi Paraphraſis in quatuor Evangelia.

Maldonati (*b*) commentarii in quatuor Evangeliſtas.

Toletus in Evangelium Johannis.

N. (*a*) Sane Scholaſticæ Philoſophiæ ſubtilitas; ſive vanitas, tum temporis circa ſeculum duodecimum plurimum Scripturæ ſtudio nocuit. Sunt tamen quidam Theologi, quos inter S. *Thomas*, & *Thomas Anglicus*, quorum opera confuſa fuere, qui ſoliditatem judicij in Scripturis explicandis oſtendunt quidem; at magna illa ingenia fato quodam infelici eâ ætate nata ſunt, in quâ literæ ſepultæ jacebant, *P. Sim. lib.* 3. *v.* 11.

(*b*) *Maldonatus* nihil vivens publicavit. Poſt mortem ejus, opera & cura *Clementis Puteani* ex eodem ſodalitio viri doctiſſimi, prodierunt eruditiſſima Commentaria in IV Evangeliſtas, Muſſiponti edita, meliora, & integriora multorum judicio futura ſi ſuperſtite Auctore edita fuiſſent; quibus tamen ſi pari diligentia elaboratæ in acta Apoſtolorum, & Apoſtolicas Epiſtolas Interpretationes quas ſcripſiſſe illum conſtat, olim accedant, habebunt profecto omnes docti ac pij quid paucis in hoc genere comparandum, & quod unum multorum inſtar eſſe poſſit, *Thuan. ad An.* 1583.

II. *On the Acts of the Apoſtles, and on the Epiſtles.*

Theodoriti Commentarius in XIV St. Pauli Epiſtolas.

Oecumenij Commentarij Græc. Lat. in Acta Apoſtolorum, in Epiſtolas Pauli, in Epiſtolam St. Jacobi, aliaſque

liasque Canonicas ex veterum Commentariis, præcipuè ex Chrysostomo compilatum, Græc. Lat.

Thomas Aquinas in Epistolas.

Crocij in Epistolas Pauli minores Commentarius, cum Tractatu contra Libertinos, Fol. *Francof.* 1680.

N. Oecumenius Græcus Auctor valde doctus, in explicandis divinis Scripturis brevis, apertus, & elegans; atque in veterum Commentariis evolvendis assidue versatus. Collegit solerti cura ex dictis præstantissimorum Græcæ Ecclesiæ Doctorum nobiles Annotationum Commentarios in Octateuchum, quos ipse in Commentariis suis in Epistolam ad Hebræos, capite sexto, se scripsisse testatur, *Sextus Senens. lib.* 4. *Bib.* Extant ejus in omnes D. Pauli Epistolas absolutissimi Commentarij, cum ex aliis probatissimis quibusque Græcis Theologis, tum præcipue ex aureo illo *Chrysostomo* divina brevitate collecti, ut dixit *Gesner in Bib.* qui Commentarij Parisiis editi 1631. 2 Vol. Fol.

III. *On the Apocalypse, and the Apocalyptical Writing.*

Hieronymus in Prophetam Danielem.

Josephi Medi Clavis Apocalyptica; una cum Commentario in Apocalypsim.

Joh. Heideggeri in D. Johannis Apocalypsios prophetiam: Tonii duo Ludg. Bat. 1687.

Dr. *More*'s plain and continued Exposition of the several Prophecies or divine Visions of the Prophet *Daniel*, which have, or may concern the People of God, whether *Jew* or *Christian*; whereunto is annex'd a threefold Appendage, touching three main Points, the first relating to *Daniel*, the other to the Apocalypse.

—Apocalypsis Apocalypsios; or the Revelation of *John* the Divine unveil'd, containing a brief, but continu'd Exposition, from Chap. to Chap. and from Verse to Verse of the whole Book of the Apocalypse.

—An Anſwer to ſeveral Remarks upon Dr. *Henry More* his Expoſition of the Apocalypſe and *Daniel.*

—An Illuſtration of thoſe two abſtruſe Books in H. Scripture, the Book of *Daniel*, and the Revelation of St. *John*, by continued, brief, and clear Notes from Chap. to Chap. and Verſe to Verſe; with very uſeful and appoſite Arguments prefixt to each Chap. fram'd *out of the Expoſitions of* Dr. *H. More.*

—Paralipomena prophetica, containing ſeveral Supplements and Defenſes of Dr. *More* his Expoſition of the Prophet *Daniel*, and the Apocalypſe; whereby the impregnable firmneſs and Solidity of the ſaid Expoſition is farther evidenc'd to the World.

Thirdly, Particular upon the more difficult Parts, Paſſages and Texts of Scripture; whether they be ſuch I. as labour in Harmonizing upon, and Reconciling the ſeeming Repugnances that are found in Holy Writ; Or II. thoſe that Criticiſe on ſome particular Parts, or Texts of a difficult Nature: Or III. ſuch as expound ſome certain and important Prophecies.

I. *Harmoniſts and Reconcilers.*

Auguſtinus de Conſenſu Evangeliſtarum.

Joh. Gerſonis Monoteſſaron, ſeu Harmonia ex quatuor Evangeliis.

Clavini Harmonia in Pentateuchum.

——Harmonia

——Harmonia ex tribus Evangeliis compoſita, Matthæo, Marco, & Luca; adjuncto ſeorſim Johanne, quod pauca cum aliis communia habeat.

Chemnitii Harmonia Evangelica à *Polycarpo Lyſcro* continuata, à *Gerardo* conſummata.

Janſenii Epiſcopi Gandavenſis Concordia Evangeliſtarum; & Commentarij in Concordiam & totam Hiſtoriam Evangelicam.

Joh. Lightfooti Harmonia Vet. & novi Teſtamenti.

Lamii Commentarius in Harmoniam, ſive concordiam Evangeliſtarum; Cui ſubjungitur Apparatus Chronologicus, & Geographicus.

Joh. Clerc. Harmonia Evangelica ex quatuor Evangeliſtis concinnata; Cui ſubjecta eſt Chriſti Hiſtoria.

Whiſton's ſhort view of the Chronology of the old Teſtament, and of the Harmony of the four Evangeliſts.

N. Ex Numero tot tantorumque Virorum qui concinnandis Harmoniis Evangelicis operam ſuam collocaverunt, liquebit quanto pretio habitum ſit illud opus. Diverſa autem ratione poteſt illud confici; etiamſi verba Evangeliſtarum non efferantur, ſeries rerum quas referunt texi poteſt, ut videre eſt in Auctoribus qui Annales Sacros condiderunt, in *Baronio*, *Fornerio*, *Uſſerio*, & aliis compluribus: Tum etiam in Chronologis qui ſummatim actus Domini Ordinandos ſuſceperunt, ut *Scaliger*, *Petavius*, & alii non pauci: cum his conjungimus qui particulatim de vita Domini ſcripſerunt libros, vel pios, quorum numerus prope eſt infinitus; vel eruditos, in quibus ſcilicet multam doctrinam oſtentaverunt, ut *Caſaubonus* in exercitationibus adverſus Baronium, *Montacutius* in Originibus Eccleſiaſticis, *Voſſius* in Harmonia Evangelica, & complures alij.

Ad alteram claſſem revocare poſſumus quotquot de Evangeliſtarum conſenſu dedita opera ſcripſerunt, ut à falſitatis, & falſi criæ calumnijs Evangelia defenderent; quod fecit Magnus *Auguſtinus* libris quatuor quos *de conſenſu Evangeliſtarum* inſcripſit. Plerique Scriptores ſub titulis ἀκολουθείας, συμφωνείας, aliiſve pariter differuerunt de Ordine &

Dispositione Evangelicæ Historiæ, scrutantes quid prius, quid posterius dictum factumve sit, ut ostenderent concordes esse inter se Evangelistas, nec tamen opus texuerunt ipsis Evangelistarum verbis. Inter Antiquos primus *Johannes Gerson*, Cancellarius, ipsa Evangelistarum verba connectenda suscepit in illo opere quod inscripsit *Monotessaron*, hoc est, unum continuum Evangelium ex quatuor Evangelistis operosissimè utilissimeque concinnatum. *Vide Lamium præfatione Com. in 4 Evangel. Har.* qui Catalogum ejusmodi Harmonistarum ibidem exhibet. Et quod ad cæteros, ex Lutheranis satis commendari nequit, Harmonia à *Chemnitio* concinnata; Ex Pontificiis *Jansenij*; ex Calvinianis *Calvini*, ut dixit quidam: Et quod ad *Lightfootum* nostrum; In Harmonia Evangelica, & Harmonia Chronica, & Horis Hebraicis clarissimi Lightfooti plurima & nova, & fructuosa reperiet lector ex intimis Hebræorum penetralibus eruta, ut de eo *Matthæus Polus*.

II. *Criticks and Expositors on particular Parts or Texts of a difficult Nature.*

Origenis Philocalia de obscuris Sacræ Scripturæ locis, à Basilio & Gregorio Theologo ex variis Origenis Commentariis excerptæ.

Augustinus de locutione Scripturæ Sacræ, libri VII.

Africanus de Genealogia Christi apud Eusebium, Lib. 1. V. 3.

Hieronymi varia.

Maimonidis more Nevochim.

Cornelii Bertrammi Specimen Expositionum in difficiliora utriusque Testamenti loca.

Lud. de Dieu Critica Sacra sive Animadversiones in loca quædam difficiliora Vet. & Nov. Testamenti.

Fr. Spanhemij Evangelicæ Vindiciæ, seu loca illustriora ex Evangeliis, ac præcipue Matthæi, à falsis καὶ διεγνωσμένων quorumvis interpretamentis, Exceptionibus, Instantiis vindicata, variéque illustrata.

Lightfooti

Lightfooti Horæ Hebraicæ, & Talmudicæ in Novum Teſtamentum, inter Opera.

Mr. *Gregory*'s Obſervations.

Arnoldi Lux in Tenebris, ſeu brevis & ſuccincta Vindicatio ſimul & Conciliatio Librorum V. & N. Teſtamenti, quibus omnium Sectarum Adverſarii ad ſtabiliendos Errores ſuos abutuntur, *4c. Franek.* 1680.

N. Ἐὰν ποτε ἀναγινώσκων τῳ γεγραμμένῳ προσκόψῃς νοήματι ὄντι καλῷ λίθῳ προσκόμματος, καὶ πέτραν σκανδάλου, αἰτίαν σεαυτῷ, &c. Si quando legens Scripturam incidas in Sententiam in qua ſit lapis offenſionis, & petra ruinæ, accuſa teipſum; neque non credas lapidem hunc offenſionis habere ſenſa illa ut fiat quod dictum eſt, & qui credit non confundetur. Primum crede & invenies ſub illo offendiculo plurimum Sanctæ utilitatis. Si enim in mandato habemus ne verbum vanum & inutile dicamus tanquam ipſius rationem in judicij die reddituri; & quantum eniti poſſumus, id ſtudeamus ut omne verbum quod ex ore noſtro exit aliquid efficiat, & in nobis dicentibus, & in audientibus: Quid igitur exiſtimandum eſt de Prophetis? Nonne omne verbum ab eorum ore profectum efficax fuiſſe? Neque Mirandum eſt ſi quodcunque verbum emittebant Prophetæ opus efficiebat verbis conveniens: Sed & arbitror omnem mirabilem literam, inter divina oracula perſcriptam, efficere, neque unum Iota eſſe, aut unum apicem in Scriptura, qui opus ſuum non efficiat in iis, qui virtute literarum uti ſciunt. Quemadmodum autem herbarum ſingulæ ſuas habent vires, ſive ad ſanitatem Corporum, ſive ad aliud quidpiam, nec tamen ſciunt omnes cuiquæque rei herba ſit utilis, ſed qui ſcientia illa præditi ſunt, & in re herbaria verſantur, ut ſciant quando ſumpta, & cui parti corporum oppoſita, & quomodo parata, & temperata utenti opem ferat: Ita herbarius, ut ita dicam, eſt vir Sanctus & Spiritualis ſeligens è ſacris Scripturis quodlibet Iota, & quodlibet obvium elementum, & literæ virtutem inveniens, & quem ad uſum accommodari poſſit, & nihil in ſcriptis ſupervacaneum eſſe: Si & alterum audire vis hujus rei exemplum, ſingula membra noſtri Corporis ad opus aliquod ab Opifice Deo condita ſunt; ſed non eſt omnium ſcire, quæ ſingulorum ad minutiſſimum quodque poteſtas & uſus ſit. Qui enim in corporibus diſſecandis occupantur Medici, dicere hæc ſigillatim poſſunt, & quem ad uſum minima pars Corporis à providentia affecta ſit: Conſidera itaque Scripturas ad hunc modum, tanquam omnes herbæ ſint, aut unum perfectum orationis Corpus: Si vero neque herbarius es Scripturarum, neque diſſector Prophaticorum Sermonum, ne idcirco exiſtima in Scripturis quidpiam redundare, ſed teipſum ſolum

potius

potius quam literas sacras accusa, cum rationem eorum quæ scripta sunt non invenis. HOC A ME dictum est, ut moneantur qui hujus lectioni se dedere, cogitant, nullam non discussam & diligenter perveſtigatam literam prætermittere. *Origen. Philocal. Cap.* 10.

III. *Expositions on the Sacred Prophecies; of the Scripture.*

Gulicij Librorum Propheticorum Veter. & Novi Testamenti compendium & Analysis.

———Theologia Prophetica de rebus Veteris Testamenti.

Phosphorus Propheticus *Van Teil.*

G. *Vander Meulen* signa Temporum, sive futurorum Investigatio Prophetica, *Amstel.* 1693.

N. *Here also pertains the Note immediately above.*

Fourthly, Singular, or some peculiar Comments upon the Holy Scriptures, requisite not only to be consulted on occasion, but to be read all over; together with our daily Course of reading the Scriptures.

I. *The Holy Scriptures themselves to be us'd in our daily Course of Reading.*

Biblia Hebraica notis Hebræis & Commatibus Latinis illustrata, à *Jo. Leusden*, Typis *Jos. Athiæ*, *Amstel.* 1667.

Vetus

Vetus Teſtamentum Græcum ex Verſione Septuaginta Interpretum juxta exemplar Vaticanum Romæ editum; cum Novo Teſtamento Græco, & Liturgia Eccleſiæ Anglicanæ Græce, 2 Vol. *Cantab.* 1665.

The *Engliſh* Bible with the References, and Chronology. Printed at *London*, 1703.

N. *It were much to be wiſh'd, that every Divine in his firſt Studies eſpecially, would not only daily read the Scriptures, as is enjoyn'd us, and as we have ſolemnly promis'd at our Ordination, and 'tis hop'd is done by every one; But read them alſo in the Originals, at leaſtwiſe the New Teſtament in the* Greek, *and the Old according to the Verſion of the* Septuagint. *And to keep them up to ſuch a Courſe of Reading I have in one of my* Paſtoral Letters *propos'd to thoſe of the Miniſtry, with whom I have been concern'd, to meet Monthly within their ſeveral Diſtricts, and that at their* Decanal Library; *as to confer upon Points of Learning, and the Methods of doing good in their ſeveral Cures, ſo to have Prayers read in the* Greek, *and the Leſſons in their reſpective Originals, by each of them in their turns, for which reaſon the Liturgy in* Greek *is provided, and here ſet down.*

II. *Comments proper to be read over; together with our daily Courſe of reading the* Scriptures.

I. For Scripture Matter, more particularly the Scripture Geography, Chronology, and Hiſtory.

Spanhemij Geographiæ Sacræ & Eccleſiaſticæ Pars prima, exhibens ſedes Eccleſiæ in Palæſtina Veteres, & Vicinas huic Gentes.

———Chronologia Sacra cum Technica, tum Hiſtorica.

———Hiſtoria Veteris & Novi Teſtamenti.

Uſſerij Annales Veteris & Novi Teſtamenti.

N. *Here*

N. *Here also may be read with very good Advantage the peices following.*

The Account of the most remarkable Passages in the Books of the Old and New Testament, pointing to the Time wherein they happen'd, and to the Places of Scripture wherein they are recorded: As also

The Tables of Scripture Measures, Weights, and Coins.

The Tables of Kindred and Affinity, wherein whosoever are Related, are forbidden in Scripture to Marry together.

The Table of Time. And

The Table of Offices and Conditions of Men mention'd in the Scripture.

N. *All which are in the latter end of the Bible lately Printed, with additional References to* Dr. Scattergoods, *and with Bishop* Usher's *Chronology; Which Bible upon the latter account also, viz. of the References to parallel Texts, which are therein, with exquisite judgment chosen, and all along referr'd to by one the best known in the Scriptures, as will be easily allow'd, of any perhaps now living, is the most proper for our daily Reading. And should our* American Missionary *be at the Pains, in his daily reading of the* Bible *to turn to all the parallel Texts, that shall occur in every Chapter as he goes on, this would soon render him a very good Textuary, a singular Qualification in a Divine; and would moreover exceedingly open to him the Sense of Scripture; and will alone be an extraordinary Comment, the Holy Writ being its own best Interpreter. Not that I would preclude the perusal of several others, and particularly, do recommend those that follow, to that degree, that I could wish no one should be admitted into Sacred Orders, much less should be sent on so grand a Design, as to Propagate the Gospel in Foreign Parts, who had not first read them over, and were not able to give an account thereof; that so his instruction might be truly Scriptural.*

II. On

II. On the Scripture Texts.

Firſt, *By Way of Analyſis.*

Heideggeri Enchiridion Biblicum Analyſi Generali ſingulorum vet. & nov. Teſt. Librorum, & Capitum Argumento unice inſerviens: Or,

Mr. *Clark*'s Survey of the Bible, or an Analytical account of the Holy Scriptures.

N. Lectio Analytica Scripturæ Sacræ eſt qua Analyſin logicam inſtituimus, qua ſtructuram, cohærentiam, & ordinem, cum integrorum librorum tum Textuum particularium Vet. & Nov. Teſt. ita conſideramus, ut in ſua principia quaſi reſoluta oratio, tanto facilius à nobis intelligatur; Ejuſq; uſus multiplices hi ſunto. 1: Prout omnia adminicula ad enarrationem Textus facientia ſe mutuo exponunt, adjuvant, & confirmant, ita etiam Analyſis ad Emphaſin, Idiotiſmum, ſenſum literalem, poriſmata, & Applicationem practicam rectius dijudicandum haud parum confert. 2. Facit ut ſingula Textus membra, imo vocabula, multo accuratius expendantur. 3. Adjuvat imprimis memoriam. 4. Si quid ex Textu quopiam probandum ſit, vel probetur, facit ut tota rei cohærentia ſeſe obtutui noſtro ſiſtat. 5. Meditationibus & Sermonibus inſtituendis inſervit. 6. Siſtit nobis rationem qua θεόπνευστοι dogmata ſacra proponunt, quod non exigui eſt momenti. 7. Ad Controverſias decidendas haud parum conducit. *Franc. Manuduc. ad ſec.*

Secondly, *By Way of Comment.*

Firſt, Upon the whole Bible.

Grotij Commentarius in omnes veteris & novi Teſtamenti libros.

Junij & Tremellij Biblia cum Annotationibus.

N. Quod ad *Grotium* ſupra omnes laudes virum, nulla eſt ratio ut hic dicam, præterquam quod in poſthumis in novum Teſtamentum Annotatis caute legendus; ſive quod in caſtra Socinianorum abiverat ut quidam volunt, ſive quod à Socinianis in quorum Manus devenerunt Manuſcripti Codices quædam fuerunt Interpolata. Cum igitur in eo non ubique fides habenda, *Franciſci Junij* Scholia Grotianis adjungo, & ex adverſo pono quæ ſchólia ut noſter *Polus* præfatione ad ſynopſin habet, brevia quidem, ſed eruditione multifaria, & ſummo judicio ſimata, cujus vel pauca verba ingentia æquant aliorum volumina.

II. Select Commentaries on ſeveral Parts.

Firſt, *Upon the Hiſtorical Parts of the Old Teſtament.*

Biſhop *Patrick*'s Commentaries. 8*vo*.

Secondly, *Upon the Hagiographi, and Poetical Parts.*

Biſhop *Patrick*'s Paraphraſes on *Job*, *Pſalms*, *Proverbs*, *Canticles*.

Dr. *Hammond*'s Paraphraſe and Annotations on the *Pſalms*.

Dr. *Allix*'s Arguments on the *Pſalms*.

Thirdly, *Upon the Prophets.*

Dr. *Pocock* on *Hoſea*, *Joel*, *Micah*, and *Malachi*.

Dr. *Henry More*'s Plain and Continued Expoſition of the ſeveral Prophecies, or Divine Viſions of the Prophet *Daniel*, which have, or may concern the People of God, whether Jew, or Chriſtian.

Fourthly,

Fourthly, *Upon the whole New Teſtament.*

Novum Teſtamentum Græcum Gregorii cum Scholijs Græcis & Græcis Patribus, opera Gregorij.

Theodoræ Bezæ novum Teſtamentum Græcum, cum Annotationibus.

Dr. *Hammond*'s Paraphraſe and Annotations on the New Teſtament.

Dr. *Whitby*'s paraphraſe and Annotatious on the New Teſtament.

Fifthly, *Upon the ſeveral Parts of the New Teſtament.*

Clark's Paraphraſe on the Goſpels.

The *Oxford* Paraphraſe on St. *Paul*'s Epiſtles.

Mr. *Mede*'s Apocalyptical Coments.

Dr. *H. More's* Apocalypſis Apocalypſios; or the Revelation of St. *John* the Divine unveil'd, containing, a brief, but perſpicuous expoſition, from Chapter to Chapter, and Verſe to Verſe, of the whole Book of the Apocalypſe.

An Expoſition of the ſeven Epiſtles to the ſeven Churches, together with a Diſcourſe of Idolatry with Application to the Church of *Rome.*

Sixthly, *Upon Difficult and obſcure Texts, or Places.*

Mr. *Mede*'s Diatribe.

Dr. *Edward*'s upon difficult Texts. 2. *Vol.* 8*vo.*

N. *'Twere highly to be wiſh'd, that every one deſign'd for Holy Orders, would before his entrance upon the ſacred Miniſtry, enter far into the courſe of Reading upon the Holy Scriptures immediately preceeding and*

soon after not only go through, but repeat the same; and I doubt not but most will approve of this motion with reference to all the parts of Scripture it self, and the comments upon them, excepting what relates to the Prophetical Books of Daniel, *and the* Revelation. *But I shall here venture to recommend the study of these also, upon the account of the grand necessity of perusing the same. For certainly, as the Learned and Excellent* Dr. More *says in* his Preface to his plain and continued Exposition, "Both particular Persons, and whole Nations miscarry many times "from their ignorance of, or non-attendance to the Voices and "Prædictions of the inspir'd Men of God; and because they will "not take notice of the works of God's hands, and of his deal-"ings with the Sons of Men; but think all things are hurried on in "a blind career by chance, because they do not attend to what "God hath foretold his Church by the mouth of his Holy Pro-"phets; nor will take the pains to compare the Prædictions with "the Events. *Because they regard not in their minds the works of the Lord, nor the operation of his hands, therefore he will break them down, and not build them up,* Psal. 28. 6.

As for instance, the tremendous desolation upon the whole Nation of the Jews *at the destruction of* Jerusalem, *and afterwards, whence was it, but that they regarded not the Prophecies relating to the first* Advent *of their* Messiah? *The* Sadducees *ridicul'd then, as they do now, all the Prophetick part of Scripture more especially; and the* Pharisees *could not endure that the Prophecies should terminate in so mean and despicable a Person, as they look'd upon Jesus the Son of* Mary *to be; and both in the midst of all their slights of the Divine Predictions, were o'ertaken with such fearful Judgments, as no Nation in the World ever before or since felt the like. And what if those relating to his second* Advent, *when the same* Messiah *shall come to take* Vengeance of the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus; *what I say if those Prophecies, tho' not fewer in number, nor less clear in nature, being in like manner slighted, Men shall neglect the Call of God to* come out of *the Apostate Church,* that they partake not of her Sins, and that they receive not of her Plagues? *Will not the effects of such scorn and slight be equally Calamitous? It appears so to those who* read and hear the words of that Prophecy, and keep those things which are written therein.

But the difficulty of understanding that part of Scripture, and the shameful miscarriages of many in their Attempts to Interpret them, is more than enough to discourage any farther looking into it, you will say; but as for the difficulty of understanding them, it is no other than reasonable that things of greatest excellency, and of highest importance sometimes should be so for the trial of the Piety of mens hearts in the searching of the Scriptures; and as for the frequent, and some of them shameful miscarriages in the Interpretation of that part of Holy Writ, I believe it proceeds much from the same cause, that so many did misapply the Prophecies relating to our Saviour's first coming. The Devil then very

very well knew that the best way to defeat the benefit design'd by God to Mankind by those Prophecies, was near the time of their completion, to banter them, by raising up false Christs, and false Prophets, and by crying, lo here is Christ, and lo there; *and so now, the nearer his second* Advent *does approach, if he can find either those who out of ignorance, or unskilfulness, or out of design shall misinterpret those Oracles; this he well knows will render Mankind less advertent to them, so that they shall be ensnar'd in those Errors, and surpriz'd by those Calamities, which by listening to those Prophecies they would have certainly avoided.*

But how shall we come to the knowledge of the truth in this case? why by having the right Key *that will let us into the light of those Mysteries.*

Who, says *Origen*, can read the things reveal'd to *St. John* without amazement? Mysteries so darkly written, as would seem, not to be understood, whenas the Epistles of the Apostles may appear open, and easie to be understood by every one, who is skilfull in their Language: And yet innumerable things occur in their Writings, which do through a chink, as it were, let in some hints of many and vast notions, which things, since they are so, and Persons without number do miscarry in the Interpretation, it is truly dangerous for any in reading to declare he understands what do want that Key of Knowledge, which our Saviour says is in the hands of such only as are skilfull in the Law, or mighty in the Scripture. *In short, the different parts of Scripture have different Keys to let us in to the understanding of the same; and a moderate skill in the History of the Apostolick Age, so as to let us know the Opinions and Prejudices then reigning amongst both Jews and Gentiles, and what Heresies and Errors were then rising up; This with the knowledge in the Originals, may suffice for the Interpretation of the Epistles. But besides this, there must be a most comprehensive, exquisite, and nice insight into all Histories both Sacred and Prophane; Also a Chronological Skill to a vast perfection, and the greatest exactness; And add to that a through understanding of the Prophetick stile, which is as it were, a distinct Language: And after all, a searching into, and comparing of Scripture with Scripture, so as if that alone were the way to Interpret it; all this, together with a very pious and humble mind, is requisite to unfold the Apocalyptical Mysteries. And if therefore we would*

Τὰ ἀποκεκαλυμένα δὲ τῷ Ἰωάννῃ τίς οὐκ ἂν ἀναγνοὺς καταπλαγείη τὴν ἐπίκρυψιν τῶν ἀπορρήτων μυστηρίων, καὶ τῷ μὴ νοοῦντι τὰ γεγραμμένα ἐμφαινομένων; αἱ δὲ τῶν ἀποστόλων ἐπιστολαὶ τίνι τῶν βασανίζειν ἐπισταμένων λόγους δόξαιεν ἂν εἶναι σαφεῖς καὶ εὐχερῶς νοούμεναι μυρίων ὅσων κἀκεῖ, ὡς δι' ὀπῆς, μεγίστων καὶ πλείστων νοημάτων οὐ βραχεῖαν ἀφορμὴν παρεχόντων; Διόπερ τούτων ὅτως ἐχόντων καὶ μυρίων ὅσων σφαλλομένων, οὐκ ἀκίνδυνον ἐν τῷ ἀναγινώσκειν εὐχερῶς ἀποφαίνεσθαι νοεῖν τὰ δεόμενα τῆς κλειδὸς τῆς διαγνώσεως, ἣν τίνα ὁ σωτήρ φησιν εἶναι παρὰ τοῖς νομικοῖς, Origenes Philocal. 1.

would choose a sure Guide in so great a Labyrinth, we must not listen to every fanciful, or ignorant Man, but have recourse to the τοῖς νομικοῖς, as Origen *stiles them, to Masters in the sacred Law, such as are mighty in the Scriptures, and peculiarly skilful in this part thereof: Amongst which the immortal Mr.* Mede *will be ever reckon'd by* those who Love our Lord Jesus Christ in sincerity, *as having laid so sure a Foundation for the Interpretation of the Apocalyptical Writings, the most important parts of Scripture, that he may with safety be follow'd, and with great success improv'd upon, as some since him have done.*

I am sensible indeed, that to be accounted a Wit, one must profess Ignorance in those things; and hence so many in a boasting manner will declare they neither do, nor care to understand Daniel, *and the* Revelations, *Names that they can scarcely mention or hear mention'd, without a Smile. But such would do well to consider amidst their prophane scorn, that the H. Spirit in the former of those sacred Writers does give but a bad Character of those, who understand not those things, so that they need not be proud of their Ignorance* None of the wicked shall understand, but the wise shall understand, *Dan.* 12. 10. *and in the latter,* viz. Revelations *of* St. John, *to bespeak our regards to the same, in the very entrance 'tis declar'd that,* blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein, *Rev.* 1. 3.

But if Divine Authority will not sway with them, I shall remit such to an Authority that I am inclinable to think, for the sake of his Church, is of some weight with this sort of Men; And I think I need not in fuller words, nor with more cogent reasons than those of Lessius *himself, bespeak a regard to that part of Scripture I have here been remarking so long upon:* Cum multa apud Danielem, Apostolum Paulum & in Apocalypsi, de Antichristo habeantur, valde NECESSARIA sit illorum notitia; nisi mirum quo tempore venturus, quid acturus & docturus, & quibus notis cum venerit possit cognosci, ut fideles possint tempestive moneri, ne ab illo circumveniantur. *Lessius de Antichristo pref. ad Lect.*

III. *For the more Skilful Application of Scripture, according to various occasions, it will be requisite to have,*

First, A Concordance of Things.

Jac. Comis pompluarium Biblicum, ubi totus Textus Biblicus in suos locos digestus ordine Alphabetico, via Concordantiæ dispositus est. *Hen.*

Hen. Witt Repertorium Biblicum. Rigæ 1689. 4o.

Pet. Ravanelli Bibliotheca Sacra seu Thesaurus Scripturæ Canonicæ amplissimus. In quo ea, quæ in utroq fœdere extant, pertractantur, ratioq; dextre colligendi locos communes, atq; adeo utiliter legendi sacras literas indicatur. Cum Auctuario. 3. *Vol Fol.*

Dorotschij Biblia Numerata, seu Index specialis in Vetus Test. *Francof.* 1644.

Wilson's Christian Dictionary.

The Scripture Canon plaid.

The Word of God the Best Guide; Or a Collection of Scripture Texts, plainly shewing such things as are necessary for every Christians Knowledge and Practice.

The Marginal References to parallel Texts, by the Bishop of *Worcester*, Printed in the late *Folio* and *Quarto* Bibles, most useful in this way.

Secondly, Concordances of Words.

I. *In the Original Languages.*

First, For the Hebrew.

Buxtorfii Concordantia Hebræa.

Secondly, For the Greek.

Xircheri Concordantia Septuaginta Interpretum.

Stephani sive Schmidii Concordantia Græca.

Noldii

Noldii Concordantia particularum in S. Scriptura. occurrentium.

N. *The chief use indeed of these Concordances in the Original Tongues, is much the same as of Glossaries, and of Concordances of Things, and that is to find out the different Acceptations of the same words, in order to clear an obscure or doubtful Text. For in these Concordances every considerable word of Scripture being presented to the Eye in one view of all those places where it occurs, it will be easily g thered, by considering the Nature, Circumstances and Scope of these several places, what are the different senses it will bear, and what it most properly signifies in any one of those, which by an ill rendring, are rendred either doubtful, or obscure. And tho' the Septuagint is a Translation, and not an Original, yet the Greek being Hellenistical, and consequently the same with that of the Greek Testament, it will be of excellent use in finding the importance of any word in the latter.*

II. *In the Latin and Vulgar Tongue.*

First, For the Latin.

Concordantiæ Sacrorum Bibliorum vulgatæ Editionis, ad recognitionem jussu Sixti V. Pontificis Max. Bibliis adhibitam recensitæ, & emendatæ à Franc. Lucâ, nunc verò secundum Hub. Phalesiii, Plantini ac Parisiensium observata, accuratissime, multis mendis aliarum Editionum expunctis, Editæ *Col.* 1683.

I. *Tossani Concordantia* Bib. Lat. Junii, & Tremellii & Theod. Bezæ.

Secondly, For the English.

Newman's Large Concordance for both Scripture, and Apocrypha, *&c.*

The *Cambridge* Concordance of the Holy Scripture, together with the Apocrypha, last Edition.

CHAP.

CHAP. VII.

Since next to the Holy Scriptures, it is highly congruous that we pay a great deference to the Authority of the Ancient Fathers, and that we be well acquainted with the Doctrines of the Church in general, and of its most eminent Doctors in particular, throughout the several Ages of the same: And since, as a great deference is to be born to, so the truest knowledge of these Matters is to be learnt from the Acts and Decrees of the Bishops and Pastors of the Church, Conven'd in Councils and Synods; And from the establish'd Liturgies, Forms, and Rituals in all the several Parts and Ages of the Church. It will be therefore highly requisite towards the accomplishment of a Divine, that he be competently well Read, I. in the Works of the Fathers, and Ancient Writers. II. in the Acts and Decrees of Councils, both General, and Provincial; And III. in the Liturgies, Rites, and Rituals of the several Churches throughout the World.

I. *In the Works of the Fathers.* And

First, Preliminary to the Reading of the Fathers and Ancient Writers are to be perus'd, or occasionnally Consulted,

I. *The Ecclesiastical Chronology, History, and Geography, so far at least-wise, as may be requisite to know the Age, Station, Disputes, and other Circumstances of the Fathers, and Ancient Writers.*

First, Chronology, and History.

Eusebii Cæsariensis Chronicon cum Animadversionibus *Scaligeri*, *Amstel.* 1658. fol.

Eusebii, Socratis, Sozomeni, Theodoriti, Evagrii, Historia Ecclesiastica, Gr. Lat. *Valesii*, *Amstel.* 1694. 3 *Vol.* fol.

Pearsoni Historia posthuma,

Annales *Cyprianici*, præmissi *Cypriani* operibus.

Spanhemii Historia Ecclesiastica, à Christo nato ad *Seculum* 16 inchoatum.

Vitæ Patrum è variis Authoribus, eorum operibus, ut plurimum, præfixæ.

Gul. Cave Windesorienſis Scriptorum Ecclesiasticorum Historia Literaria à Christo nato ad Seculum XIV facili methodo digesta. Quæ de vita illorum, ac Rebus gestis; de Secta, Dogmatibus, Elogio, Stylo; de Scriptis genuinis, dubiis, suppositiis, ineditis, deperditis, fragmentis; deq; variis operum Editionibus præcipue agitur. Accedunt Scriptores Gentiles Christianæ Religionis

gionis oppugnatores, & cujuſvis ſeculi Breviarium. Cum Appendice ad Hiſtoriam literariam *Gul. Cave*, per *Hen. Whartonum*. In qua de Scriptoribus Eccleſiaſticis ab *An.* 1003. ad *An.* 1517. pari modo agitur.

——Scriptorum Eccleſiaſticorum Hiſtoria Literaria pars Altera; Qua pluſquam 600 Scriptores Novi, Editi, MS. deperditi recenſentur; Prioribus plurima adduntur, breviter aut obſcure dicta illuſtrantur, recte aſſerta vindicantur.

Secondly, The Eccleſiaſtical Geography, or *Notitia* of Biſhopricks, and other Places render'd conſpicuous by the Birth, Abode, Death, or Tranſactions of the Ancients.

Notitia Epiſcopatuum Leonis Imperatoris ſapientis ſic dicti, Gr. Lat. à *Cl. Beveregio* Edit. Ann. ad Can.

Fred. Spanhemii Geographiæ Sacræ & Eccleſiaſticæ, pars ſecunda exhibens ſedes Eccleſiæ Chriſtianæ principes, ſecundum Notitiam Imp. Romani, ante & poſt tempora *Conſtantini* M. ubi Diœceſes ac Provinciæ, cum Civiles, tum Eccleſiaſticæ delineantur.

Car. à St. *Paulo* Geographia Sacra; Seu Notitia Antiqua Epiſcopatuum Eccleſiæ Univerſæ unà cum Tabulis Geographicis ad Eccleſiæ Chriſtianæ ſtatum accurate continuatis, *Par.* 1641. f.

Geographia Sacra Africæ, ſeu Notitia Epiſcopatuum Eccleſiæ Africanæ——

Admonitio in Tabulam Geographicam Africæ.

Tabula Geographica in Notitiam Eccleſiaſticam Africæ. Hæc tria præfiguntur Optati Melivitenſis Operibus.

II. *The History of the Ancient Persecutions, and Martyrologies.*

Eusebii Historia Ecclesiastica, aliiq; Historici Ecclesiastici, ut supra.

Joh. Meisnerus de Persecutionibus & Martyriis Christianorum Veterum, *Wittemberg*, 1654. 4°.

Kortholtii Tractatus de Persecutionibus Ecclesiæ Primitivæ sub Imperatoribus Ethnicis, deque Veterum Christianorum cruciatibus, *Jenæ*, 1660. 8*vo*.

III. *The History and Account of the Ancient Heresies.*

Eusebii Historia Ecclesiastica, ut supra.

Irenæi contra omnes Hæreses Libri quinq; Gr. Lat. *Grabæi*, *Oxoniæ* E Theatro, 1702.

Epiphanii Panarium, sive adversus Hæreses 80 Quo Hæreseων Catalogum à Barbarismo incipiens, & per omnes Ordines percurrens contexuit usque ad Massalianorum Hæresin sub Constantio exortam, quam ultimo omnium loco depingit & confutat.

Philastrius de Hæresibus, *Helmstadii*, 1611. 8*vo*.

Augustinus de Hæresibus ad Quodvultdeum Diaconum. Liber non longe ante mortem scriptus, quo catalogum contexuit omnium Hæreticorum, Sectarum, eorumq; Errorum, à Symoniana ad Hæresin Pelagianam.

Sirmondi prædestinatus cum Dissertationibus *Seraphini Piccinardi*. Patavi 1686. 4*to*.

N. Hic

N. Hic liber ſub prædeſtinati nomine editus de Hæreſibus agit, præcipue Prædeſtinatorum, idq; libris tribus. Quorum primo agit author quiſquis ſit, de Hæreſibus quibuſcunque numero 90, à *Simone* uſque *Mago* ad Hæreſin Prædeſtinatianam, earumq; Autores, placita, mores breviter recenſet. Secundam Partem conſtituit Liber de prædeſtinatione ſub *Auguſtini* nomine olim confictus; In tertia parte libri hujuſce *Auguſtiniani* refutationem inſtituit. *Cave.* Hiſt. Liter. *p.* 412.

Itigii de Hæreſiarchis Ævi Apoſtolici & Apoſtolico proximi, ſeu primi & ſecundi à Chriſto nato ſeculi Diſſertatio. *Lipſiæ*, 1690, *4to.*

IV. *The Hiſtory of the Ancient Popes.*

Anaſtaſii Bibliothecarii Hiſtoria de vitis Romanorum Pontificum, ſeu Liber Pontificalis à S. *Petro* uſq; ad *Nicolaum* pertingens.

Luitprandi Liber de Pontificum Romanorum geſtis, à S. *Petro* ad Formoſum Papam. Hi duo cura *Joannis Buſæi*, *Moguntiæ* 1602.

V. *The Hiſtory of Ancient Monachiſm.*

Theodoriti Hiſtoria Religioſa, ſive *Philotheus*, Aſcetarum Sanctiſſimorum XXX Elogia continens, *Anno* 444 Scripta. Inter Opera.

Palladii Hiſtoria Lauſiaca, ſeu de SS. Patrum vitis, ad Lauſum Cubiculi præfectum, Gr. Lat. cum Notis Frontonis Ducæi in Auctuar. 1624. Tom. II. *p.* 893. cum Fragm. *Cotelerii* in Monument. Tom. III. *p.* 117. 158.

Caſſianus de Inſtitutis Cœnobiorum.

Hoſpinianus de Origine & progreſſu Monachatus, ac Ordinum Monaſticorum.

Joh.

Joh. Creccelii Collectanea ex Historiis de Origine, & Fundatione omnium fere Monasticorum Ordinum, figuris ornata, *Francof.* 1614. 4*to.*

Bivarii de veteri Monachatu, & Regulis Monasticis Libri sex. Quibus Monachorum per Orbem Universum propagatio, varii mores, Regulæ, Instituta, Progressus, Status, & Restauratio expenduntur, *Lugd.* 1662. *fol.*

VI. *The History of the Works of the Fathers, and to know the subject Matters Treated of by them, and also to distinguish the Genuine from the Spurious, and to know the Editions.*

Hieronymus, Gennadius Messalienſis, Isidorus Hispalenſis, Ildefonſus Tolctanus, Honorius Augustodunenſis, Sigebertus Gemblacenſis, Henricus Gandavenſis, de Scriptoribus Ecclesiasticis, cum Scholiis & Auctuario Aub. Miræi in Bibliotheca Eccles. *Amst.* 1649. *fol.*

Sixti Senenſis Bibliotheca Sancta ex præcipuis Ecclesiæ Catholicæ Authoritatibus, *Parisiis* 1610. *fol.*

Bellarminus de Scriptoribus Ecclesiasticis, 8*vo.*

Oudini Supplementum de Scriptoribus Ecclesiasticis à *Bellarmino* omissis, *Par.* 1686. 8*vo.*

Philippi Labbæi de Scriptoribus Ecclesiasticis.

Bellarmini Philologica & Historica Dissertatio.

Cavi Historia Literaria, ut supra.

Lewis Ellies du Pin's New History of the Ecclesiastical Writers; Containing an Account of the Lives and Writings of the Primitive Fathers, and a brief Catalogue and Abridgment of all their Works, and Censures,

ſures, determining the Genuine, and the Spurious, with a Judgment upon their Style, and Doctrine: VII Vol. *fol.*

VII. *A Critical Cenſure upon the Style and Doctrine of the Ancient Writers.*

Hieronymus, *Gennadius*, *Sixtus Senenſis*, *Bellarminus*, *Oudinus*, *Labbæus*, *Cavus*, *Du Pin*, ut ſupra.

Photii Μυριοβίβλιον, ſive Bibliotheca. In qua 280 Veterum Opera lecta, excerpta, & accurate dijudicata continentur, Gr. Lat. Cum *Hoeſchelii* Notis, & *Shotti* Verſione & Notis. *Rothomagi* 1653. *fol.*

Car. Bona Notitia Auctorum & Librorum qui in ſuis operibus citantur, notantur, illuſtrantur, ad calcem ejus Operum.

Thomæ Pope-Blount Baronetti Cenſura Celebriorum Authorum; Sive Tractatus in quo varia virorumDoctorum de Clariſſimis cujuſq; ſeculi Scriptoribus judicia traduntur, unde facillimo negotio Lector dignoſcere queat, quid in ſingulis quibuſcunq; iſtorum Authorum maxime memorabile ſit, & quonam in pretio ſemper habiti ſint ; In ſtudioſorum gratiam collecta, & in ordinem digeſta ſecundum ſeriem Temporis, quo ipſi Authores floruerint, *fol.*

VIII. *To diſcover the Corruption and falſe Dealing about the Works of the Fathers.*

Indices Expurgatorii.

Coci Cenſura Patrum, præcipue quorundam Scriptorum, quæ ſub nominibus Sanctorum, & Veterum Auctorum à Pontificiis citantur. *Londini* 1623. *4to.*

Dallæus

Dallæus de pſeudepigraphis Apoſtolicis— De Scriptis *Dionyſii* Areopagitæ.

Mr. *James*'s Treatiſe of the Corruption of Scriptures, Councils, and Fathers, by the Prelates, Paſtors, and Pillars of the Church of *Rome*, for maintenance of Popery.

Dr. *Comber* of the Corruption of the Fathers, and Councils.

IX. *On the Authority and Uſe of the Writings of the Fathers.*

Sixtus Senenſis in quatuor poſtremis Bibliothecæ Sanctæ Libris.

Andreas Hyperius de ratione Studii Theologici præcipue Lib. 3, 4. *Baſ.* 1572. 8*vo.*

Perkinſius in Προπαιδεία Juventutis ad Lectionem omnium Patrum, problemati de Fidei Romanæ ementito Catholiciſmo præmiſſa, *Cantab.* 1604. 4*to.*

Rob. Coci Cenſura Patrum, ut Super.

Riveti Critici Sacri Libri IV. & Tractatus de Patrum Auctoritate, Errorum Cauſis, & Nothorum Notis.

Hottingeri Introductio ad Lectionem Patrum, & Diſſertatio de uſu patrum, inter Analect. Hiſtorico-Theologica, *Tigur.* 1652. 8*vo.*

— Diſſertatio de Abuſu Patrum; ut & Catalogus Scriptorum Eccleſiaſticorum ſuppoſititiorum, una cum aliis ſub titulo Diſſertationum Miſcellanearum, *Tigur.* 1654.

Dallæus de vero uſu Patrum—De Scriptis *Dionyſii* Areopagitæ & *Ignatii*——De pſeudepigraphis Apoſtolicis, inter Opera. *Hammondus*

Hammondus, &c.

Pearſoni Vindiciæ *Ignatii*.

Scrivineri Apologia pro Eccleſiæ Patribus.

Bolſaccus in Patrologia, ſeu de Libertate veterum Doctorum ſcripta judicandi. *Stetini* 1663. 8*vo*.

X. *An Hiſtorical Account of the Doctrine of the Church in the ſeveral Ages.*

Montacutii Apparatus ad Origines Eccleſiaſticas, *Oxon.* 1635.

——De Originibus Eccleſiaſticis Commentationum pars prior, & poſterior, *Lond.* 1640.

Forbeſii Inſtructiones Hiſtorico-Theologicæ de Doctrina Chriſtiana, & vario rerum ſtatu, orriſq; Erroribus & Controverſiis, jam indè à temporibus Apoſtolicis ad tempora uſq; ſeculi decimi ſeptimi.

Hottingeri Hiſtoria Eccleſiaſtica; Qua res Chriſtianorum, Judæorum, Gentilium, Muhammedanorum juxta ſeculorum ſeriem, breviter, ſuccinctè, & aphoriſtice primo proponuntur, fuſius deinde explicantur: Capita etiam Doctrinæ, tum veræ, per commodum & luculentam uniuſcujuſq; ſeculi Συμβίβασιν; tum falſæ per Ἔλεγχον ſubjiciuntur, ſicq, ad multiplicem uſum, neceſſariamq; rerum Eccleſiaſticarum Notitiam applicantur, 4 Vol. *Hamb.* 1653.

XI. *Eccleſiaſtical Antiquities, and the Antient Diſcipline of the Church.*

Bal. Belelii Antiquitates Judaicæ & Evangelicæ. *Argent.* 1673. 4*to*.

— Antiquitatum Ecclesiæ trium priorum seculorum Tomi duo, *ib.*

Quesnelli Dissertationes ad Leonem M. *Par.* 1675. 4*to.*

Garnerii Dissertationes ad *Marium Mercatorem*, *Theodoritum Liberatum*, *Librum Diurnum.*

Natalis Alexandri Dissertationes ad selecta Historiæ Ecclesiasticæ Capita.

Dodwelli Dissertationes *Cyprianicæ.* Ad Calcem *Cypriani.*

Ell. Du Pin Dissertationes Historicæ septem de Antiqua Ecclesiæ Disciplina, 4*to.*

—— Monumenta vetera ad Historiam Donatistarum spectantia. Ad Calcem Sancti *Optati* Operum.

XII. *Lexicographers necessary to the understanding of Ecclesiastical Writers.*

Arndii Lexicon Antiquitatum Ecclesiasticarum: *Gripswal.* 1669. 4*to.*

Suiceri Thesaurus Ecclesiasticus è Patribus Græcis exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses & hujusmodi alia spectantia, 2 Vol. *Fol.*

Du Cange Glossarium ad Scriptores Mediæ & Infimæ Græcitatis, in quo Græca Vocabula novatæ Significationis, aut usus rarioris, Barbara, Exotica, Ecclesiastica, Liturgica, Tactica, Nomica, *&c.* explicantur; Eorum Notiones, & Originationes releguntur: Complures Ævi Medii Ritus & Mores, Dignitates Ecclesiasticæ, Monasticæ, Palatinæ, Politicæ, & quamplurima alia Observatione digna, ad Historiam Byzantinam præ-

præsertim spectantia, recensentur & enucleantur, *Lugd.* 1688. 2 Vol. *Fol.*

Car. Du Fresne Glossarium ad Scriptores mediæ & infimæ latinitatis. 3 Vol. Par. 1678.

Spelmanni Glossarium Archaiologicum continens Latino-Barbara, peregrina, obsoleta, & novatæ significationis vocabula, quæ post labefactatas a Gothis, Vandalisq; res Europeas in Ecclesiasticis profanisq; Scriptoribus, variarum item gentium legibus Antiquis, municipalibus, chartis, & formulis occurrent, scholiis & commentariis Illustrata. Fol. *Lond.* 1687.

Secondly, Next to some Preliminary Writings to be perus'd, or occasionally Consulted, are to be read the Ancient Ecclesiastical Writers themselves; And that with a particular regard had to the various Periods and Intervals of the Church.

I. Period or Interval, *viz.*

The Apostolick Writers, and the works of those who themselves convers'd with the Apostles, or liv'd within that Compass of Time, wherein they flourish'd or yet remain'd. As also of the Hereticks, Jews and Pagans within that Period, anyways relating to Ecclesiastical Affairs.

First, *The Christian Writers.*

Abgari Regis Edessæ Epistola *(a)* ad D. N. J. C. & Epistola J. C. ad Abgarum. Specilegio *Grabæi* Vol. 1.

Symbolum Apostolicum.

(a) An genuina sit alterutra harum Epistolarum videas Criticos utrinq; dimicantes. Quoad *Abgari & Jesu Christi* Epistolas, suppositiones esse, ex pontificiis habes *Erasmum, Bellarminum, Pinium*; ex Reformatis, *Cocum Kivetum, Spanhemium* acriter contendentes: opinantes vero Genuinas esse, *Cavum, Grabæum* alioſq;. De symbolo justis voluminibus plurimi suas ediderunt Disquisitiones, *viz.*

Joh. Gerard. Vossius Dissertatione de Tribus Symbolis.

" Jac. Usserii Armachani diatriba de Romanæ Ecclesiæ symbolo Apostolico, aliisq; fidei formulis.

"Ægidii Strauchii Historia Symboli Apostolici. Wittemb. 1664. 4*to.*

" *Ashwel*'s Fides Apostolica.

" *King*'s Critical History of the Apostles Creed.

Note, *These foregoing Dissertations may be properly plac'd, and usefully read in this place.*

Patres Apostolici eorumq; Opera Græ. Lat. à Cotelerio Collecti. Ex Editione Johannis le Clerc. Amstell 1698. 3 Vol. Fol.

Barnabas Cyprius, Levita, dein Apostolus, cl. 34. Concil. Hierosolymitano interfuit anno 51. Cujus Epistola ext. ib. Gr Lat.

Clemens

Clemens Romanus, Pauli comes, & σύνεργος, Episcopus Romanus cl. anno 65 Cujus duæ Epistolæ ad Corinthios extant ib. Græ. Lat. Item & alia huic ascripta, *viz.* Constitutiones Apostolorum, Recognitiones Clementinæ.

Hermes, Pastor dictus, cl. anno 65. Cujus Liber Pastor dictus extat Græ. Lat. ib.

Ignatius Ep. Antiochenus cl. 101. Romæ passus anno 108. Cujus Epistolæ extant ib. Græ. Lat.

Polycarpus Smyrnæ Ep. cl. 108. Cujus Epistola extat ib. Græ. Lat.

N. Accesserunt in hac Nova Editione patrum Apostolicorum à *Joh. Clerico* Notæ integræ *Cotelerii*, & aliorum virorum Doctorum, qui in singulos patres memoratos scripserunt; & quorum nomina in præfatione habentur: Item *Jacobi Ussherii* Dissertationes Ignatianæ, & *Joannis Pearsoni* Vindiciæ Epistolarum S. Ignatij.

Philonis Diaconi Tarsensis qui cl. Anno 107. Acta Martyris Ignatii.

Papiæ, St. Johannis auditor, Hieropolitani Ep. qui cl. 110. Fragmenta apud Irenæum, Lib. 5. c. 33. Euseb. Lib. 3. c 39. Oecumenium in cap. 27. Matth.

Quadratus Apostolorum discipulus, Athenarum Ep. cl. 123. scripsit Apologiam pro Christianis. Cujus fragmentum admodum breve extat apud Euseb. Lib. 4. c. 3.

N. Patres Apostolici dicuntur qui cum Apostolis versati sunt, & inter Apostolorum successores τὴν πρώτην τάξιν obtinuerint, ut Eusebius habet. Quales ab *Hottingero* hi numerantur, *Timotheus* Ephesiorum Episcopus, qui propter Dianæ sacra contempta lapidibus obrutus. *Titus* Cretæ Episcopus, qui juxta quosdam annos natus 94 in pace quievit. *Crescens* qui in Galliis prædicavit, ibidemq; est sepultus.

Bar-

Barnabas Cyprius qui Gentium Apostolus cum Paulo ordinatus. *Hermas*, cujus Paulus ad Romanos meminit. *Clemens*, cujus idem Ep. ad Philippenses mentionem injicit. *Dionysius* Areopagita, de quo Act. 17. qui Atheniensium fuit Episcopus, Euseb. Hist. Eccl. Lib. 3.c. 4. & Lib. 4. c. 23. *Polycarpus* Johannis Discipulus & Episcopus Smyrnæ. *Papias*, auditor ejusdem, & Episcopus Hieropolitanus in Asia. *Quadratus* Apostolorum discipulus, Dionysii successor. Hottinger. Hist. Lat.

Secondly, *the Jewish writers within the Apostolick Age.*

Philonis Judæi (*a*) opera quæ extant omnia, ab Adriano Turnebo, & Benj. Hoeschelio illustrata; Cui novissimæ Editioni accessere ejusdem Philonis de septenario libellus, & de providentia Dei fragmenta Græ. Lat. Francofurti 1691. *Folio.*

Fl. Josephi(*b*) Opera quotquot prodierunt ex Editione Ed. Bernardi. *Oxoniæ* E. Theatro.

Fl. Josephi Antiquitatum Judaicarum, Libri XX Cum cæteris operibus Græ. Lat. Cum Prolegomenis & Indicibus, *fol.* 1691.

N. (a) *Philo Judæus*, ut de eo habet Eusebius, *Lib.* 2. " Vir erat in " dicendo copiosus, in sententiis locuples, in divinæ Scripturæ intelli- " gentiâ sublimis atq; excelsus. Plurimum quidem curæ & laboris posuit in divinis, & patriis institutis percipiendis; itemq; in philosophia *Pythagoræ & Platonis*, ita ut inter cunctos suæ ætatis doctos viros præemineret. Et quod ad priora, patria scilicet instituta, jure numerandus (ut de eo dixit *Bellarminus de scrip. Eccl.*) inter scriptores Ecclesiasticos Vet. Test. quoniam Scripturas Testamenti Vet. primus exposuit. Hebraismi autem adeo imperitus, ut *Scaliger* iste Κριτικώτατος, censuram fert, ut dubitetur an etiam legere sciret Hebraice: Quod non mirandum dixit, cum ejusmodi erant Alexandrini Judæi, & reliqui, ἑλληνισταὶ quo nomine distinguebantur à Judæis Hebraistis, qui Biblia in Synagogis Hebraicè & Chaldaice, legebant; Isti vero Alexandrini græca tantum legebant ea, quæ hodie extant, & quæ ipse Philo, & reliqui Judæi fabulantur à 70. Judæis Hierosolymitanis, jussu *Ptolemæi* versa. *vid. Scal. in Epist.* 13. *Gilb.* *Seguin*

Seguin. Utut vero quoad peritiam in linguâ Hebraicâ, facile conceditur quod *Philo* & *Josephus* post sacras literas de Judaicis rebus optimè scripserunt.

(*b*) Sunt è Criticis qui Jam, inter Pontificios præcipuè, qui *Josephi* fidem & Eruditionem quavis data occasione vellicare solent: sed ut cum *Causabono in Exercitat. ad Baron. Annal. App.* loquar, cur tanta cura & cum tanta iniquitate *Josepho* insultabitur? cujus libros nisi providentia Dei singularis ad nostra servasset tempora, in quantis rerum Judaicarum tenebris hodiè versaremur? Quot fabulas, quot mendacia jubar Historiæ *Josephi* discutit? At errat *Josephus* interdum manifesto. Sane, homo erat, ut dixit *Causabonus*, certe in omni Græcorum & Latinorum Scriptorum genere versatus, omnem Gentilium Historiam & Chronologiam excussit, & perdidicit. Ideoq; ab Hebræorum sui, & posterioris ævi ineptiis remotissimus, ut *Possevinus Biblioth. Select. Lib.* 1. 25. Optandum quidem fuisset religiosiorem fuisse in sacra Historia scribenda. At multa invidiæ declinanda ergo, ut gratiora essent auribus *Vespasiani*, & Romanorum, præterit. Cætera ad pompam detorquet, unde plurima habet quæ discrepant à Scripturâ, & ei contraria sunt, ut pro eo apologat *Corn. a Lapid.* Inter omnes vero qui Historiam Herodianam attigerant, palma debetur citra controversiam *Fl. Josepho*, homini quidem Judæo, Historico tamen eximio, ut dixit *Fred. Spanh. Dub. Evan. par.* 2. *Dubio* 2. Et apologiam ejus quæ pro Gente, & Religione Judaica scripserat contra Appionem, usq; ad miraculum eruditam esse *Cuneus* inquit.

Thirdly, The Hereticks of the Apostolick Age.

Simon Magus (a) qui cl. an. 35. Libros adversus Christi fidem, *Contradictorios* appellatos scripsit, ut Dionysius Areopagita in Libro de Divin. Nom. cap. 6. perhibet; sed horum hodie nihil extat.

Cerinthus (*b*) qui cl. an. 80. Revelationes quasdam ab Angelo sibi patefactas commentus est, quæ non ext.

N. Simon Magus à *S. Ignatio*, Ep. ad Trallianos merito appellatur *primogenitus Satanæ*, cum Hæresiarcharum omnium qui post Christum fuerunt, primus, idemq; princeps & Author habetur, ex quo sunt cæteræ Hæreses propagatæ; de cujus portentosis placitis cum hic nimis

nimis longum foret narrationem reddere videantur *Irenæus Lib* 1. *c.* 20. *Euseb. Histor. Eccl. Lib.* 2. *c.* 13. *Augustinus de Hæres. ad Quodvultdeum c.* 1. *Epiphan. Hær.* 21. *Theodoretum Lib. Hæreticarum Fabul. in Simone.*

Et hoc satis sit insuper de eo hic adnotare ex Eusebij *Eccl. Hist. Lib.* 2. *c.* 14. nempe quod hunc tantorum scelerum auctorem atq; Architectum, Dæmon veritatis inimicus, & hominum saluti infestissimus, his temporibus in medium produxit, ut magnis & admirabilibus Servatoris nostri Apostolis par adversarius consisteret. Porro Simonis Magi Successor *Menander* fuit, hic quoq; Samarita, qui ad Summam Magicarum Artium peritiam, perinde ac Magister, progressus, pluribus adhuc & absurdioribus figmentis exuperavit, ut de eo *Euseb. Lib.* 3. *c.* 26. de quo ibidem, & hæc habet: Fuit hoc diabolicæ Calliditatis commentum, ut per malificos homines Christianorum nomen falso sibi vindicantes, magnum illud religionis nostræ Sacramentum Magicæ Artis infamia aspergeret, & Ecclesiastica dogmata de animorum Immortalitate, ac de mortuorum Resurrectione ludibrio exponere omnibus modis conaretur. Etiam & inter *Simonis* discipulos Irenæus adnumeravit *Cerinthum*, *Ebionem*, *Nicolaum*, *Saturninum*, *Basiliadem*, *Carpocratem*, *Cerdonem*, *& Marcionem*, quod non ira accipiendum est (verba sunt *Spondani*) acsi omnes eadem vixerint ætate cum Simone, sed quod ab eo doctrinam accepissent, etsi nonnulla addendo vel mutando, novarum hæresium, & ipsi videri possint, vellentq; authores. Quorum omnium pariter ac Simonis & Menandri nefanda dogmata videre est ap. *Irenæum Lib.* 1. *Tertull de præscript. Euseb. Eccl. Hist. Epiphan. & Theodoretum* locis supra citatis.

(b) De Cerintho autem, cum post Simonem Magum primum omnium Hæresiarcham extitisse Epiphanius testatur, *Hær.* 28. & contra eundem, & Hebionem Johannes Apostolus suum Evangelium novissime scripsisse traditur, quædam adnotabo; præsertim cum & his suis Apostolis gaudeant Sociniani. Cerinthus ergo non ex Virgine natum Christum docuit, fuisse autem eum Josephi & Mariæ filium similiter ut reliqui omnes homines, & plus potuisse justitia & Sapientia præ omnibus. Et post Baptismum descendisse in eum ab ea principalitate quæ est super omnia, Christum figura columbæ, & tunc annuntiasse incognitum patrem, & Virtutes perfecisse, in fine autem revelasse iterum Christum de Jesu, & Jesum passum esse & resurrexisse, Christum autem impassibile perseverasse, existentem Spiritalem. Hæc Irenæus *Lib.* 1. *c.* 25. Eusebius porro lib. 3. Hist. Eccl. *c.* 28. ex Dionysio Alexandrino hanc fuisse illius Opinionem perhibet, Regnum Christi terrenum futurum, Et quarum rerum cupiditate ipse flagrabat, utpote voluptatibus corporis obnoxium, carniq; addictum, in iis regnum Dei situm somniasse, in ventris, & earum quæ infra ventrem sunt partium explenda libidine, hoc est, in cibo, & potu, & nuptiis, atq; ut honestiori vocabulo ejusmodi voluptates velaret, in festis & sacrificiis, & hostiarum mactationibus, addit. Breviter ergo

ergo, vel ex his Simonis & Cerinthi Proto-Hæreſiarcharum placitis, videre eſt, Satanæ concilium hoc ſemper fuiſſe. I. Priſtinam Idololatriam ex poſtliminio tandem revocare; II. Fidem in Dominum noſtrum Jeſum Chriſtum θεάνθρωπον, mundi Salvatorem evertere; III. Spem noſtram de ſempiterna Sanctorum fœlicitate reddere ridiculam, & pravam omnino vivendi conſuetudinem inter Chriſtianos inducere; Et ex hujuſmodi iniquis & portentoſis, tum dogmate, tum praxi, facinoribus, vel nomen Chriſtianorum prorſus exoſum reddere: Quæ omnia in ſequentibus Hæreticorum Hypotheſibus facile erit perſpiciendum.

Fourthly, The Pagan Writers relating to the Church.

(*a*) Acta Pilati, ſive Relatio ad Tiberium Imperatorem de Domino noſtro, Ejuſq; Morte, Reſurrectione, Aſcenſione, deq; Criminibus quorum apud ipſum reus agebatur, dudum perierunt.

(*b*) D. Junius Juvenalis, qui clar. Ann. 150. Satyr. 4.

N. (*a*) Horum meminerunt, & extitiſſe aſſerunt Juſtinus Martyr, Tertullianus, & Euſebius. Et eadem corruperunt, vel alia ad Imitationem finxerunt tum Hæretici, tum Gentiles; ſed & Genuina & Suppoſititia dudum perierunt.

(*b*) Hic in Claſſe Scriptorum gratia Gentilitiæ impietatis Chriſtianiſmum exagitantium merito reponendus mihi videtur, non quod Judæos, eorumq; ſuperſtitionem tam acriter perſtringit, ut ab ipſo in ſuis Satyris paſſim fit, ſed quod more Gentilium, ignominiæ cauſa Chriſtianos, perinde ac viliſſimas perſonas, *Cerdones* appellat Satyr 4 in fine.

Præterea & hoc conſideratione plane dignum eſt, quod hoc ipſo Seculo, quo Apoſtoli, & Apoſtolici viri ad imbuendos Chriſtiana Religione populos totum penè terrarum orbem peragrarunt, com-

plures pariter Philosophos itidem circumeundo Provincias, adiisse nobilissimas Civitates, eo prætextu ut mores labefactatos corrigerent, sed ita tamen, ut in avitæ Gentilitiæ superstitionis cultu populos continerent. Id enim præstitisse constat Apollonius Tyanæus, & alii.

II. Period or Interval, *viz.* From the Beginning of the Second Century, or the end of the Apostolick Age, to the Conversion of *Constantine the Great*, when the Empire became Christian.

II. *The Fathers and other Writers of the Second Century.*

First, The Fathers; Or the Works of the Orthodox Writers.

I. *The Works of the Greater Fathers, or of such of them as have been Published in just Volumes.*

(*a*) Justini Martyris qui Cl. An. 140. Opera Græ. Lat.

Lat. Cum Sylburgij, Peronij, Billij & Lanſelij Notis juxta Editionem Pariſienſem, 1636. Col. 1688.

(*b*) Irenæi Ep. Lugdunenſis, qui Cl. an. 167. contra omnes Hæreſes Libri Quinque, Quibus Textus Græci partem haud exiguam reſtituit; Latinam Verſionem Antiquiſſimam è quatuor MSS. Codicibus emendavit; Fragmenta aliorum Tractatuum deperditorum ſubjunxit; Omnia Notis Variorum, & ſuis illuſtravit Joh. Erneſtus Grabe. Oxoniæ, è Theatro 1702.

(*c*) Cl. Alexandrini qui Cl. 192. Opera Græ. Lat. Cum Sylburgii, & Dan. Heinſij, Notis, variiſq; aliorum Collectaneis, Par. 1641. fol.

(*d*) Q. Septimij Florentis Tertulliani, qui Cl. 192. Opera cum Rigaltii Annotationibus integris, & Variorum Commentariis, Par. 1664.

N. (*a*) Juſtinus, vir omnium admiratione digniſſimus, ut de eo Euſebius Eccl. Hiſt. Lib. IV. C. 16. reliquit nobis plurima eruditi animi monumenta, & omni genere utilitatis plena.

(*b*) Irenæus Eccleſiam ſuam ſincera Doctrina & Integritate Vitæ ita erudiebat, ut & amaretur & coleretur à ſuis, & ab Exteris quoq; Chriſtianis ob fidem & doctrinam excellentem magni æſtimaretur; quo ſane nomine omnino dignus, ut & à nobis coleretur, & cujus in veſtigiis nos quoque incederemus. Spirant illius Scripta, ut de eo Eraſmus, priſcum illum Evangelii vigorem, ac phraſi arguit pectus Martyrio paratum; habent enim Martyres, ſuam quandam dictionem ſeriam, fortem ac maſculam. Eloquentiæ nec Studioſum nec peritum eſſe tatetur ipſe præſans in primum Librum. Ejus ſermo fuit dilucidus, digeſtus, ac ſibi cohærens.

(*c*) Fuit autem omnino in hoc homine ingens dicendi cupiditas, ingenium acutum, tenaciſſima memoria, fervens zelus gloriæ Dei ac Chriſtianæ

Religionis, ut ex ſcriptis ejus conjici poteſt; porro teſte Hieronymo Alexandriæ magiſter Catecheſeos factus, homines Scholaſtico more de ſacris literis erudiit, quiq; per plures horas (ut ex Origene ejus ſucceſſore ac diſcipulo apparet) ſolitus eſt Sacras literas explicare, ac ſummam Chriſtianæ Religionis tradere. Sic de eo *Centuriatores*. Et cum omni tam Exotica, quam ſacra eruditione ad miraculum abundaret, præclara illa ingenii ſui monumenta, quæ ſane reliquit non pauca, ſolent multis Philoſophorum Chriſtianorum, etiam & Hæreticorum literis ac teſtimoniis variegare, ut Dallæus de Pſeudepigraph. Lib. II. C. 5.

(*d*) Tertullianum Vincentius Lerinenſis vocat omnium Latinorum facile Principem, & addit, Quid hoc viro doctius eſt? quid in divinis atq; humanis rebus exercitatius? nempe omnem Philoſophiam, & cunctas Philoſophorum ſectas, autores, aſſertoreſq; ſectarum, omneſq; eorum diſciplinas, omnem hiſtoriarum ac ſtudiorum varietatem mira quadam mentis capacitate complexus eſt. Ingenio verò nonnè tam gravi ac vehementi excelluit, ut nihil ſibi penè ad expugnandum propoſuerit, quod non aut acumine irruperit, aut pondere elicuerit? Jam porro orationis ſuæ laudes quis exequi valeat? quæ tanta, neſcio qua rationum neceſſitate conſerta eſt, ut ad conſenſum ſui, quos ſuadere non potuerit, impellat, cujus quot pene verba, tot ſententiæ ſunt, quot ſenſus, tot victoriæ. Vincent. Lerin. Commonitor. adv. Gent.

II. *The Leſſer Fathers; Or the Works of ſuch of them as have been Collected into the Bibliotheca Patrum; Or other Spicilegiums; Or are adjoin'd to the Greater Works of other of the Fathers.*

Eccleſiæ Smyrnenſis Literæ Circulares Scriptæ circa An. 147. de Paſſione Polycarpi, quæ extant ex Editione Uſſerii ad calcem Ignatii, & inter Patres Apoſtolicos editos à Cl. L' Clerk.

Theophili Epiſc. Antiocheni qui Cl. 169. de Fide Chriſtianorum, & adverſus ejus Calumniatores Libri Tres Græ. Lat. ad calcem Juſtini Par. 1636.

Tatiani

Tatiani qui Cl. 172. adverſus Gentiles Liber, ſive Oratio ad Græcos, Quod nihil eorum quibus Græci gloriantur Studiorum apud ipſos natum, ſed omnia a Barbaris inventa ſint. Extat Græ. Lat. ad calcem Juſtini Par. 1636. Extat & Latine ejus Harmonia Evangelica in Biblioth. Patr. Tom. II.

Athenagoræ Philoſophi Athenienſis qui Cl. An. 177. Extat Apologia, ſive Legatio pro Chriſtianis M. Aurelio Antonino oblata, una cum Libello de Reſurrectione Mortuorum ad calcem Juſtini, Par. 1636.

Hermiæ Philoſophi Chriſtiani qui Cl. An. 177. Extat Gentilium Philoſophorum Irriſio ad calcem Juſtini, Par. 1636.

Anonymi qui Cl. An. 190. Teſtamentum XII. Patriarcharum extat Latinè in Bibliotheca Patr. Tom. II.

Athenogenis Martyris celeberrimi, qui Cl. An. 196. Extant Hymnus Matutinus & Veſpertinus ap. Uſſerium de Symbolis prope finem.

N. Extant & Fragmenta quædam aliorum Patrum, *viz.* I. *Agrippæ Caſtoris* dicti, Confutationis *Baſilidis* ap. *Euſeb.* Lib. IV. c. 7. II. *Melitonis* Ep. Sardenſis, qui Cl. An. 170 Apologetici pro Chriſtianis ap. *Euſeb.* Lib. IV. c. 26. item & Libri περὶ σαρκώσεως χριστοῦ ap. Cl. *Cavum* Hiſtor. Lit. Tom. II. p. 33. III. *Apollinaris* Ep. Hierapolitani qui Cl. An. 170. duo Fragment Libri de Paſchate ap. Chronici Paſchalis Conditorem. IV. *Dionyſij Corinthij* Ep. qui Cl. 170. Ext. Fragm. ap. *Euſeb.* Lib. 2. C. 25. & Lib. 4. C. 23. V. *Hegeſippi* qui Cl. An. 170. Ext. Fragm. quædam illuſtria ap. *Euſeb.* VI. *Bardeſanis* Syri qui Cl.

An. 172. Dialogi de Fato amplum satis Fragmentum ext. ap. *Euseb.* de Præp. Evang. Lib. 6. C. 10. ut & ipsius Libri de Indorum Gymnosophistis ap. *Porphyr.* de abstinentia. Lib. 4. c. 17. VII. *Martyrum Lugdunensium* qui cl An. 177. Epistolæ ad Eleutherium Frag. Ext. ap *Euseb.* Lib. 5. c. 4. VIII. *Ecclesiæ Lugdunensis & Viennensis* persecutionis, Ex. Historia ap. *Euseb.* Lib. 5. c. 1, 2, 3. IX. *Asterij Urbani* qui cl. An. 188. Ext. Fragmenta quædam aurea de Montano ejusque Secta ap. *Euseb.* Lib. 5. c. 16, 17. X. *Rhodonis* qui cl. An. 189 Ext. Frag. Libri adversus *Marcionis* Hæresim ap. *Euseb.* Lib. 5. c. 13. XI. *Serapionis* qui cl. Anno 190. Extat Fragm. Epistolæ ad *Claricum & Ponticum* Ecclesiasticos viros adversus *Montani* Hæresim ap. *Euseb.* Lib. 5. c. 19. Item Libri de Evangelio *Petri* ap. *Euseb.* Lib. c. 10. XII. *Apollonij* qui cl. Anno 192. Extat Fragm. Libri ab eo Scripti adversus Catabrygarum Hæresim ap. *Euseb.* Histor. Eccl. Lib. 5. c. 16. XIII. *Polycratis* Ephesi Ep. qui cl. Anno 196. Epistolæ ad *Victorem* & ad Romanæ Urbis Ecclesiam, in qua Sententiam suam de die Paschatis more sibi a majoribus tradito veterumque Authoritate tuebatur, Fragmentum vere aureum Extat ap. *Euseb.* Hist. Eccl. Lib. 5. c. 24. Item & alterius ejusdem Epistolæ in qua quædam tradit de S. *Johannis & Philippi* obitu ap. *Euseb.* Lib. 3. c. 31. XIV. *Maximi*, viri inter Christianos insignis, amplissimum extat Fragmentum ap. *Euseb.* de Præparatione Evangelica, Lib. 7. c. 22. Libri ab eo Scripti de vulgatissima illa apud Philosophos Quæstione, Unde sit malum, vel de eo quod Materia sit facta, & malorum non sit caus..

Secondly, The Hereticks and Heretical Writers of the Second Century.

I. *Gnosticks.*

(a) Basilides qui Cl. Anno 112. Cujus Fragm. Extat ap. Epiphan. Hæres. 24. Num. 1. & Clem. Alex. Stromat. Lib. 4. p. 506, 509.

(b) Isodorus qui Cl. Anno 130. Cujus Ext. Fragm. quædam ap. Clem. Alexand. Stromat. Lib. 2. p. 409.

409. Lib. 3. p. 427. Lib. 6. p. 641. Et Epiphan. Hæreſ. 32. N. 4.

(c) Epiphanes, Carpocratis filius & Gnoſticæ Sectæ Κυρίας dictæ, Conditor, Cl. Anno 120. Cujus Libri de Juſtitia Extant Fragm. ap. Clem. Alexand. Stromat. Lib. 3. p. 428. *&c.*

II. *Valentinians.*

(d) Valentinus qui Cl. Anno 120. Cujus Fragm. Ext. ap. Clem. Alexand. Stromat. Lib. 2. p. 375, 409. Lib. 3. p. 451. Lib. 4. p. 509. Lib. 6. p. 635. & 644. Extat & Fragmentum Valentini ſatis prolixum de vexatiſſima Quæſtione, Unde ſint mala, quæ non Deo, ſed materiæ deo Coæterno tribuenda eſſe contendit ap. Authorem Dialogi adv. Marcionem ſub nomine Origenis Sect. 4. p. 85. Amplum inſuper Fragm. ex Libro illius aut ſaltem diſcipulorum ejus videre eſt ap. Epiphan. Hæreſ. 31. Numb. 5, 6. Ext. & Heracleontis cujuſdam ex Valentini Aſſeclis Frag. ap. Clem. Stromat. Lib. 1. p. 502. & in Theodoreti Excerptis, p. 804.

Ptolomæus *(e)* ex Valentini & Gnoſticorum Schola, qui Cl. Anno 150. Cujus Ext. Epiſtola bene longa Græ. Lat. contra Legem Moſaicam ap. Epiphan. Hæreſ. 33. à Num. 3. ad 7. & Fragm. quædam ap. Irenæum.

(f) Julius Caſſianus Valentini Diſcipulus, qui Cl. Anno 174. & Docetarum Hæreſeos conditor. Cu-

jus Ext. Fragm. ap. Clem. Alex. Stromat. Lib. I. p. 320. & Lib. III. p. 465, 466.

III. *Marcionites.*

(g) Marcion qui Cl. Anno 140. Cujus Evangelii, & Apoſtolici ſic dicti, ampliſſima extant Excerpta ap. Epiphan. Hæreſ. 43.

IV. *Encratites.*

(h) Tatianus Encratitarum Hæreſeos Conditor, Cl. Anno. 172. Cujus Libri de perfectione ſecundum Servatorem, quo Matrimonium damnavit, & illicitum eſſe probare contendit Fragm. quoddam Ext. ap. Clem. Alexand. Strom. Lib. 3. p. 460. Extat & Latine ejus Harmonia Evangelica in Bib. Patr. Tom. II.

V. *Montaniſts.*

(i) Montanus qui Cl. Anno 172. Cujus Ext. Fragm. ap. Epiphan. Hæreſ. 48.

VI. *Alogi.*

(k) Theodotius Coriarius Bizantius Cl. Anno 192. Cujus

Cujus quædam Ext. Fragm. ad calcem Operum Clem. Alexand.

N. Hæreſes plurimæ Secundo Seculo Apoſtolis & Apoſtolicis viris maxima ex parte ſublatis, in Eccleſia ortæ ſunt; Quæ Hæreſes infamiæ labem Eccleſiæ aſperſerunt, eam in diverſas opiniones diſtraxerunt, perſecutionibus occaſionem ſubminiſtrarunt, atque ita plus Eccleſiæ, quam ipſæ perſecutiones nocuerunt. *Calviſ. ad Anno.* 118.

(a) Horum Famoſiſſimus *Gnoſticorum* fuit, & hujus anteſignanus *Baſilides*, cui in Omnibus ferè conſenſerunt coætanei ejus *Saturninus* & *Carpocrates*. Hic deeſſet locus omnium errorum portenta ab his fabricata recenſere, de Deo, cui non Creationem, ſed angelis tribuerunt; de Chriſto quod putative tantum paſſus eſt; de animarum tranſmigratione, & earundem Reſurrectione abſque Corporibus; de natura mali, quod mala ſint tantum Opinione talia; de Licentia Vitæ, & varia & promiſcua libidine. Quarum omnium Catalogum, una cum Confutatione, videre eſt apud *Irenæum* præcipue & *Epiphanium*. Interim non abs re exiſtimavi Capita quædam Errorum his ſubjungere, quod & de cæteris Hæreſiarchis ſimiliter fiet.

(b) Continuata & ſuſtentata eſt *Baſilidis* Hæreſis ab *Iſodoro* ejus filio poſt patris mortem. Sed nemini quod ad Spurcitiem, cujus ratione hæc Hæreſis evaſit adeo famoſa, plus debuit quam.

(c) *Epiphani* juveni iſti Septendecim annorum execrabili, qui Scripſit Librum de Juſtitia, quo mulieres omnes ſingulis viris communes eſſe debere probandum in ſe ſuſcepit.

(d) Gnoſticis bene cohærent *Valentiniani*, qui & ex eorum Schola prodierunt, & propagati ſunt. Et quod ad Capita Errorum quorum auctor, vel compilator potius *Valentinus* (Valentinus enim nihil aliud propemodum protulit, quam compoſitum & conſutum quiddam ex Sectis prioribus, ut de eo *Theodoretus*) hæc fuerunt 1. Plures eſſe deos, eoſque diverſos nugatus eſt. Quid enim aliud fabuloſa iſta de triginta Æonum, tanquam deorum, generatione narratio, ubi naſcentes, & incumbentes, & gene-

nerantes induxit Æones, nisi *Hesiodi* Θεογενία Ethnica? 2. *Christum* negavit verum corpus, saltem humanum, habuisse, sed Cœleste & Spirituale; neque quicquam de *Maria* assumpsisse, sed per eam transisse sicut aqua per rivulum, aut canalem, illabitur. 3. Diabolum de tricesimo Æone procreatum dixit, non primum à Deo Angelum factum. 4. Quod ad Creationem Mundi de ea ita nugati sunt ipse & sequaces, ut Fidem de Mundo à Deo, idque ex nihilo facto, prorsus eluderent, de quo fusissimè differentem videre est *Irenæum*. 5. Malitiam inesse rebus à prima earum Origine & Creatione nativam sensit *Valentinus*, itaque Deum authorem mali fecit. 6. De Immortalitate animæ & Resurrectione Corporis *Valentinus*, & ejus Sequaces dixerunt, animam tantum salvari, corpus vero non, solas enim animas, non autem corpora a Christo redemptas esse. 7. Quod ad salutem, dicunt se quidem servari ex sola cognitione, nos autem quos *Psychicos*, seu animales vocant, ex fide & bona actione. Et ut Pseudopostoli, ita & Valentiniani in hac fuerunt Hæresi, non bonis operibus, sed sola Fide homines servari. Nec minus turpiter in moribus quam de fide errarunt. 8. De Conjugio enim & Licentia Vitæ idem prorsus ac priores Gnosticos, Valentiniani senserunt, adeo ut præter quod uxores communes habuerunt, sine omni reverentia & pudore, stupris se, incestui, adulterijs & fœdissimis quibusque libidinibus dediderunt; quia licentiam vitæ, & turpes voluptates, quibus abundarunt, non excutere crediderunt gratiam dei, & salutem; quapropter & liberè eos omnia agere consuevisse, nullum in nullo timorem habentes, ut *Irenæus* tradidit *Lib.* 1. *c.* 9. 9. Idem de Idolothytis cum Gnosticis senserunt; Idolothyta indifferenter manducant, nihil inquinari ab ijs putantes, & in omnem diem festum Ethnicorum pro voluntate in honorem Deorum factum primi conveniunt. Ut idem *Irenæus*. Nec mirum quod in tam immania, & dogmatum & facinorum portenta delapsi sunt cum 10. Sacram Scripturam, legem nimirum & Prophetas, reprobârunt, & quod ad Evangelium, habueruut & suum præter nostra, ut *Irenæus*, Lib. 1. c. 17.

(*e*) Valentini Successores fuerunt *Ptolomæus*, *Secundus*, *Heraeleon*, *Bassus*, *Colobarsus*. Inter quos *Ptolomæus* quatuor Æonas maluit affirmare.

(*f*) *Julius Cassianus* Valentini Discipulus, Docetarum Hæresim condidit, docens Christum non nisi Phantasticum assumpsisse corpus; quin & in re Matrimonij ac Continentiæ paria cum *Tatiano* sensit. Hæc *Cavus*.

(*g*) Pulchre

(g) Pulchre quidem *Dæneus ad Aug.* Quod in Bellis homines faciunt, idem in oppugnanda Christi Veritate Satan molitus est, & tandem perfecit, ut plurimis in locis, variisque Stratagematis insidias strueret, ne, si aliquæ ex ijs detectæ essent, & cederent male, omnino victus, superatusque maneret. Unde eodem pene tempore *Valentinum* & *Cerdonem* ex eadem infelicissima *Simoniarum* Schola produxit. qui diversam prorsus viam ingressi, Fidei tamen Christianæ Doctrinam everterent. Fuit autem hæc *Marcionis* Hæresis nocentissima Cerdoniani Seminis Seges, qua tetriorem & Ecclesiæ Dei pestilentiorem antea non produxerat inimicus, sed paulatim crevit ipsius Satanæ improbitas, & ut ita dicam, ingenium; quod fidem nostram tentando, & subinde novos Errores gignendo, videtur indies evasisse subtilior & acutior, adeo ut jam majoribus viribus & robustiori fraude se suaque venena seminaret & tueretur. Itaque Marcion hic à quo dicti sunt Marcionitæ, & Serpens & Lupus Ecclesiæ, & primogenitus Diaboli appellatus est, etiam à Polycarpo ipso Johannis Evangelistæ discipulo, ut refert *Irenæus*, Lib. 3. c. 3. *Euseb.* Lib. 5. C. 13.

Capita autem hujus furoris hæc fuerunt. 1. Duo rerum principia, seu duos deos induxit, unum Creatorem hujus mundi, quem non tantum justum vocavit, quemadmodum *Cerdon*, sed etiam sævum, crudelem, & malum; Alterum autem patrem Jesus Christi, quem bonum, clementem & misericordem appellabat. Hæc *Irenæus*, Lib. 1. c. 29. 2. Christum in hominis forma sine carne, putative & umbratiliter tantum natum & passum esse, asseverarunt: Et *Marcion* quidem totam illam de Christi Passione & Morte Historiam, tragicam tantum fabulam fuisse contendebat, per quam præstigijs quibusdam Christus illuserit spectatorum, imo vero discipulorum suorum oculis. 3. Creationem Mundi Opus esse Deo indignum dixit; Animalia igitur minutiora, de industria à Deo condita, & ingenijs & viribus prædita, irrisit: Denique ad subsannationem operum Dei totum se convertit. *Tertullianus adverſ. Marc. Lib.* 1. 4. Quod ad Scripturas, totum vetus Testamentum damnavit, & quod ad Novum, id quod est secundum *Lucam* Evangelium circuncidens, omnia quæ in eo de Nativitate domini scripta sunt præscidit, similiter & Epistolas Pauli mutilans, quæcunque Apostolus de Deo Creatore Patre domini nostri Jesus Christi, deque ejus adventu dixit, præscidit. 5. Carnis Resurrectionem in universum non admittit Marcion, & Salutem animarum illorum tantum animabus promittit qui doctrinam

ctrinam ejus didiciſſent. Sed quod ad Salutem, & quibus pertinet, ſuper Blaſphemiam eſt, quod hoc os Diaboli, ut de eo *Irenæus*, dixit: ſummam autem accipias in ipſius *Irenæi* verbis. *Cain* & eos qui ſimiles ſunt ei, & *Sodomitas*, & *Ægyptios*, & ſimiles eis, & omnes omnino gentes quæ in omni permixtione malignitatis ambulaverunt, Salvatas eſſe à Domino, cum deſcendiſſet ad inferos, & in ſuum aſſumpſiſſe regnum; *Abel*, autem & *Enoch*, & *Noe*, & reliquos juſtos, & eos qui ſunt erga *Abraham* Patriarchas, cum omnibus Prophetis & his qui placuerunt Deo non participaſſe Salutem. 7. Conjugium damnavit & Carnium eſum prohibuit, quarum utraque doctrina Dæmonum & Papiſtarum. 8. Quoad Baptiſmum, Virgines, Viduas & Cœlibes, divortio à viris ſeparatas, & qui Matrimonio, ejuſque fructui renunciaſſent, Baptizandos cenſuit; Tres Baptiſmos conſtituit, & ad triplicem accommodavit lapſum, Baptiſmum mortuis conferendum ſtatuit, mulieribus poteſtatem Baptiſmum conferendi permiſit. 9. Animarum humanarum ſecundum Platonicorum & Pythagoræorum ſomnia in alia corpora tranſmigrationem docuit. Et 10. Bella denique quaſi Mali Dei opus omnino damnavit.

(b) Encratitæ dicti ſunt à profeſſione, quaſi abſtinentes. Cujus Sectæ auctorem perhibent *Tatianum*. Qui ut de eo Hieronymus, in Cat. primum Oratoriam docens non parvam ſibi ex arte Rhetorica gloriam comparaverat, Juſtini Martyris Sectator fuit, florens in Eccleſia, quamdiu ab ejus latere non diſceſſit, poſtea vero inflatus eloquentiæ tumore novam condidit Hæreſim, quæ *Encratitarum* dicitur, quam poſtea *Severus* auxit à quo ejuſdem partis Hæretici *Severiani* appellantur. Cujus Capita doctrinæ hæc ſunt. 1. Quod ad Deum, Æonas quoſdam inviſibiles, ſimiliter atque his qui à Valentino ſunt, velut fabulam enarravit; nec 2. De Chriſto recte ſenſit, compoſuitenim Evangelium quod dicitur *διὰ τεσσάρων* amputatis genealogijs, & alijs, quæcunque oſtendunt Dominum natum eſſe ex *David* ſecundum carnem. 3. Et vel hinc liquet Scripturam ipſum pervertiſſe: Hi legem quidem & Prophetas cum Evangelijs admittunt, ſed proprio quodam ſenſu Sacras Scripturas exponunt. Paulum autem Apoſtolum maledictis impetentes, Epiſtolas ejus repudiant, nec Apoſtolorum actus ſuſcipiunt. 4. Creationem oblique impugnarunt, accuſantes eum, qui maſculum & fœminam ad generationem hominum fecit & eorum qui dicuntur apud eos animalia abſtinentiam induxerunt ingrati exiſtentes ei qui omnia fecit, ut *Iren.* Lib. 1. *c.* 30. 5. Et de Reſurrectione etſi non eadem ut alii de *Sadducæorum* & *Gnoſticorum* Scholis dixit, peſſime tamen ſentit cum in Libro adverſus Gentes ſcribit animas humanas natura ſua mortales eſſe factas; ita tamen ut impiorum animæ cum corpore intereant

intereant, & cum eo iterum resurgant æternis pœnis plectendæ. *Cavus.* 6. Circa Articulum de Remissione peccatorum, in Charitatem quæ omnia sperat, graviter impegit, cum Axioma hoc præ cæteris proprium & peculiare habuit, *Adam* esse damnatum propter peccatum damnatione æterna. 7. Sacramentis non bene usi sunt cum in Cœnæ Dominicæ administratione, contra Christi institutum, aquam meram pro vino in Cœna Domini adhibent. Hæc circa Fidem malesana *Encratitarum* dogmata. Nec in moribus omnino inculpabiles. 8. Enim ex *Saturni* & *Marcionis* impura traditione Nuptias *Tatianus* damnavit, & legitimam Matrimonij copulam nihil à corruptione & fornicatione differre statuit. Quin & Diaboli inventionem dixit esse Matrimonium, & mulierem ipsam opus Diaboli, ut *Epiphanius* inquit. Denique & Generationem liberorum opus & fœtum Diabolicum vocant. 9. Carnium & animantium usum & *Tatianus* & *Encratitæ* licitum esse negarunt, quemadmodum & à vino ut à re mala abstinuerunt. *Theodoretus*, & *Epiphanius.*

(i) *Montanus* ambitiosus, & jam *Encratitarum* fermento fœtido corruptus, suam & ipse Sectam privatim habere voluit. Cujus Blasphemiæ, & in bonos mores Errorum Capita, hæc fuerunt. 1. Quoad Scripturam, *Montanus* sibi Prophetiæ donum arrogavit, usus ad hoc impostoris & fascino Mulierum, *Priscillæ* & *Maximillæ*, quarum scripta Propheticos Libros appellavit, & majore quidem honore quam Sacram Scripturam haberi jussit: *Theodoretus.* 2. Quod ad Articulum de Deo, & Divinis personis, quanquam de Deo patre, filio & Spiritu Sancto, ut *Epiphanius* scribit, eadem docuit *Montanus* ac Ecclesia Christi, nonnulli tamen sequacium ejus Personas in Trinitate confuderunt, adeo ut *Noetus* à quo Sabelliani orti sunt, Montani Discipulus tradatur à Theodoreto, & ex ipsius lacunis & cœno suum Errorem de patre deo passo hausisse. 3. Idem & in Spiritum Sanctum maxime Blasphemus audiit, cum se paracletum *Montanus*, duasque ejus comites *Priscillam* & *Maximillam*, ipsius prophetissas esse jactabat. *Euseb.* Lib. 5. c. 14. Sic in Fide graviter Errarunt. Nec sani quoad mores, 4. enim ad omne dictum pœnitentiæ fores *Montanistæ* observarunt; hoc est omnem pœnitentiæ virtutem è medio *Montanus* sustulit. 5. Nuptiarum dissidia docuit, ex proprio fortassis seu furto seu facto, quo abortivos ejus Prophetas, *Priscillam* & *Maximillam*, à maritis

tis suis abstraxit, dogma generale constituens, quod mulieribus Religionis ergò à Maritis liceret discedere, sicut pontificii docent: ut *Centur.* 6. Secundas Nuptias pro fornicationibus habuerunt, & ideo dixerunt eas permisisse Apostolum Paulum, quia ex parte sciebat & ex parte prophetabat, nondum enim venerat quod perfectum est. Hoc autem perfectum in Montanum, & ejus Prophetissas venisse delirarunt. *August.* Et propterea maxime se spirituales esse, & censeri volebant; alios autem omnes, qui Secundas Nuptias non damnarunt Physicos & carnales appellabant. 7. Raro quidem jurant Phryges, Montani sequaces, & apud illos scortatio instar piaculi habetur, ut de iis *Socrates*, Lib. 4. c. 28. Incestuosos vero concubitus, & contra jus divinum, & gentium initos, non improbavit', imo concessit *Montanus*. *Danæus.* 8. Pecuniarum Exactores constituit *Montanus*, & sub nomine Oblationum artificiose, ut impostor, munera captare didicit. Et quod ad Sacramenta, & Sacra, *Sacramenta* perhibentur funesta habere. 9. Nam de infantis anniculi Sanguine, quem de toto ejus corpore minutis punctionum vulneribus extorquent, quasi *Eucharistiam* suam conficere perhibentur, miscentes eum farinæ, panemque inde facientes; qui puer si mortuus fuerit, habetur apud eos pro Martyre, sin autem vixerit, pro magno Sacerdote. *August.* 10. *Epiphanius* vero de *Pepuzianis*, quorum Sectam eandem facit cum *Phrygum*, seu *Montani* Hæresi, etiam hæc dicit; Episcopi apud ipsos sunt Mulieres, & Presbyteri mulieres, & admittunt ut doceant, & Sacramenta Domini nostri Jesu Christi administrent. 11. *Antyrotitæ*, qui fuerunt Montanistarum propago, obtulerunt panem & caseum, dicentes à primis hominibus oblationes de fructibus Terræ & ovium fuisse celebratas. *Augustin.*

(*k*) *Alogi* dicuntur qui *Theodoti Coriarii*, & *Artemonis* Hæresim amplexi, Dominum nostrum Jesum Christum merum esse hominem, non esse Deum, non Dei Filium, non Θεάνθρωπον unde & nomen tenuerunt. Et hoc primum hujus Hæreseos caput fuit. Sed cum omnes, vel saltem primarias, pravas Hæreticorum Hypotheses certo quodam ordine, *viz.* secundum Fidei & morum Regulam, enarrare statuimus.

1. Notatu sane dignum Antiqui cujusdam Scriptoris ap. *Eusebium* Lib. c. 28 de iisdem Hæreticis verba, cum & eadem est indoles, sive quoad Sacrarum Scripturarum Reverentiam, sive humanarum Scientiarum cultum ambitiosum, & hodiernorum Hæreticorum

Hæreticorum Chriſti Deitatem impugnantium. Verba autem hujus Scriptoris ſic ſe habent. Relictis atque abjectis Sacris Dei Scripturis, Geometriæ ſtudent; quippe qui terreſtres ſint & loquantur Terrena, & illum qui de Cœlo advenit ignorent. *Euclidis* igitur Geometria apud nonnullos eorum ſtudioſe excolitur. *Ariſtoteles* vero & *Theophraſtus* ſumma admiratione ſuſcipiuntur: *Galenus* autem à quibuſdam etiam adoratur. Proinde iſtos, qui Infidelium artibus ac diſciplinis ad ſtabiliendam Hæreſeos ſuæ opinionem abutuntur, & ſubtili impiorum hominum verſutia ſimpliciſſimam divinarum Scripturarum adulterant fidem, remotiſſimos eſſe à Fide, quid attinet dicere? Hinc eſt quod divinis Scripturis audacter manus intulerunt, eas à ſe emendatas eſſe dicentes. Porro quod in voce λόγος Chriſti Deitas à Johanne deſcribitur, totum ideo Johannis Evangelium reſpuunt, cujus nec Apocalypſim recipiunt. *Auguſt. Hær.* 3. 2. De Deo recte forſan *Artemon* & *Theodotus* ſenſiſſent, Conditorem ſcilicet eum eſſe univerſi, de Creatione vero vel Creaturis ipſis perperam docent ſolum Deum Patrem Immaterialem eſſe, filium autem, omneſque Angelos materiales eſſe, ſubtili ſcilicet quadam materia conſtantes, ſic ut Angeli minus tenui corpore induantur, quam Deus Filius, & ex ijs alii aliis pro dignitatis gradu corporis ſubtilitate præſtent; Quin etiam tam Chriſtum, quam Angelos Figuris quibuſdam & formis externis circumſcriptos eſſe, quoad nos quidem inviſibilibus, inter illos autem facile conſpicuis; in Angelis adhuc dari Sexus differentiam; Animas etiam & Dæmones corporales eſſe, aliter enim inferni pœnas ab ijs ſentiri non poſſe. Hæc Gul. *Cavus* ex excerptis *Theodoti ap. Clem. Alex.* 3. Et perverſe pariter de Providentia docuit; nempe quod Aſtra ſive potius Angeli aſtra moderantes, fatum quoddam rebus omnibus & humanis actionibus, vi ſua Naturali inducunt, adeoque eo tantum ſine Chriſtum carnem noſtram induiſſe, ac paſſum eſſe, ut in ſe credentes ab ipſo fato, & Actionum neceſſitate liberaret. *Cavus.* Sed in Chriſtum maxime Blaſphemus audit hic Hæreticus, Chriſtum nudum eſſe hominem aſſerens. Sic de eo *Euſebius*, Lib. V. c. 28. Iſtius tamen de Chriſto capita (qualia in Excerptis ejus hodie reperiuntur, ut *Cavus* refert) ſumma fere hæc fuerunt, Chriſtum à Patre ante mundum conditum creatum fuiſſe, ut ab eo mundus deinceps crearetur: Hunc quidem Patris eſſe imaginem perfectiſſimam, ei tamen ſubſtantia diſſimilem, & dignitate inferiorem. *Cav. Hiſt. Lit.* 5. Et de paſſione Chriſti & Redemptione inique omnino ſenſit, Deum enim Patrem in Chriſto patiente paſſum eſſe quatenus filius eſt pars patris, ab eo emanans, docuit, ipſi porro Jeſu Redemptione opus fuiſſe, quam columbæ poſt Baptiſmum immiſſæ beneficio obtinuit.

obtinuit. *Cavus.* Sic in fide erravit. Sed id promanavit, ut ſæpe fit, ex malis moribus, Chriſtum enim merum hominem, ex Semine viri modo communi propagatum, pronuncians, putavit ſe declinare poſſe infamiam, quam ipſe ſibi abnegatione in quadam perſecutione petiverat, ut per probrum objicientibus hominem ſe, non Deum negaſſe reſpondere poſſet. Sic *Epiphanius.*

Thirdly,

Thirdly, Jewiſh Writers.

Aquila qui cl. 128, à Chriſtianis deficiens, R. Achibæ Chriſtianorum hoſtis infenſiſſimi diſcipulus factus, novam Bibliorum verſionem Græcam aggreſſus eſt, eo præcipue animo, ut 70. Interpretationem eluderet, & Teſtimonia de Chriſto in Scripturis prolata perverteret. Cujus Tranſlationis ſuperſunt hodie tanquam particulæ quædam, Antiquorum Scriptis hinc inde aſſutæ, quas in unum collectas *Nobilius*, *Druſius*, & *Waltonus* ediderunt, & in Polyglottis habeantur.

Theodotion qui cl. 175, à Chriſtianis, detracto præputio, ad Judæos item deficiens, ab iis Literas Hebræas edoctus, vetus Teſt. Græcè tranſtulit, 72 Interpretes præcipue ſecutus; Cujus verſionis paucula quæ ſuperſunt Fragmenta ap. Nobilium, Druſium & in Bibl. Polyglot. Waltoni Tom. VI. exhibentur.

Ariſto Pellæus, ortu Judæus; cultu Hebræus, an Chriſtianus non ſatis liquet. Cl. 136, & ſcripſit Obſidionem Bitharæ, & Judæorum Expugnationem, cujus Frag. ext. ap. Euſeb. Lib. iv. v. vi.

Ezekiel Poeta, qui cl. 190. Religione Hebræus, an Chriſtianus non liquet. Hiſtorias Judaicas Tragico carmine complexus eſt, quarum Fragmentum ingens ext. Græc. Lat. in Appendice Bigneana ad Bibl. Patr.

N. Ut miſſa hic faciamus, 1. Infenſum Judæorum in Chriſtum, & Chriſtianos hoc ſeculo animum; 2 Irritum in Libertatem priſtinam ſe aſſerendi, & Romanorum jugum excutiendi conatum; 3. Varios Imperatorum Romanorum erga eoſdem affectus, de quibus videatur *Hottingerus in Hiſt. Sac. ad Nov. Teſt. Cap. II. Sect.* 3. A re non erit tamen, nec ab inſtituto hujus Libri alienum, ex eodem doctiſſimo viro de Academijs, Studijs, Viriſq; hoc ſeculo inter Judæos eruditis pauca ſubjicere.

I. Et quod ad Academias; Hujusmodi 1. fuit *Jabne*, vel *Jafne* Joppæ tribus milliaribus distans. Primus hujus Scholæ Rector, primo adhuc seculo, fuit *Rabban Jochanan*, filius Zachæi, qui ex ruinis Hierosolymorum evadens Jafnen pervenerat, ubi per annos 5. Rector Synagogæ, & caput Exulum fuit, multaq Legis Sepimenta constituit. Huic successit *Rabban Gamaliel*, secundus Rabban *Simeonis* filius, & Rabban *Gamalielis* senis, Pauli Apostoli præceptoris, nepos, qui etiam Rabban Gamaliel Jafnensis dictus fuit. 2. *Tzephorias* seu *Tiberias* in qua floruit Rab. *Jose* Filius Kismæ, R. item *Judas Sanctus* qui post obitum R *Jehudæ Sancti*, i. e. circa Annum Christi 230, Scholas in Palæstina sublatas, in Babyloniam *Nehardeam* cumprimis, *Soram*, et *Pumbeditham*, transtulisset, ut scribit *Buxtorf. Commentar. Masor.* c. 6.

II. Quod ad Studia, omnis eorum opera hoc maxime Seculo, occupata fuit in Vindicandis, & Conscribendis *Δευτερώσεσι*, seu Traditionibus *ἀγεγράπτοις* quæ hinc inde sine Ordine hucusq; erant dispersæ, ut supra ex eodem Hottingero narravimus.

III. Quod ad Viros autem inter Judæos hoc Seculo eruditos, aut ut sales habitos, ad rem proxime erit diffusius aliquid hic referre. Referunt autem Judæi Scriptores omnes illos, qui hac, et sequenti ætate aliquam eruditionis laudem habuerunt, in certas *Sectas*, aut Ætates, vel, ut est in Zem. Dav. p. 39. in *φαλαγγιάς*, quarum prima eos continet, qui suis quidem Oculis devastationem Templi primam sub Tito viderunt, sed fuga elapsi, longius vitam protraxerunt, suntq; 1. *R. Eliezer*, filius Jacobi, qui majorem notitiam habuerat mensuræ Templi, quam cæteri Sapientes omnes; unde ad ejus nutum conscriptus dicitur *Massech* Middoth. 2. *R. Eliezer*, quem socius ejus R. Tarphon, seu Tryphon appellat *Mudai*. Perijt gladio Barcozibæ, defamatus quasi urbem Adriano tradere veller, cum precibus potius Deum sollicitasse dicatur ne unquam ea Adrianus potiretur. Fuit Discipulus R. Jochanan, ben Zachai. 3. *R. Eliezer* magnus, ejusdem discipulus, Hyrcani filius, Author libri cui titulus Capitula Eliezeris. 4. *R. Josua*, filius Hananiæ, Levita, fuit cantor, & accepit hic à Rabban Gamaliel decimas, quamvis cæteri Levitæ ex quo Esdras Hierosolymam redijt, earum usum & fructum amiserint. Legi adeo intentus fuisse dicitur ut nec corpori, nec vestibus abluendis vacarit. Hinc ortum volunt dicterium Filiæ Trajani (cui usque familiarem fuisse scribunt, ut Licentiam reædificandi Tempum, ab eo impetrarit); *Sapientia pulcra in vase polluto; Cui Respondisse dicitur. Non asservatur vinum in vasculo aureo, vel argenteo, sed testaceo tantum.* 5. *R. Eliezer*, filius Azariæ, Sacerdos valde opulentus. 6. R. *Eliezer*, filius *Erech*, vir adeo Celebris, ut R. Jochanan fil. Zachæi exclamasse fertur, *felicem Abrahamum, è cujus lumbis prodijt Eliezer filius Erech.* Poeta fuit primarius. 7. R. *Juda*, fil. Bethiræ, ad tertiam usque generationem, post devastatum Templum, vitam produxit. Talmudici fabulantur fuisse eum ex eorum nepotibus, quos vitæ restituit Ezekiel.

Secunda ætas, vel Classis Catalogum continet eorum, qui devastationem Templi hoc secundo Seculo fuerunt insecuti, sunto: 1 R. Tarphon,

Tarphon, vel Tryphon Sacerdos dives, R. Aquibæ vel præceptor, vel Socius. Secutus hic fuit institutа Schammaitarum. 2. R. Aquibæ fil. Joseph. Proselytus, ex posteris Siseræ. In Rectoratu successit R. Gamalicli Jabnensi, præfuitq; Israeli annos 40. Habuit Discipulos 24000. Armiger fuit Bar-Cozbæ. Misere tandem perijt pectinibus ferreis confectus, ut supra diximus. 3. R. *Ishmael* Author tredecim modorum Legem interpretandi, Socius R. Aquibæ. 4. R. *Joshua*, filius Aquibæ. 5. *Eliezer*, filius Chismæ, et R. *Jochanan*, fil. Godgodæ, Socius ejus, Astronomi & Arithmetici insignes, R. Aquibæ Coævi. 6. *Juda*, filius Themæ, qui juxta quosdam fuit ex interfectis Regni.

Tertia Ætas *Tannæorum*, seu Deutoratarum, habet Viros Celebres; Cujusmodi sunt, 1. R. *Simeon* Tertius, filius Rabban Gamalielis Secundi, Pater R. Judæ Sancti. Ejus in Mishna ubique fere mentio. 2. R. *Meir*, Proselytus Justitiæ. 3. R. *Juda* fil. Elai, Vir Beneficus, & Eloquens Orator. 4. R. *Simeon*, Filius Jochai. R. Aquibæ Discipulus. Hic initium fecit libri Zohar, cui deinde discipuli ejus imposuerunt finem. 5. R. *Jose* Ziphorienſis, beneficentia clarus; Præceptor fuit R. Jehudæ Sancti. 6. R. *Nathan* Babylonius, Pater Domus judicialis in Babylonia, multos composuit libros. 7. R. *Juda Sanctus*. Dici nequit quantum Viro huic Authoritatis, Eruditionis, Sanctimoniæ, Mansuetudinis, favoris Imperatorij, quem ab Antonino, Marco Antonio, & Commodo impetrasse, hinc inde in Hebræorum Scriptis tribuatur. Et hic desinunt Mishnici Doctores. Gemarici sequuntur, & certio demum floruerunt Seculo.

Fourthly, The Pagan Writers relating to the Church.

Mercurius Trismegistus, (a) Cujus *Pæmander*, ut ejus opera inscribuntur, extat *Græ. Lat. Colon.* 1630.

Sibyllina Oracula (b) cum notis Variorum Græ. Lat. Amstel. 1689. 4o.

N. Verum Mercurium, termaximum dictum, valde antiquum fuisse apud omnes in Confesso est. *Mosi* æqualem fuisse à nonnullis perhibetur; Pythagora & Platone antiquiorem ex Lactantio *Card. Bona* in sua Auctorum Notitia p. 961. refert; & quod ad Doctrinam ejus sic Lactantius *Lib. I. V. VI.* de eodem loquitur. Tametsi homo fuit, tamen Antiquissimus, & instructissimus omni genere Doctrinæ, adeo ut ei multarum rerum & Artium Scientia Trismegisti Cognomen imponeret. Hic Scripsit libros, et quidem multos ad Cognitionem rerum divinarum

narrum pertinentes, in quibus Majestatem Summi & singularis Dei asserit; jisdemq; nominibus appellat, quibus nos Deum, ac Patrem; nec eo abludit Justus Lipsius, Κρατικώτατος licet, & nasutissimus, qui Termaximum inter eos recenset *Physiologia Stoic. Lib.* 1. *Disser.* 6, cujus Philosophia valde cum *Mosaica* in multis quidem consentit. Ille passim Deum Φῶτα, sive Lumen, et Dei filium, Φωτινὸν Λόγον. Lucidum Verbum appellat. Et hinc est, quod de *Mysterijs* fidei tam luculenter scripsit, Critici qui haberi volunt, *Pœmandrum* à Trismegisto vero adjudicant, & Christiano cuidam aut semi-Christiano potius attribuunt. Ab aliquo Gnostico conficta fuisse hujus quæ extant opera quidam censent (verba sunt Cardinalis) antiqua tamen, nam à *Porphyrio* & alijs Antiquioribus citantur. Et huc tandem redeunt sententiarum Divortia, quod hujus quæ extant, quidam conficta censent, alij putant ex veris ejus operibus excerpta esse.

(*b*) Quod ad Oracula Sibyllina octo Libris comprehensa; Hæc Supposititia à viris doctis æstimantur. Antoninus quidem Pius, *Imperator*, prohibuit ne Sibyllinarum, aut aliorum Gentilium Vatum Carmina, nec etiam Ciceronis de Divinatione, & Natura Deorum legantur, quod viderentur contra Gentilium Deos statuere, ut videre est ex Apologia Justini & Arnobij; Supposititia tamen esse a Criticis habentur, abest enim ab illis Oraculorum *Majestas*, et nimis clare fidei nostræ *Mysteria* describunt. *Card. Bon. Not. Auc. p.* 962. Esto Conficta fuisse, idq; in gratiam Christianæ fidei, interim negari non potest, ut Cl. *Cavus*, ex veterum Sibyllarum Carminibus quædam hodiernis immixta fuisse; Et hoc tandem nomine hic inter Ethnica scripta ad rem Christianam pertinentia reponentur; Item & Dissertationes quotquot Criticæ de his oraculis scriptæ, hic legendæ proponantur. Quales sunto

Isaacus Vossius de Sibyllinis Oraculis, alijsq; quæ Christi Natalem præcesserunt.

Joh. Markius de Sibyllinis Oraculis. Franeker 1682.

Servatij Gallæi Dissertationes de Sibyllis earumq; Oraculis. Amstel. 1655. 4°.

N. Consulantur etiam & qui hac de re obiter egerunt, Viz. Baronius, Montacutius, & alij: & hic demum à scriptis pagano-Ethnicis ad scriptores pure Gentiles, qui hoc seculo in Christianos invecti sunt, vel de ijs humaniora paulo spirarunt, transeatur, cujusmodi sunt

C. Corn

C. Corn. Tacitus qui cl. an. 100. Annal. Lib. 15. Christianos Christianumq; Religionem acerbissime perstrinxit, qua ratione ap. Tertullianum ad Nation. Lib. 1. Mendaciorum loquacissimus audit.

C. Plinius Secundus, qui cl. an. 100 in Epistola ad Trajanum Lib. 10. Epist. 97. Hic etsi fidem Christianam veluti pravam, et immodicam Superstitionem, Christianorumq; in tuenda Religione constantiam, pervicaciam esse notat, ut de eo Cl. Cavus: Christianorum vero moribus exploratis, non pepercit illis solum, sed & eos per Epistolam Trajano commendavit.

C. Suetonius Tranquillus, qui cl. 112. Vita Tiberij c. 25. Vita Neronis c. 16. in Christianos acerbissime animadvertit, quo nomine Sceleratus à Bodino habetur, etsi ejusdem Historia alias tantopere ab eodem laudatur, ut dicit, qui æqui rerum Æstimatores, nihil unquam accuratius ab ullo Historico scriptum fateantur. *Bodin. Method. Histor.* c. 4.

Tiberianus Palæstinæ primæ Præses, cl. An. 116. Is etiam ad Trajanum Imperatorem retulisset, ut antea Plinius, se non parem esse Christianis occidendis qui ultro Supplicia appeterent, unde mandavit Trajanus ut ab ijs abstineret. Cujus Relationis Tiberiani fragmentum bene longum videre est in Joh. Clerici Collection. Patr. Apostol. vol. 2. p. 174.

Justinus Historicus cl. an. 140. qui cum Mosi & Dei populo in sua Historia maledixit, hic inter Religionis veræ obtrectatores merito legatur.

Arrianus qui cl. an. 147. in Epictetum Lib. 2. c. 9. in Christianorum in adeundis periculis promptitudinem ad Insaniam invehitur. Mirum hoc in Stoico de quo sic Lipsius Epist. Miscell. Cent. 1. Epist. 33. Scio non alios è Priscis magis consentire cum Christiana Pietate quam

quam eos quià è Stoica domo. In qua etiam Arrianus eſt, qui digeſſit græce Diſſertationes Epicteti mihi valde probatas. Quære, moneo, & lege. At non eſt ut miremur, cum dum Nicomedia ageret, & incubuit Literis in Patria, Cereris ibi & Proſerpinæ Sacerdos evaſit.

M. Aur. Antoninus, qui ipſe Philoſophus & Philoſophis deditus, eos Romam evocat, & Stipendijs fovet; & ab ijsdem perſuaſus ut pro veteri Religione conſervanda Edictum promulgaret, hac ratione factum eſt, ut Perſecutio Chriſtianorum ab Antonino inhibita, recrudeſceret; & cum Conſtantiam in fide ſummam exhibuerunt, in ſubeundo Martyrio eorum fortitudinem Lib. 11. de rebus Suis, Sect. 3. meram Animi Obſtinationem aſſerit.

M. Lucianus, qui cl. An. 176. Sophiſta blaſphemus iſte, concionator fuit primum Antiochiæ, poſt defecit ad Gentiles, & tandem laceratus eſt à Canibus. Hic Chriſtianos, Ritusq; eorum ac Dogmata perſtrinxit Dialogis varijs, nempe *Pſeudomant. de morte Perigrini, & Philopat. & in Aſino.*

Celſus contra quem ſcripſit Origenes, Luciano fuit Coætaneus, eiq; amiciſſimus, ita ut hic etiam circa Annum 176, floruiſſe putatur. Hic duos in Chriſtianos videtur conſcripſiſſe Libros; primus cui titulus eſt Ἀληθὴς λόγος (verba ſunt *Spenceri Annotation. in Lib. 1. Origen. Contra Celſum* p. 3) in duos Tomos diſtinctus, et lectu jucundiſſimus; ſive Philoſophorum et Chriſtianorum Vetuſtiſſimorum lites cognoſcere cupias; ſeu proprias vires experiri, aut *Origenem* ſtrenue refutantem ſuis laudibus cohoneſtare velis. Alium Eruditiſſimum contra decantatas Magorum Artes conſcripſit. Prioris tantum habemus fragmentum paſſim in *Origene* contra Celſum, poſterioris quod ſcio nihil.

N.

N. Diaboli, pro Gentilium ..ris & focis, avitaq; Religione tanto majus hoc ſeculo fuit Studium, quanto altiores Chriſtianiſmus in toto imperio egit radices, hinc tot contra lectionem Sibyllarum, omniumq; Authorum quibus cauſæ jugulum peti videbant, Decreta; Philoſophorum & Sacerdotum in Chriſtianos Odia, in eosdem Convitia. *Hotting. Hiſt. Nov. T. Secul.* II. placuit vero Deo O.M. pares veritatis vindices Dæmonum Cauſæ objicere; ita ut quantacunq; de ſuo Origene Doctiſſimus prædicavit Spencerus, eadem & in ſuis ipſius verbis, de aljis Eccleſiæ Patribus fidei ὑπερασπισοῖς fas erat dicere.

Vides, lector, (inquit Annotationibus ſupradictis, loco citato de Celſo & Origene) qualem, & quantum Religionis adverſarium ardor gloriæ & Dæmonum malevolentia ſuſcitavit, adverſarium ingenio præditum, diſciplinis excultum, inſtructum Philoſophia, Eloquentia ornatum, Hiſtoricis verſatiſſimum, & omnigena rei literariæ copia locupletatum, quibus omnibus acceſſit livor, qui linguam exacuit, & totas ingenii vires veneno infecit, velut effluentem *Neſſi* cruorem ebibiſſet. Verum Deus ſuorum providus, Origenem fortiori parem, iſti Superiorem, ad pugnam committendam animavit; qui haſtam vibrare, & ſpicula retorquere doctus, ingruentem Hoſtem vix una manu citius dejecit, quam dejecti Spolia, altera detraxit, & reportavit. Hinc illa Hieronymi Epiſtola ad *Magnum Oratorem* Romanum. *Scripſerunt contra nos Celſus, atq; Porphyrius; Priori Origenes; Alteri Methodius, Euſebius, & Apollinaris fortiſſime reſponderunt, Quorum Origenes octo ſcripſit libros; Methodius uſq; ad decem millia procedit verſuum; Euſebius, & Apollinarius viginti quinque & triginta Volumina condiderunt. Lege eos, & invenies nos comparatione eorum imperitiſſimos, et poſt tanti temporis otium, vix quaſi per ſomnium, quod Pueri didicimus, recordari.*

III. *The Eccleſiaſtical Writers of the* Third Century.

Firſt, The Fathers; or the Works of the Orthodox Writers.

I *The Works of ſuch of them as have been Publiſh'd in juſt Volumes.*

Minucij Fœlicis (*a*) qui cl. an. 220. Octavius, cum Commentarijs Ouzelij, & variorum Notis Ludg. Bat. 1672. 8vo.

Ori-

Origenis (*b*) qui cl. 230 Commentarij Gr. Lat. Huetij. 2 Vol. Rothomagi. 1680.

—— Protrepticus ad Martyrium Græ. Lat. Wetſtenij. Baſil. 1674. 4*o*.

——Contra Celſum Libri VIII. Græ: Lat. Spenceri. Et ad Calcem eorum Philocalia. Cantabrigiæ 1677.

—— Opera quotquot Latine ſolummodo habeantur. Par. 1619. 4*o*.

—— De Oratione Græ. Lat. Wetſtenij. Amſtel. 1695. 4*o*.

Thaſcii Cæcilii Cypriani (*c*) qui cl. 250. opera cum Annalibus Cyprianicis Pearſonii, & Diſſertationibus Dodwelli. *Oxon.* 1682. fol.

Gregorii Thaumaturgi (*d*) qui cl. an. 270 Opera Græ. Lat. Par. 1622. fol.

Anatolij Laodicææ Ep. (*e*) qui cl. An. 270. Canones Paſchales, cum Ægidij Bucherij Commentarijs Antwerpiæ 1634.

Methodij, Tyri Ep. qui cl. an. 290. Opera Græ. Lat. cum Notis Combefícii. Par. 1644. fol.

Arnobij (*f*) qui cl. 303 adverſus Gentes Lib. VII. cum integris Variorum Commentariis. Ludg. Bat. 1651. 4*o*.

L. Lælii Lactantii (*g*) Firmiani qui cl. 303. Inſtitutionum Lib. VIII. cum notis variorum. Ludg. Bat. 1660.

—De Mortibus Perſecutorum cum notis variorum ex Editione Pauli Bauldri. Ultraject. 1692. 8*o*.

N. (*a*) *Minucius Fælix* Antiquior Cypriano, æqualis Tertulliano, adeoq; Juriſconſultis, Ulpiano, & Paulo. Videtur & ipſe Cauſidicus ut iſti erant. Scripſit Dialogum, *Octavium* dictum, inter Cæcilium Natalem Gentilem acerrimum,& Octavium Januarium acutum Chriſtianorum Vindicem, & Patronum, quos inter medius ſeder, bonus Arbiter, Minutius Fælix; In quo ſane Libello totum Gentilium Cultum Deorumque proſapiam non minus erudite, quam venuſte, et ingenioſe convellit; et Chriſtianos, eorumq; Sacra ab omnibus *Cæcilij* Calumnijs, atq; objectionibus eleganter, et nervoſe vindicat, ut de eo Cavus Noſter. Quod ad genus dicendi, eſt argutum, acre, vehemens; eſt denſum, preſſum, nervoſum,crebris ſententijs compactum, omniumq; Antiquitatum atq; Hiſtoriarum refertum; et in quo plures Sententias quam periodos numerare poſſis, ut de eo *Balduinus Præf. præmiſſa Oct. Min. Fæl.*

(*b*) De *Origene* quot Homines tot Sententiæ. *Eraſ. Ep.Lib.2.Ep. 26.* ſic de eo: *Plus me docet* Chriſtianæ Philoſophiæ unica Origenis Pagina quam decem Auguſtini. *Janſenius* è contra Summus Auguſtini Admirator, his Verbis eundem proſternit; nimirum deterrebat multos illud magnum et evidens, quod in Origene præceſſerat humanæ temeritatis, et Divinæ Caſtigationis exemplum. Hic enim cum de Myſterijs a Deo Eccleſiæ ſuæ revelatis, nulla neceſſitate, ſola diſſerendi cupiditate, per Platonicæ et Ariſtotelicæ Philoſophiæ principia quibus climatus erat, in libris illis περὶ ἀρχῶν latius diſputare voluiſſet, omnes pœne errores quibus Eccleſia per trecentos et amplius afflicta fuit, Arrianos, Macedonianos, Photianos, Pelagianos, Deo audaciam perſequente, accurate præformaverat. *Jan. Lib. 2. de Hær. Pelag.* quæ ſi ita, non abs re de eo Caſſiodori iſtud, *ubi bene Nemo melius, ubi male nemo pejus.* Nec de eo uſitate pronunciatum à ſcopo fuerit, quod in ea parte qua probatur Origenes, neminem ſibi poſt Apoſtolos habeat æqualem, in ea vero qua reprehenditur, nemo deformius aberraverat.

(*c*) *Cyprianus* Martyr, ut de eo *Bona*, floridus, ſuavis, doctus et efficax ad perſuadendum: Imo, *Eraſmo* judice, Inter Latinos ad Apoſtoloci pectoris vigorem propius accedit; et cum legendo ubiq; cenſeas loqui paſtorem, et Martyrio deſtinatum. *Ep. Lib. 1. Ep. 185.* non tam eo defuit profana literatura, quam ſpreta et neglecta, nihil enim in hoc reperies, quod ad oſtentationem ingenij videri poſſit aſcitum, aut quod ullo pacto vafritiem ſapiat, quod non abeſt ab Hieronymo.

(*b*) *Gregorius Thaumaturgus* ob Miraculorum donum quo pollebat velut alter Moyſes plurimum celebratus, ſed ut Paſtoris boni exemplar mihi nominandus, quum obiturus dicere potuiſſet; *relinquo Neocæſareæ, cujus* fuit Ep. *Septendecim ſolum Idololatras, cum Septendecim tantum Chriſtianos illic initio reperiſſet.* Vir adeo Apoſtolicus, non

nisi Apostolica spirare poterat, cujusmodi scriptis nemo nimis versa possit.

(*d*) *Anatolius* Orator insignis, Mathematicus excellens, Philosophus consummatus, doctissimus Aristotelis Interpretum suo tempore est habitus. Pauca sed bene scripsit. *Euseb. Chron. an. Ch.* 280. è quibus nulla ad nos pervenerunt nisi Canones ipsius paschales quos commentario illustratos cum Victorij Canone paschali primus vulgavit *Ægidius Bucherius*, *Antw.* 1684.

(*e*) *Arnobij* Afri Libri 7. contra Gentes, variæ Eruditionis, sed styli asperioris, confusi et inæqualis; sic de eo *St. Hieronymus*, et Card. *Bona*. At Doctissimi *Cavi*, et aliorum judicio habet stylus Arnobianus suam eloquentiam, et dictionem.

II. *The lesser Fathers, or the works of such of them as have been Collected into the* Bibliotheca Patrum; *or other* Spicilegiums; *or are adjoyn'd to the greater Works of others of the Fathers.*

Anonymi, qui cl. 202. Acta Fœlicitatis et Perpetuæ ad calcem Lactantij de mortibus persecutorum. Oxon. 1680. 12*s*.

Hippolyti Portuensis Epis. qui cl. 220. varij Tractatus quorum quidam extant in Bib. Pat. et Combefici Auctuario, de quibus vide *Gul. Cav. Hist. Lit.*

Ammonij Philosophi Alexandrini Canones Evangelic. Ext. in B. Pat.

Julij Africani qui cl. 220. Chronographiæ Lib. V. Cujus quæ superstunt ext. in Syncelli Chronographia.

—— Epistola ad Aristidem de Dissentione quæ videtur esse inter Matthæum & Lucam in Historia Christi recensenda, cujus Frag. ext. ap. Euseb. L. 1. v. 7.

—— Epistola ad Origenem de Historia Susannæ ext. Græ. Lat. cum quibusdam Origenis Opusculis editis a Wetstenio. Bas. 1674.

Firmi-

Firmiliani Cæſareæ Cappadocum Ep. qui cl. an. 233. ad Cyprianum Ep. inter Cypriani Epiſtolas.

Cornelij Ep. Romani, qui cl. an. 251. Epiſtolæ duæ inter Epiſtolas Cyprianicas edit. Oxon. 49. 50.

Pontij Diaconi, qui cl. 251. Vita et paſſio Cypriani præfixa ejuſdem Patris Operibus.

Novatiani qui cl. an. 251. antequam Schiſmaticus, Epiſtola ad Cyprianum. Inter Cyprianicas 30.

—— Liber de Trinitate, et de cibis Judaicis ad calcem Tertulliani.

Anonymi qui cl. an. 235. Tractatus de Baptiſmo non iterando, ad calcem Cypriani.

Commodiani qui cl. an. 270. Inſtructiones. In Bib. Pat. Tom. 27. p. 12.

Luciani qui cl. an. 294. de fide Libellus ap. Athanaſium de Synodo Arimini.

Petri Ep. Alexandrini, qui cl. exeunte Seculo Tertio, vel ineunte tandem Quarto, Liber de Pœnitentia ex quo ſuperſunt Canones 15. varijs Pœnitentium Caſibus accommodati, Græ. Lat. in Pandectis Canonum Tom. II.

Anaſtaſiæ Fœminæ Romanæ, quæ cl. exeunte item eodem Seculo, Epiſtolæ duæ ante Martyrium Scriptæ ad Chryſogonum Confeſſorem, una cum Chryſogoni Reſponſis ap. Suidam in voce χρυσόγονος.

N. Præter Opera iſtorum Patrum integra, extant etiam Antiquorum Fragmenta quædam hinc inde Sparſa, et tanquam Tabula ex Naufragio conſervata; qualia I. *Caij* Rom. Eccl. Presbyteri, qui cl. an. 210. *Parvus Labyrinthus*, ſive contra Artemonis Hæreſin Liber, Cujus Fragm. Nobile ext. *ap. Euſeb. Lib.* 5. *c.* 28. ut et alia Lib. 2. c. 25. Lib. 3. c. 28. Lib. 6. c. 20. II. *Alexandri Hieroſolymi-*

tani Ep. qui cl. 210. Epistolæ quædam quarum Frag. ext. ap. *Euseb. Lib.* 6. c. 11, 12. III. *Dionysij Alexandrini*, qui cl. an. 254. varia Frag. ap. Euseb. et in Conciliorum Tomis, et in Anastasia Sinaita, de quibus vide doctiss. Cav. IV. *Dionysij Rom.* Epist. qui cl. an. 259 Frag. Epistol. ap. Athanasium de Decretis Synodi Nicenæ. V. *Cornelij* Ep. Rom. Frag. Epistolæ ad Flavianum Ecclesiæ Antiochenæ Antistitem, de Novatiano ap. *Euseb. Lib.* 6. c. 43. VI. *Stephani* Ep. Rom. Frag. Ep. ad Cyprianum ap. Cypriani Epist. 74. *VII. Theognosti* Catechistæ Alexandrini, qui cl. an. 270. Frag. quædam ap. Athanasium de Decret. Synodi Nicenæ, p. 42. & 421. VIII. *Archelai* Chaschorum in Mesopotamia Ep. qui cl. an. 278. Historia Disputationis cum Manete Hæretico, cum Ep. ad Diodorum, quarum Frag. ext. ad calcem Valesii. Annotationum in Socrat. et Sozom. una cum Diodori Actis Disputationis cum eodem Manete Hæretico ib. IX. *Victorini* Petavionensis in Pannonia Ep. qui cl. 290 Frag. ext. ap. cl. *Cavum*, Hist. Lit. Par. prima p. 103. X. *Pamphili* Cæsareæ Palæstinæ Presbyteri. qui cl. 294. Frag. Apologetica pro Origene in Origenis Operibus. XI. *Phileæ* urbis Thmuidos in Ægypto Ep. qui cl. an. 296. Epistola ad Thmuitas de Martyrijs quæ Alexandriæ per id tempus contigerant. Cujus Fragmentum Nobile ext. ap. *Euseb. Lib.* 8. c. 10.

Secondly, The Hereticks and Heretical Writers, of the *Third Century.*

Proculus (*a*) Monastici dogmatis propugnator acerrimus simul ac famosissimus cl. an. 210. cujus quoddam ab eo argumentum videre est ap. Euseb. Lib. 3. c. 31.

Novatianus Schismaticus (*b*) qui cl. 215. Scripsit post Schisma Librum de Trinitate--Epistolam de Cibis Judaicis. Quorum utrumq; extat in operibus Tertulliani, extat et Liber de vera Circumcisione inter opera Hieronymo ascripta Tom. IV. an vero Novatiani sit, dubitatur.

Sabellius (*c*) ex Ptolemaide Lydiæ oriundus, discipulus Noeti Smyrnij errores suos disseminare cœpit an. 260.

Paulus Ep. Samosatenus (*d*) cl. an. 260. cujus extant Quæstiones Dionysio Alexandrino propositæ quæ

quæ habeantur una cum Dionysij Responsionibus in Ep. Dionysij ad Paulum. Græ. Lat. Concil. Tom. 1.

Manes (*e*) ex Mancipio Hæresiarcha cl. 277. cujus Fragmenta ext. ap. Epiphan.

Hieracus (*f*) Leontopolios in Ægypto Ep. cl. exeunte Seculo Tertio, cujus Frag. ext. ap. Epiphan. Hær. 67.

N. (*a*) *Proclus*, vel Proculus Montani Discipulus, confutatus est Romæ publica Disputatione à Caio Theologo, coram Zephyrino Episcopo an. 215. ex eo dicta Secta Montanistarum κατὰ Proclum. Et hic Auctor Lapsus Tertulliani perhibetur: Tertullianus enim vitæ Christianæ Professionem in severitate, atq; austeritate nimia tantummodo collocans, cum in Proclum, seu Proculum moderatiorem Montani Sectatorem, omniumq; disertissimum, impegisset (quem et mirifice laudasse reperitur ad Valent. c. 5) deceptus ab eo fuit, quod ille non ab homine sed à paracleto qui descendisset in hominem, se accepisse profiteretur, quodq, præ se ferret veritatem Catholici dogmatis in his quæ spectarent ad Christum, atq; Sanctissimam Trinitatem: Castitatem item et continentiam celebraret, Jejunia austeriora instinctu Spiritus servanda indiceret, vigilias, ac preces multiplicaret; Martyrium adeo extolleret ut nec fugam, aliasq; latebras, vel redemptionem vitæ admitteret: Hæc, inquam, et alia id genus e poculo Procli, homo eorum Scientissimus, et addictissimus hauriens (quem et alioqui adeo facilem fuisse constat ut etiam qualiumcunq; Malierecularum Somnijs fidem præstaret) mox ebrius redditus, in Catholicos furere, quod tam bonas a Spiritu revelatas Institutiones damnassent; eosdemq; ideo non Christianos, sed *Physicos*, nempe animales nominare cœpit, Calumnijs insuper et Contumelijs eosdem onerare non cessans. Hæc *Spondanus ad an.* 201.

Novatianus, (*b*) Schismaticorum Coryphæus. Quis, et qualis fuit, et unde in tam inimane Schisma prorupit, videre est *Euseb. Eccl. Hist. Lib. 6. c. 43.* per totum. Addidit ad Schisma Novatianus et Hæresin, asserens Lapsos redeuntes ad gremium Ecclesiæ rejiciendos, quasi nulla spes salutis ipsis posthac supereesset, tametsi omnia explerent (*verba sunt Eusebij ib.*) quæ ad sinceram Conversionem, puramq; Confessionem pertinet, cum è contra a Cornelio Episcopo Romano, et Cypriano Carthaginiensi, de Lapsis illud Salubri Moderamine (ne vel ipsi desperatione deficerent, vel rursus Censura Ecclesiastica solveretur) Statutum est, ut traheretur diu pœnitentia; et examinatis singulorum causis et casibus, secundum eorum Lapsus differentiam, post præscriptum tempus, et modum pœnitentiæ in Ecclesiam reciperentur. *Spondanus ad an.* 254.

(*c*) *Sabellius*

(c) *Sabellius* Hæreticus tres Hypostases in Trinitate confudit, sive unicam in SS. Trinitate Subsistentiam, unicam Personam tribus nominibus insignitam esse somniavit. Negavit Personarum in Trinitate distinctionem, dicens ea tantum esse nomina ad diversos Affectus divinitatis insinuandos composita, unde cum unam tantum personam assereret, illa necessario deducebatur consequentia, ut sicut Filius, ita et Pater, & Spiritus Sanctus æque dicerentur Incarnati et Passi. Quem errorem *Praxeæ* Tertullianus tribuit. Contra hunc scripsit Dionysius Alexandrinus; et ejusdem Hæresis in varijs concilijs damnata est.

(d) *Paulus Samosatenus*, Hæresiarcha, Ep. Antiochiæ post Demetrium fuit an. 262. Docuit Christum esse Ψιλάνθρωπον. Hinc *Epiphanius Hær.* 65. assecias ejus νεὸς Ἰουδαίους appellat. Impia ejus dogmata videtur aliqua ex parte Sabellio mutuatus, dum nullum admitteret in Divinitatis substantia personarum distinctionem, sed et omnem prorsus auferens divinæ naturæ cum humana conjunctionem, Christum hominem tantum, sed justitia fuisse præditum diceret, et filij Dei nomine, ob Sanctitatem suam donatum fuisse deliravit, sicq; extinctam fere revivisceere fecerat *Artemonis* Hæresin.

Vel ut clarius rem exponam Cl. *Cabassutij* verbis in suis observationibus ad Concilia Antiochena. *Paulus* primum Sabellio Hæresiarchæ consentit, ambo enim in Divinitate non nisi unicam agnoverunt prædicaveruntq; personam, cujus tria sunt nomina, non proprietates personales, sed solum diversas ejusdem perfectiones, et operationes significantia. Hac vero in re dissidebant, quatenus *Sabellius* fatebatur Deum humanam sibi copulasse naturam: At *Samosatenus* novo dogmate perfidiam augebat, negans quicquam divinitatis Christum habuisse, quippe quem merum hominem prædicabat, filij tamen dei nomen quoque sortitum fuisse per insignium virtutum, magnarumq; rerum a se gestarum merita.

Sane, ut idem *Cabassutius*, præclare Johannes Apostolus prædicat Christum in hoc apparuisse ut dissolvat opera Diaboli; et iste vicissim sua studia, et Machinas in hoc præsertim molitur, ut per Ereticos suos, et præcursores, et Hæresiarchas Christum Jesum deprimat, ejusq; Divinitatem impugnet. Quocirca jam inde ab Apostolorum ætate *Ebionem*, et *Cerinthum* suscitavit, Christi divinitatem abrogantes; seculo deinde secundo nefariorum istorum pæne intermortuam Hæresin ab inferis reduxit per *Theodorum Byzantinum* coriarium quem *Victor* Papa damnavit. Sed eam secundo excurrente seculo, *Artemon* primum; Tertio hunc insecutus *Paulus Samosatenus*, quanto potuerunt studio propagarunt, neq; vero in his conquievit exitialis adversarius. Seculo enim Quarto, ut Arianes fileam, Christum negantes patri æqualem esse, coessentialem, et coæternum, prodijt nova pestis *Photinus* Sirmij Episcopus, qui exitiale Samosateni dogma instauravit. Hinc usq; hujusce Hæreseos Genealogiam pertexuit *Cabassatius* Not. Eccleſiast. Pag. 69. Perga. Sexto demum seculo, *Makumedes*

eiudem

eandem Hæresin assumpsit inter sua nefaria dogmata : Et deinde sopita per aliquot sæcula inter Christianos videatur, donec à *Lælio Socino* ab orco iterum revocata, Majorum nostrorum memoria :Cum enim Pseudodidascali illi, ut mosset Hottingerus ad seculum Tertium, Hispani & Itali, *Blandrata*, *Alciatus*, *Gentilis*, quasi vulpeculæ Samsonianæ ad nocendum quidem parati essent, a se invicem tamen differrent, alijs alio abeuntibus, vafer ille *Socinus* ut partes dissidentes conciliaret, publicum scriptum adornavit, eoq; Antitrinitarios novæ Religionis exercendæ fabros, ad concordiam fuit hortatus, suadens ut in Samosateni castra concederent, ejus enim sententiam tutissimam esse, et ad mutuum instituendum consensum commodissimam. *Suasit ut in Samosateni castra concederent* : bene ; at quamcunque; existimationem sibi conciliaturi sunt hujusmodi Hæretici, sive Argumentorum ponderibus, seu aliunde ; nihil certo honoris conferet Samosateni nomen, utpote qui omnium hominum superbissimus, et Moribus perditissimus, audivit, ut videre est in Epistola synodali Patrum Antiochiæ hujusce Hæretici causa congregatorum. ap. Eusch. Lib. 7. v. 30. Hujus enim erroribus ut obviam iretur, a Dionysio Alexandrino, alijsq; Episcopis Antiochiæ congregatis damnatus, primo quidem ejuravit Hæresin metu, sed paulo post illam denuo sparsit. Quo audito, Episcopis iterum Antiochiæ congregatis, a Malchione convictus, et a Patribus Synodi depositus est an. 270.

(e) *Manes*, à quo Manichæi Hæretici orti sunt, Natione Persa fuit, prius *Cubricus* dictus, servus cujusdam viduæ Persicæ, quæ moriens Manem (ita enim postmodum appellari voluit, ne pristini status memoria remaneret) hæredem instituit, cui, non solum opes magnas, sed etiam libros fanaticorum hominum, *Scythiani*, & discipulus, *Terebinthi*, qui cum Magicis esset artibus deditus, e Palæstina in Persiam fugere coactus, sacerdotes ibi & Philosophos suis erroribus conatibusque obluctantes deprehendit. Proin apud viduam cujus supra mentio , perfugio quæsito, in ejus ædibus occisus est, quorum integram Historiam *Epiphanius* recitat. Ex his libris hausit fanaticas opiniones, quas postea, Apostolum Jesu Christi, & Spiritum S. olim promissum se vocans, sparsit. Forte eo tempore ægrotabat Regis Persarum filius, itaq; se in aulam confert *Manes* medendi artem profitens, verum quum necasset puerum, fugit inde in Mesopotamiam, ubi discipulos sibi adjunxit quibus dogmata sua tradidit. Inde rursus à piis Episcopis pulsus, aufugit, et jussu Regis Persarum captus ac excoriatus est, circa an. Dom. 280. sed secta ipsius late postea in Arabia, Ægypto, & Africa, Gallia, & Italia annis fere 200 propagata, ac ipse beatus Augustinus 9 annos in secta Manichæa versatus est; postea vero erroribus agnitis, refutavit Manichæos, ac nominatim Faustum, Fælicem, Fortunatum, Adimantum, et alios.Libri extant in 6º tomo operum Augustini. Erant autem hæ Manichæorum opiniones præcipuæ ; fingebant duos esse Deos, alterum bonum, Authorem rerum bonarum

bonarum bonæ imprimis animæ, quem φῶλα, i. e lucem, nominabant. Alterum malum pari potentia, quem Hylen vocabant, a quo mala anima, corpus, conjugium, imperia, et omnia mala orta essent. Itaq; abstinebant a Conjugio, et politica gubernatione, jactitabant se suis ritibus consequi afflatus divinos. Interim Voluptatum impurissimarum cæno impune mersi negabant Resurrectionem, Eleemosynas alienis a sua Secta negantes, motus Concupiscentiæ Malæ Animæ adscribebant μετεμψύχωσιν amplexi, animas suorum per Elementa ad Globum Lunæ eluctantes, inde ad solem eniti, ut ibi purificentur, sicq; tandem deo uniri: Reliquorum vero hominum ad Infernum detrusas aljis Corporibus denuo immitti asserebant. Contendebant porro Filium Dei non assumpsisse humanam naturam vere, sed tantum simulate seu putative; illum Serpentem fuisse a quo Eva tentata: Sedem habere in sole sicut Spir. S. in aere, Sapientiam in Luna, et Patrem in Lucis abysso. Legem Mosis fingebant a malo Deo traditam, ideoq; abrogatam esse; abstinebant a caseo, ovis, lacte, vino, carnibus et mactationibus pecudum. Deniq; magna confusio erat fanaticarum opinionum, quas qui volet legat apud Epiphanium Lib. 2. Tom. 2. Hær. 66. divisa erat Secta hæc abominanda in duas Classes, Auditores et Electos: e quibus posterioribus 12 se Magistros vocabant, decimumque tertium pro Papa habebant. Ab his Episcopi 72 creati, qui Presbyteros elegerunt, Diaconosq; suos habuerunt. Refutati ab Orthodoxis, et Imperatorijs Edictis coerciti in Heriberto quodam, et Lisojo, Sec. 11. in Gallia revivisce cœperunt. Sed Malum in herba extinctum. Augustin. hær. 46. de moribus Manich. &c. Theodorer. lib. Hær. Fab. 10. Cyrillus, Genebrardus in Chron. Philastrius, &c. facit et Manetis mentionem. Euseb. Lib. 7. c. 27.

(f) *Hieras* sive *Hierax*, à quo Hieracitæ, Ægyptius, in Scientia Græcorum probe subactus, Astrologus, et Magus, et Hæresios Auctor, cujus Sectæ Dogmata hoc ordine recenset Aug. ad Quodvult c. 47. *Hieracitæ* Carnis Resurrectionem negant: Monachos tantum et Monachas, et conjugium non habentes in Communionem recipiunt. ad Regnum Cœlorum non pertinere parvulos dicunt, quia non sunt illis ulla Merita Certaminis, quo vitia superentur. Porro Paradisum nullis sensibus percipi, Melchisedecum Spiritum S. esse docuerunt. Substantiam verbi distinxerunt a substantia Patris, lampadi duo lychnia habenti illum Comparantes. Hieracitæ hi, Abstinentes dicti, quod a vino et certo Ciborum genere abstinerent.

Hoc eodem seculo alij in Arabia dogmatis cujusdem à veritate prorsus alieni, ut de ijs *Euseb. Lib. 6. c. 37.* Autores extiterunt. θνητοψυχῖται hi vocati asserebant hominum animas in præsenti quidem seculo una cum corporibus interire atq; corrumpi; rursus vero Resurrectionis tempore simul cum isdem Corporibus ad vitam esse redituras. Convocato hanc ob causam non exiguo concilio, rogatus illic *Origines* cum disputationem de Quæstione illa coram omni Multitudine instituisset, tanto robore decertavit, ut qui prius in errorem lapsi fuerunt, Sententiam mutarent. De his autem nulla ne minima quidem mentio

mentio hic foret, cum Authorem, eumq; Scriptorem, compertum non habeo, nisi horum omnium ab orco revocatum, *Cowardus* nostras nuper suscitavit. Sed ad eum refutandum non defuerunt & inter nos & unus & alter Origenes, ut supra est videre. Huic errori affines sunt *Psychopannichitæ* nostri, ut de iis *Hottinger*, Anabaptistæ, & alij, qui etsi animas cum Corpore dissolvi, vel mori non putant, eas tamen cum Corporibus in Sepulcris suis dormire & sterrere ad diem usq; extremi Judicii, & impie asserunt & docent; contra illud Christi, *Hodie mecum eris in Paradiso*, *Luc.* 23. *v.* 43. Errorem hunc Psychopannicnitarum publico Scripto refutavit *Johannes Calvinus*.

Thirdly Jewish Writers.

Symmachus (*a*) ex Samarita Judæus, aut ex Christiano Ebionita, cl. an. 201. Novam Scripturæ Interpretationem edidit sub Severo. Cujus Versionis, ut & *Aquilæ*, & *Theodotionis* Fragmenta ext. ap. Waltonum in Polyglottis.

R. Jochanan (*b*) cl. 227. qui scripsit Targum sive Paraphrasin Chaldaicam quæ in Polyglottis extant.

N. Severi temporibus, nescitur certus annus, post Aquilam, & Theodotionem Symmachus novam divinæ Scripturæ interpretati. nem edidit, quam fuisse duplicem testatur Hieronymus; nec verbum ex verbo reddidisse, sed Sententiam ex Sententia, & Sensum ex Sensu. Ipsum autem Symmachum tradit Epiphanius fuisse genere Samaritam ex numero Sapientum qui essent apud eos; sed cum non reperisset fidem apud propriam gentem, principatus cupidum, ad Judæos accessisse, & factum Proselytum, circumcisum esse secunda circumcisione; verum Eusebius & Hieronymus testantur ipsum fuisse ex Christiano Ebionitam: Utut est transeamus ad Doctores indubitato Judæos. Nec hic ad Jochanan aliquid adnotabimus; de Targumnim enim supra diximus.

N. Superiori Seculo rationem quandam Judæorum fecimus Doctorum, qui *Tannæi* dicti, & Mishnam composuerunt. *Amoræi* hoc seculo sequuntur, qui in explicati ne *Mishnajoth*, i. e. Δευτερώσεων versabantur. Disputationes eorum seu *Chreiæ*, alteram Talmudis partem, Gemaram, constituunt. Et Hujusmodi Amoræorum, seu Magistrorum Sententiæ, sic enim Hebræa vox commode redditur, Classes, vel Ætates recensentur septem.

I. Ad primam pertinet, 1. *Raf*, qui etiam *Raf Abba* dicitur, & *Schemuel* discipuli R. Judæ, quorum ille R. Schemuelem jam Babylone subsistentem fuit insecutus, anno à devastato Templo 150. Noluit esse Rector Babylonius quamdiu vixit R. *Schila*, nec succedere Schemueli in Rectoratu Nehardeensi, sed *Soræ*. Provinciam illam per an. 24 administravit, & à singulari Emblismorum Notitia *Schemuel Jachinæus* nuncupatus. Sunt qui *Raf* Authorem faciunt Antiquissimorum Librorum *Siphra*, & *Siphre*, quorum ille explicationem continet Levitici; hic Numerorum & Deuteronomij. 2. R. *Joshua* filius Levi, quem alij *Amoræis* annumerant, alij *Tannæis*. 3. *R. Chanina* Rector Academiæ in terra Israel, postobitum R. Judæ Sancti, hunc enim subrogari sibi voluit. 4. *R. Jochanan*, Successor R. *Chaninæ* in Rectoratu per annos 80. qui 5 ordinibus absolvit Talmud Hierosolymitanum. Deest enim *Seder Tabbaroth*. 5. R. *Ada* bar Ahafah insignis Astronomus, in Tekuphis solidior erat ipso R. Schemuele, judicious Maimonide, & aliis, unde eundem *Judæi* in suis Tekuphis sequuntur.

II. Secundi Ordinis Amoræorum fuerunt; 1. *R. Jehuda*, fil. Ezekiel, Rector Academiæ Pumbeditanæ juxta quosdam, juxta alios Nehardeensis. Fuit discipulus Samuelis Jarchinæi à quo appellabatur *Schinnena*, i. e. Doctor Subtilis & acutus. 2. R. *Huna* Babylonius, primus Rector Sorensis. Plura traduntur de ejus Eruditione, & Magnificentia propemodum regia. Ocubuit in Persecutione Persica. 3 c. Raf. *Nachman* Rector Nehardeensis.

III. Ad Tertium Ordinem *Amoræorum* pertinent 1. *Rabbah* bar Nachmoni, Rector Pumbeditanus, Author *Bereschit Rabbah*, & reliquorum Rabboth. Discipulos habuit 12000. 2. *Raf Chasda* Superioris συνχρονος Rector Soranus 3. *Raf Ammi*, & R. *Asi*, duo Sacerdotes celebres in Terra Israel, Rectores Academiæ post *R.* Jochanan Tiberiæ vixit uterq; 4. R. *Juda* filius *R.* Gamaliel, nepos *R.* Judæ Sancti, Pater illius Hillelis qui computum Hebraicum constituit. 5. *Raf Joseph* Successor Socij sui Rabbah bar Nachmoni in Rectoratu Sorensi. Erat hic Joseph luscus, ab exacta illa notitia Traditionum in Monte *Sinai* acceptarum, alias *Sinai* dictus. Cæteri à quarta ordine & deinceps ad sequens Seculum pertinent. Hæc Hottingerus ad Seculum Tertium.

Fourthly, Pagan Writers relating to the Church.

Ulpianus (*a*) præfectus prætorio sub Alexandro Severo, cl. an. 223. & scripsit Librum de Officio Proconsulis, quo nefaria Principum Rescripta collegit, ut

ut doceret quibus pœnis affici oporteret eos, qui se Cultores Dei confiterentur.

Porphyrius (*b*), cl. an. 270. & inter plurima alia ut plurimum Philosophica, scripsit quindecim Libros contra Christianos. Quorum supersunt hodie Fragmenta tantum quædam ap. Euseb. & Hieronymum, de quibus vide Cavum.

Philostratus (*c*), hic quidem cl. an. 204. Temporibus Septimij Severi, cui Epistolarum Magister fuit, & scripsit de vita Apollonij Tyanæi Libros VIII. Græ. Lat. qui extant cura Frederici Morelli. Par. 1608. fol.

N. Quemadmodum Diabolus nullo unquam tempore gregi Dominico insidiari cessavit, ita hoc maxime Seculo Tertio, quo Gentilismus ruinæ fuit vicinus, extrema, eaq; omnimoda tentare voluit. Hinc non tantum Persecutionum Lanienæ tot, ac tales, ac nunquam antea: Sed Juriſperiti Philosophi etiam & Magi manus dederunt, facultate quiq; sua; Quorum Coriphæi cum *Ulpianus*, *Porphyrius*, & Apollonij Biographus, merito habeantur, à re forsan non erit de istis tandem quædam subnotare. Et primo,

(*a*) Quod ad Ulpianum, Hic cum non tantum præfectus prætorij, & à concilijs fuit Imperatori, sed & Christianis iniquissimus, nihil mirum si sub tali etiam Imperatore Molestiam subierunt Christiani. Alexander Severus inter bonos Principes merito nominandus: consiliarios sibi assumit Juris peritissimos, hunc Ulpianum, item Paulum, Pomponium, Celsum, Modestinum, Venuleium; quorum concilijs adjutus proculdubio recte Imperium administravit. At vero cum omnes hi à Christiana Religione abhorrerent, proculdubio Christianis plurimum nocuerunt, cum in Provincias perscriberent ut Præsides cultui Deorum prospicerent, & Sacrilegos Christianos conquirerent, ut *Calvisius* e *Baronio* ad an. 223. Et hinc omnino fuit, quod Alexander Mammeæ filius, licet bene affectus erga Christianos esset, ipsumq; Christum una cum falsis numinibus in suo privato Lario coleret, hinc inde factum est, ut addit *Cabassutius notit. Eccles. hist. p.* 60. ut sub optimo Principe, Christiani graves ubiq; clades à Magistratibus quibus erant invisi, perpessi fuerint. Et Insignes sub Alexandro etiam Martyres Ecclesiam illustrarunt.

(*b*) Philosophi etiam hisce Temporibus flammæ Persecutionis oleum addiderunt, & contra Religionem Christianam disputarunt. Inter quos eminet *Porphyrius*. Hic Philosophus secta Platonicus

Christianæ Religi n's hostis infensissimus, amaros Libros in Christianam Religi nem eftudit; Christianæ fidei desertorem fuisse Augustinus in..uit, & alij asserunt. *Lib.* 10. *c.* 28. *de Civit. Dei.* Et hujusce ipsius Apost.fiæ hæc affertur ratio, nimirum quod iste Cæsareæ Palestinæ à quibusdam Christianis reprehensus, cum prægravi'qua ardebat iracundia illud ferre non posset, Religionem Christianam deseruit, & p æ odio illorum qui ipsum coarguerunt, ad Libros conscribendos, quibus Christianos maledictis & contumelijs perstringeret, præceps ruit. Scio quidem quosdam hoc in dubium vocare, *Vossium* speciatim de Histor. Græc. qui se hactenus nihil invenire profitetur quo id verisimile fiat. *Spondanum* autem ad *an.* 264 audiamus, & quin ita sit non est ut hæsitemus. Cum enim ipsemet de se Porphyrius in vita Plotini testetur se adeo ad iracundiam, & furorem præcipitem fuisse ut aliquando seipsum interimere cogitaverit, nisi a Plotino dimissus esset, haud mirum si tam indomita fera minime valuerit cum Christi ovibus esse, & si moribus sic comparatus, truculentus Apostata, canina rabie in Christianos debacchatus fuerit.

(*e*) Magi quoque hoc seculo in hac arena maxime desudarunt. Eusebius *Eccles. Hist. Lib.* 6. *c.p.* 10. hæc habet de Valeriano Imperatore. Nemo ullus Superiorum Principum, ne illi quidem ipsi qui palam Christiani fuisse dicuntur, tanta humanitate, ac benevolentia nostros complexus est, quantum ille præ se ferebat initio Principatus sui; Totaq, ejus Familia piis hominibus abundabat, ac Dei Ecclesia esse videbatur. Verum Τῶν ἀπ' Αἰγύπτε μαγῶν Ἀρχισυνάγωγον παρέπεισεν αὐτὸν, Archisynagogus Magorum Ægypti ei tandem persuasit ut Christianos persequeretur, & humanas hostias mactaret. Malevolentiam vero tuam hoc maxime prodidit Insidiator, quod Philostrati induxit in animum, scribendo vitam Apollonij Tyanæi, Impostorem, exhibere Christi æmulum, quo fides in ipsum vacillaret; Etsi enim Philostratus ipse magus minime fuit, at cum Apollonij Tyanæi, magorum Principis, vitam adornare in se suscepit, ut cum *Jesu Christo* ipsum committeret, à Magia copiam accerciisse merito habeatur, Juliæ Imperatricis Jussu hanc Spartam in se suscipiens. Non longe adm dum ab his Temporibus claruit Apollonius ipse Tyana Cappadocum urbe oriundus, qui tum naturali ingenio, tum acquisito adeo excelluit, ut illum plurimi non Pythagoræ modo, sed veteris etiam Græciæ Sapientissimis æquipararunt; multa illi cum Ægypti Sacerdotibus res erat, cum Indiæ Brachmannis, & Chaldeæ Magis, quo factum est eum ipsum quorundam sententia magum extitisse. Hoc cum ita fuit, haud difficile erat Philostrato fabulosam invenire scribendi materiam, ac curioso Imperatricis in sexta Ecclesiæ sub Severo Persecutione desiderio satisfacere, eo enim Tempore ut Christianos prorsus extirparent Ethnici, totis suis & viribus, & conciliis innixi sunt; quo etiam intuitu Philostratus Apollonij vitam scripsit, utq; Christiana Religionis gloriam quasi obumbraret, ideo hunc impie induxit magum stupenda quædam, Salvatoris nostri Miraculorum

rum æmula, operantem. Annunciationis Myſterio oppoſuit Protei animam, quæ Apollonij matri venturam filij ſui nativitatem prænunciavit. Cœleſti Angelorum Harmoniæ, Cygnorum illud in pratis melos; Magis ab oriente venientibus, quos ipſe recepit legatos, comparavit Epheſiorum Incredulitati, iſtam Judæorum; ſuas cum Græciæ Pontificibus diſputationes, diſſertationibus Divi Jeſu cum primarijs Legis Doctoribus compoſuit; Dæmona quem ex amati cujuſdam Juvenis Septendecim annorum corpore ejecit, immundo oppoſuit Spiritui, quem dominus noſter à corpore Gadarenenſis amandavit; quam Romæ a Mortuis ſuſcitavit Puerculam cum filia Jairi contulit Archiſynagogi. Ad quid ſpectat iſta Apollonij Puteolis apparitio, qua ſeſe Demetrio & Damidi ſpectandum exhibuit, niſi ut iſtam filii Dei ad duos diſcipulos apparentiam adæquaret, cum ad Emauntem irent; cum Philoſophum ſuum mancum curaſſe refert, cæcum, & claudicantem; nonne illi in mentem venerat arida illius manus qui die Sabbatico ſanatus a Chriſto abivit? Nonne Paralyticum præ Oculis habuit e tecto domus in lectulo dimiſſum, Virumq; viſus egentem, qui trivio prope Jerichuntem mendicans ſedebat? Et quid porro vult iſta Apollonij ex oculis evanitio apud Lyndum Rhodi, Palladis Templum introituri, niſi ut glorioſam iſtam Domini noſtri Jeſu Chriſti in cœlum aſcenſionem ſpectaret? Multi forſan qui Apollonij Vitam legere, non hæc omnia animadverterunt, omnibus vero Philoſtrati de iſto narrationculis penitius obſervatis, nulla unquam aut magis ſcelerata aut fidem magis ſuperans fabula poterit inveniri. Hæc Cheverau in Vita Severi.

III. Period, or Interval, *viz.*

From the time that the Empire became Chriſtian, under *Conſtantine* the Great, to the Fall and Diviſion of the Weſtern Empire, under *Valentinian* the Third.

IV. *The Fathers and other Writers of the Fourth Century.*

First,

First, The Fathers.

I. *The Fathers, whose Works have been Collected and Publish'd in just Volumes.*

Eusebij Cæsarienſis (*a*) qui cl. 315. Chronicon cum Animadverſionibus Scaligeri, Amſtel. 1658. fol.

—— Hiſtoriæ Eccleſiaſticæ Libri 10. —— De Vita Conſtantini M. Libri 4. —— Oratio Conſtantini, Panegyricus Euſebij. — Omnia cum MSS. collata, verſa, & notis illuſtrata cura Hen. Valeſij Græce & Latine. Impreſſa Pariſijs in fol. 1669. Recuſa una cum cæteris Hiſtoricis, Socrate & Franco furti ad Mennum 1672. — De Martyribus Paleſtinæ, Liber ſingularis, Hiſt. Eccl. Libro Octavo ſubjectus. De Præparatione Evangelica pro Chriſtiana Religione adverſus Philoſophos Gomentarij Græ. Lat. cum notis Fr. Vigerij: cui ad calcem ſubjecti ſunt ejusdem Euſebii contra Hieroclem Liber, De Fato-Liber contra eundem. Contra Marcellum Sabellianiſmi Damnatum Libri II. — De Eccleſiaſtica Theologia Libri III. Quorum hi quinq; cum Notis *Montacutij* editi, Par. 1628.

—— De Demonſtratione Evangelica Libri X. in quibus Cauſam Chriſtianam adverſus Judæos agit. Græ. Lat. cum notis Vigerij. Par. 1628.

—— Expoſitio in Cantica Canticorum cum obſervationibus Joh. Meurſii 4o. Leydæ 1617.

—— Vitæ Prophetarum cum Commentariis Procopii in Eſaiam Græ. Lat. edidit Joh. Curterius. Par. 1580. fol.

—— De Locis Hebraicis, ſeu Deſcriptio Urbium & Locorum S. Scripturæ, cum Verſione & Additamentis

ramentis Hieronymi, & cum notis Bonfrerij. Par. 1659. fol.

Canones Sacrorum Evangeliorum habentur ex Hieronymi Verſione inter opera Hieronymi ——— Apologiæ pro Origne Lib. ext. Latine verſus in operibus Hieronymi. ——— Sermo in illud, *Sero Sabbatorum*; item de *Angelis ad Monumentum viſis.* Græ. Lat. cum notis Combef. Auct. Nov. Tom. 1. p. 779. ——— Epiſtola ad Cæſarienſes de fide Nicæna ext. ap. Socrat. Lib. 1. c. 8. & Theodorit. Lib. 11, 12.

N. Chronicon Euſebij cum Scaligeri Animadverſionibus prodiit Ludg. Batavorum, an. 1606. in fol. Auctius vero Amſtelodami an. 1658. accurante Alexandro More Ecclesiaſte Pariſienſ. —— Loca Hebraica ut nunc habemus non omnia ſunt Euſebij, ſed quædam interpoſita ſunt ab Hieronymo. ——— Expoſitio in Canticum à Meurſio edita non unico Euſebio debetur, ſed partim ex ipſius, partim ex Athanaſij, Didymi, Nyſſeni, Philonis, Carpathij, aliorumq; Scriptis, conſarcinata eſt, ut notat Cavus; Cui ut plurimum de Euſebio, ut & de alijs Eccleſiæ Patribus multa, debentur obſervata.

Athanaſij (*b*) Ep. Alexandrini, qui cl. 328. opera Græ. Lat. Par. 1698. 3 Vol. fol.

Chalcidij (*c*) qui cl. 330 in Timæum Platonis Commentarius cum Meurſij Notis. Ludg. Bat. 1617. 4*o*.

Antonij (*d*) Monachorum Patris & Principis, qui cl. 330. Opuſcula ex Arabico Latine facta ex Edit. Abrahami Ecchellenſis Par. 1646. 8*vo*.

Cyrilli (*e*) Hieroſolymitani, qui cl. 350. opera quæ ſuperſunt omnia Græ. Lat. Millii Oxon. è Theatro 1703.

Hillarij (*f*) Ep. Pictavienſis qui cl. 354 Opera. Par. 1653. fol.

Dionyſij

Dionyſij (*g*) Pſeudo-Areopagitæ, qui claruiſſe à cl. Cavo putatur an. 362. Opera Græ. Lat. cum Halloxij, Delrij, Lanſelij & Corderij Diſſertationibus. Par. 1644. 2 Vol.

Damaſi (*h*) Papæ Romani, qui cl. an. 366. Opera cum Notis Ubaldini. Par. 1672. 8*o*.

——Poemata cum Notis Rivini. Lipſiæ 1652.

Epiphanij (*i*) qui cl. an. 368 opera Græ. Lat. cum Petavij Animadverſionibus. Col. 1682. 2 Vol. fol.

Optati Milevitani (*k*) Ep. qui cl. an. 368. de Schiſmate Donatiſtarum Libri Septem; Quibus acceſſere Hiſtoria Donatiſtarum una cum Monumentis veteribus ad eam ſpectantibus, nec non Geographia Epiſcopalis Africæ opera & Studio Cl. Elies du Pini cum ejuſdem Notis, ut & Albaſpinæi, Cauſaboni, Barthij, aliorumq; —— Antwerp. 1702. *Fol.*

Ephremi Syri (*l*) qui cl. an. 370 opera ex Syriaca Latine reddita à Gerar. Voſſio præpoſito Tungrenſi. Antwerp. 1619. fol.

Baſilij Magni (*m*) Neocæſareæ in Ponto Ep. qui cl. an. 370. opera Græ. Lat. par. 1638. 3 Vol. fol. cum Combeficij Baſilio reſtituto; In quo ex optimis Mſſ Textum caſtigavit, auxit, illuſtravit, & verſiones recenſuit Cl. Author. Par. 1679. 2 Vol. 8*vo*.

Gregorij Nyſſæi (*n*) qui cl. an. 370. opera Græ. Lat. cum Notis Frontonis Ducæi, & Supplementis Gretſeri, Par. 1638. 3 Vol. fol.

Gregorij Nazianzeni (*o*) qui cl. an. 370 opera Græ. Lat. cum Nicetæ, Serronij, Pſelli, Nonni, & Eliæ

Eliæ Cretenſis Commentariis, Billij & Morelli Notis. Par. 1630. 2 Vol. Fol.

— Duæ Invectivæ Græ. cum Scholijs Græcis ex edit. Montacutij, Etonæ 1610. 4o.

Ambroſij (*p*) Mediolani Ep. qui cl. 374. opera, ex edit. Benedictinorum, Par. 1686 & 1690. 2 Vol.

Hegeſippi cujuſdam, vel ut quibuſdam placet, Ambroſij Mediolanenſis, vel Ambroſio Synchroni, Hiſtoria de *Excidio* urbis Hieroſolymi, ex Joſepho verſa cum Scholijs Gualtheri, Col. 1575. 8o.

Hieronymi Stridonenſis (*q*) qui cl. 378. cujus opera prodierunt Francofurti 1684. XII. Tomis, una cum omnibus omnium Notis, Scholiis, Cenſuris, Indicibus, alijſq; ad Hieronymi Opera ſpectantibus Collectaneis quibuscunq;, quæ tribus Ultimis Tomis comprehenduntur.

Nemeſii (*r*) Ep. Emiſeni, qui cl. an. 380. de Natura Hominis Liber. Græ. Lat. Oxon. 1701. 8o.

Johannis (*ſ*) Ep. Hieroſolymitani, qui cl. an. 386. Opera, cum Vindicijs Petri Waſſelli. Bruxel. 1643. Fol.

Fl. Dextri Hiſpani qui cl. 388. Omnimodæ Hiſtoriæ Chronicon a Chriſto Nato ad an. 430 cum Vindicijs Bivarij, Ludg. 1627. Fol.

Ruffini Torani Aquileenſis qui cl. an. 390. Opera quædam, Par Edit. De cæteris vide cl. Cav. Hiſt. Lat.

Pontij Paulini (*w*) Ep. Nolani, qui cl. an. 393. Opera in duos Tomos digeſta. ad MSS. codices recognita,

& variorum Notis illustrata, Studio Joh. Baptistæ le Brun. Par. 1685.

Aurelij (*x*) Augustini Hipponensis, qui cl. anno 396. Opera ex Editione Benedictinorum, Par. 1698. 10 Vol. Fol.

Joh. Chrysostomi (*z*) Ep. Constantinopolitani Opera Græ. Lat. Morelli & Commelini 10 Vol. 1603 Fol.

N. (*a*) *Eusebius*, vir inter omnes magni nominis, laudatur ab his, culpatur ab illis. Pontificiis memoria ejus execrabilis audit, *Baronio* præsertim, & ejusdem Abbreviatori *Spondano*, forsan ut *Scultetus* autumat, quod Laudes & Donationes Constantini Ecclesiasticas fusè persecutus, Donationis Romanæ non modo mentionem facit nullam, sed eam etiam non factam esse innuit, dum Constantinum, non à papa Romano Romæ, sed Nicomediæ Baptizatum esse scribit. *Scultet. Medul. patr.* p. 736. Et hæc ut plurimum fugillant Eusebij facinora, 1. Quod nimius Origenis laudator, & Apologiam pro illo scripsit. 2. Quod in persecutione Diocletianâ à fide Apostata fuit. 3. Quod malam fidem prodidit in recensendis agonibus Christianorum in eadem persecutione. 4. Item & in Narratione rerum ad Arium, ejusq; Sectatores pertinentium. 5. Quod propugnavit Hæresin Arianam, pro Ario scribendo ad Alexandrum Ep. Alexandrinum. 6. Quod præfuit Conciliabulo Tyrio adversus Athanasium ubi *Potamon* exprobrat ei Apostasiam à fide. 7. Quod astitit Antiochiæ Abdicationi Magni Eustathij: Sed his replicatur; quod Arianissimum deposuisset cum patrum Nicæni Concilij sententias non tantum secutus fuerat, sed Symbolum, Nicænum dictum, composuit, quo in hodiernum usq; diem Ecclesia usa est. Esto, sed *Eusebij* inconstantiam, & post magnam Synodum (cui in gratiam Imperatoris Constantini subscripsit) ad Errores pristinos reditum sugillat sæpius Athanasius; (*verba sunt Spondani ad* 340) ut non immerito appellari meruerit à S. Hieronymo, & aliis, Arianæ Factionis signifer, propugnator apertissimus, & inter Arianos facilè princeps. His regerunt tum Antiqui, tum recensiores; quos inter *Socrates*, eum excusans, recitat Fragmenta quædam ex ipsius scriptis contra Marcellum Ancyranum, quibus negavit filium Dei esse Creaturam, sicut unam ex cæteris, ex nihilo à Deo Creatis, sed revera a patre genitum ante omnes Creaturas, patri simulem, propter quod deus sit; & per quem omnia facta sunt. Hæc *Socrates*, sed dealbat Æthiopem, dicit *Spondanus*, ib. dum enititur eundem Eusebium ab Ariana Hæresi immunem reddere. Et quod ad seipsum, aperte significat se Arianæ Hæresis Labyrinthum minimè penetrasse, cum Athanasius, & alij, qui cominùs adversus Arianos decertarunt, plane declarent non satis fuisse Nicænæ Synodo dicere Filium nequaquam esse Creaturam, & non ex nihilo sed à patre genitum, verbum

verbum & ſapientiam eius, quod Ariani illud in ſuam ſententiam detorquerent; ſed omnino opus addere fuiſſe, filium patri eſſe in omnibus *Conſubſtantialem*, per quod ſignificaretur, non tantum ex ſubſtantia patris eſſe, ſed & illi coexiſtiſſe ſemper, ut ex hoc, & illud Arianorum excluderetur, quo dicerent fuiſſe tempus quo non erat. *Spondanus*, 340.

Utut eſt, virum longe clariſſimum, & in omni genere literarum verſatiſſimum, utrinq; concedetur; unde & de Scriptis quibuſdam ejus Narrationem, & Cenſuram *Cl. Voſſij de Hiſtoricis Græc. Lib.* 2. *c.* 17. utpote ad propoſitum hujuſce libri, hic ſubjungam. Scripſit *Euſebius Chronica* à mundi fabrica uſq; ad Conſtantini Magni Vicennalia, qui eſt annus Chriſti 326. Opere hoc propoſitum *Euſebio fuit*, monſtrare *Moſaicas Origines* tum initiis omnium Dynaſtiarum, Regnorum, ac Rerumpublicarum, tum Natalibus Fabuloſorum Deorum, longe eſſe antiquiores. Atq; ut hoc opere vetuſtatem Divinæ Moſaicæ, ita ejuſdem, ac Chriſtianæ item Religionis, Veritatem adverſus Philoſophos tuetur aureis Commentariis de *Præparatione Evangelica*. Idem quoq; elaboravit Viginti libros *Demonſtrationis Evangelicæ*, quos olim fuiſſe, auctores ſunt, *Hieronymus* in Scriptoribus Eccleſiaſticis, & *Photius* in Biblioth. Sed hodie decem tantum ſuperſunt. Ex Scriptis nominatis *Chronica* cum vet. Lib. contulit doctiſſimus *Arnoldus Pontacus*, atq; idem opus *Joſephus Scaliger* caſtigavit, notiſq; illuſtravit, quibus nihil hic ſol vidit eruditius, ut omnino tacere de ijs ſatius videatur quam pauca dicere. Utinam aliquis tandem exſurgat, qui in illo, quod dixi, προπαρασκευῆς opere, pium præſtet induſtriam. Nam Euſebius ſatis docet omnes ſe reſeraſſe arcas Librarias Philoſoph. Hiſtoric. Theologorum, non Græcorum modo, ſed etiam Ægyptiorum, ac Phœnicum. Atq; hæc quidem ea fecit, tum ut ex divina lege arguat *Gentiles*; tum ut eos improbet, multa illos de *Hebræorum* fontibus hauſiſſe. Condidit præterea *Hiſtoriam Eccleſiaſticam* libris decem, quibus initium capit à nato Chriſto, & per Tyrannorum Tempora, accurate progreſſus uſq; ad *Conſtantinum Magnum*, ea quæ ab illo in Eccleſia inſtituta, vel ſaltem ſub eo geſta diligentiſſime tractat. *Voſſ. de Hiſt. Græc. Lib.* *c.* 17.

(*b*) De *Athanaſio*, cum ejus præconiis & laboribus recenſendis non eſt quis par, de operibus ejus tantum ſubnotare quædam hic audeamus; quorum ratione, ſi *Erasmum* audiamus, habebat vere dotem illam, quam Paulus in Epiſcopo putat præcipuam, τὸ διδακτικὸν, adeo dilucidus, acutus, ſobrius, attentus; breviter, omnimodis modis ad docendum appoſitus. Nihil habet durum quod offendit in *Tertulliano*; nihil ἐπιδεικτικὸν, quod videmus in *Hieronymo*; nihil operoſum quod in *Hilario*; nihil lacinioſum quod eſt in *Auguſtino*, atq; etiam *Chryſoſtomo*, nihil Iſocrateos numeros, aut Lyſiæ compoſitionem redolens, quod eſt in *Gregorio*

Nazianzeno, sed totus est in explicanda re. Hæc de *Stylo:* Et quod ad *Doctrinam*, Pater Rectæ Fidei, vocatur *Epiphanio*, & Propugnaculum Veritatis à *Theodorito*. Verum, ut Centuriatores bene de eodem notant; Cum sicut optimo fere cuiq; Authori plurimi falsi & nothi libri attribuuntur, Athanasio adeo plurimi adulterini inserti sunt, ut vix media pars operum eidem ascriptorum Athanasij esse videtur, in ijs seligendis magni interest, ut consulantur Critici præsertim; Cum, ut idem Centuriatores ad Cent. IV. p. 1038 Nævi & Opiniones quæ in libris illis, qui fallò huic patri ascribuntur adeo sunt aniles, & absurdæ, ut Religio meritò sit cuicunq; legenti, *Athanasio* authori eas attribuere.

(c) *Chalcidij* in *Timæum* Platonis *argutissima* sunt Commentaria, nisi quod dimidium tantum partem explanat. Christianus fuit, & Diaconus Ecclesiæ Carthaginensis, & hæc Commentaria *Hosio* Cordubensi dedicavit. *Joh. Bona. Ubi sit. A.*

(d) *Antonius Magnus*, Ægypti Monachus, Monasticæ Vitæ author ibidem, Athanasij Amicus, & Miraculis fuit clarus, cujus & ipsa Vita pro miraculo habeatur, prout ab Athanasio traditur. Hunc licet Athanasius tradit nequaquam claruisse Librorum Scriptorum Monumentis, multas tamen ex munere constat scripsisse Epistolas, patria, hoc est, Egyptiaca Lingua; E quibus septem in Græcam translatas fuisse Autor est *Hieronymus*; easq; *Apostolici sensus & Spiritus* fuisse censet. Quæq, extant ex Valerij Sarrasij Versione, una cum Dionysij Carthusiani Commentariis in *Dionysium Areopagitam* excusis, & in *Bib. patr. Tom.* IV. *p.* 85. Has tamen quales jam extant, an Genuinæ sint, Centuriatores in dubium vocant, utpote quæ magno Antonio non omnino dignæ, quæ perpetua tautologia (verba sunt *Centuriator. Cent.* IV. *c.* 16.) compositæ ad unam & eandem formam, qua idem omnibus reperitur; hoc solum habentes eximium, quod prædicant magnopere, & extollunt meritum Christi. Esto, & hoc tantum nomine lectu dignæ. Nec mirum si limatus parum sit, cum ut idem Centuriatores de eo perhibent, literas discere non expetierit, sed earum rudis perpetuò manserit. Sed & hoc de Antonio Augustinus monuit in *prol. Lib.* 1. *de Doc. Christiana*, quod sine ulla Scientia Literarum, Scripturas Divinas & memoriter audiendo tenuisse & cogitando intellexisse; & hinc forsan felicior, et inde ipsius Epistolæ & quæcunq; Scripta, sint *Apostolici sensus, & Sermonis.*

(e) Cyrilli Hierosolymitani Catecheticæ Lectiones, ut de eo Joh. Bona, Apostolicam redolent Scriptionem. Quadragesimæ tempore ad *Competentes* (verba sunt *Cl. Tho. Millij*, ejusdem patris operum editoris) sive ad eos qui ut baptizarentur petebant, habitæ, præclarum, continent totius doctrinæ Christianæ compendium; postquam enim animos Catechumenorum prævia Institutione præparasset, deq; Peccato, Baptismo, præcipuisq; Fidei capitibus

capitibus breviter disseruisset, omnes Articulos *Symboli Hierosolymitani* fusè explicat; totumq;, ut ita dicam, Theologiæ Corpus absolvit. Ita *Millius*; at meo quidem judicio, eo absolutius, quod Dæmonum Apostasiam & nostram, & *Fœderis* insuper *Baptismalis* doctrinam, ut in Renuntiatione Diaboli, & operum ejus constat, tam apposite explicuit; quod Catechesi prima, & secunda, & *Mystagogica* etiam prima videre est.

(*f*) Lucubrationes ab Hilario conscriptas recenset Hieronymus de Scriptoribus Ecclesiasticis, qui & illum alibi, viz. Lib. 1. adv. Ruffinum Eloquentissimum, & Latini sermonis adversus Arianos tubam appellat, item & Latinæ Eloquentiæ *Rhodanum*, ob dicendi copiam ac vehementiam; haud vero æque cultum, & facilem fuisse alio loco tradit. Commendat tamen ejus Scripta Ep. 13. ad *Lætam*, ut sincera, viz. quoad sanam de Trinitate Doctrinam, de qua controvertebatur inter Arianos, & Catholicos. Alioqui enim, cum divinæ tantum Scripturæ sit, nihil habere Erroris quod corrigatur, nec ipse *Hilarius* nævis caruit. *Hæc Spondanus ad An.* 369. Et quales fuere ipsius nævi tum dictione, tum doctrina, videre est apud Centuriatores Magdeburgenses *Cent.* IV. *c.* 10.

(*g*) De Tempore, & Scriptis *Dionysij pseudo-Areopagitæ* Cl. *Cavi* Sententiam habes *Hist. Lit.* Audi etiam *Johan. Jac. Hoffman* in suo *Lexico*. *Dionysius Areopagita*, præsul Atheniensis, D. Pauli discipulus, scripsit, ut quidam existimant, ad Timotheum Ephesi præsulem, de Divinis Nominibus libros 12. de Hierarchia Cœlesti, & Cœlestibus Ordinibus, præterea alia complura opuscula, teste *Suida*. De Scriptis ejus ita Morerius; Ante an. 532. nullus Scriptorum horum meminit. *Severianistæ* primi produxerunt, dein Greg. III. Martinus I. Sophronius, Maximus, *&c.* illa citarunt, huicq; Dionysio adscripserunt. Plurimi credunt ante finem Seculi IV. vel ante Condemnationem Eutychij in Concil. Chalcedon. an. 451. non fuisse composita.

(*h*) De *Damaso* hæc *Spondanus ad An.* 384. Non ipse inter Sanctos duntaxat, miraculis clarus, adnumeratur, sed & inter Scriptores Ecclesiasticos à S. Hieronymo recensetur. Extantq; præterea hactenus complura ejusdem Epigrammata, & Epitaphia metro conscripta, tam in honorem S. Martyrum, quam aliorum memoriam; cui & concinunt Centuriatores, *Cent.* IV. *c.* 10.

(*i*) *Epiphanius* quinque linguis peritus, sed parum grammaticus, opus de 80 Hæresibus reliquit, tum Historicum, tum Theologicum: variat autem, ut de eo Centuriatores Cent. 11. *c.* 10. in multis Historicis Narrationibus, maxime vero temporum ratione, qua interdum nimium labitur absurde. Præter Octoginta cum quibus congreditur Hæresibus,

Hæresibus, subinde etiam confutat Judaismum, Ethnicos, & Philosophos, quorum errata singula in initio *Panarij* recensuit. At in Hæresibus Judæorum, & Samaritanorum, non est valde accuratus Epiphanius, ut de eo *Montacut. Apparat.* 7. *Sect.* 8.

(*k*) Quanta sit Librorum *Optati* utilitas docet operis Argumentum. Ecclesiam Catholicam adversus Sectarios acriter propugnat, quod genus Scriptorum quovis tempore pariter utile est. Sed præter ea quæ Ecclesiæ Defensionem, & Donatistarum Schisma spectant, vix in antiquis monumentis ullum reperiri potest (non dico ejusdem molis, sed longe prolixius opus) quod tot, & tanta ad Doctrinam, & Disciplinam Christianam pertinentia tam aperte contineant. *Præfat. ad Optat.*

(*l*) *Ephrem* Syri Diaconi Opera, ut de eo *Joh. Bona*, Spiritualem Doctrinam, & cœlestem pietatem redolent: Quo nomine commendata vellem cujuscunq; pastoris Evangelici, Missionarij maxime, Lectioni, & inter Ascetica Meditationi; Nec immerito, si, ut Hieronymus tradit, in ea existimatione antiquitùs fuerunt, ut post Sacras Scripturas publicè prælecta sunt.

(*m*) *Basilium* tanta refulsisse claritudine tradit Nazianzenus, ut eum omnes, tanquam omnibus numeris absolutissimum, sibi proponerent imitandum Exemplar; perfecta existimantes quæcumq, ejus dicta, vel facta; Cujus & dictionem adeo prædicat Erasmus *Epistol. Lib.* 2. *Epist.* 7. ut contumeliam esse judicat, Basilij facundiam quocum eorum comparare, quorum Eloquentiam supra modum admirata esset Græcia, juxta modum æmulata est Italia. Cujus etiam frater, viz.

(*n*) *Gregorius Nyssenus*, vir Eloquentissimus fuit, & omni doctrina refertus, *Joh. Bona.* Vir Eloquentiæ nervosæ & pressæ. *Sixt. Senens.* Dictione, si quis alius, splendidus, *Photio.* Cujus tamen nimius cultus Rhetoricarum Disciplinarum reprehenditur à Gregorio Nazianzeno.

(*o*) Qui & ipse adeo facundia excelluit, ut præterquam quod ob Summam tam Theologicis, quam humanis eruditionem, Theologici titulum ἐξοχῆς meruit, *Philostorgius*, & ipsi, & Ecclesiæ hostis, ipsum summo encomio ob eloquentiam celebravit, dicens *Apollinarij* Sermonem Commentationibus esse aptiorem, *Basilij* in genere panegyrico Splendidissimum; at *Gregorij* cum utroq; comparati Oratio, sublimiorem in Scriptione locum obtinuit; Etenim Apollinario erat uberior in dicendo, Basilio vero gravior. Succedit & alter ob Eloquentiæ laudes haud minus insignis, ac modo nominati, nec omini defuit,

(*p*) Ambro-

(*p*) *Ambrosius*, cuj in cunis jacenti apicularum agmen in os ingredi egrediq; visum. Tam Suaves enim habet, tam argutas plerumq; Orationis delicias, ut apes credas adhuc in ejus labellis sessitare, ut de eo *Nic. Causinus*; porro egregie commendat operum ejusdem patris nuperam Benedictinorum Editionem doctissimus *Cavus. Hist. Lit. Par.* II.

(*q*) Mitto de *Hieronymi* Eruditione Doctrina, & dictione dicere, utpote ab omnibus decantata. Et de ejusdem Commentariis Criticorum Censuram superius appositimus. Cum autem tantopere usi sumus ejus censura Authorum, ut in Libro de Scriptoribus ecclesiasticis habetur, alienum spero non fuerit, pauca adnotare de Scopo istius Libri; Qui fuit, ut iste testatur in præfatione, ut Christianæ Religionis Scriptorum numenta enumeraret adversus *Celsum*, *Prophyrium*, & *Julianum*, qui Christianos omnes imperitiæ arguerant; cujusmodi elucubrationes asserat se laborasse usq; ad annum 392. *Spondanus.*

(*r*) De *Nemesio* Supra. p. 29.

(*s*) *Johanni* Episcopo Hierosolymorum ascripta Opera, & à *Wastello* collecta, & edita, ea omnia falso ejus nomini Supposita ab eruditis habentur.

(*w*) *Paulinus*, cujus laudes scriptis suis celebrarunt Hieronymus in Oriente, Ambrosius in Italia, Augustinus in Africa, Prosper & Eucherius in Galliis, & alij ubiq. Reliquit post se nobilissimi ingenij monumenta, *Epistolas*, & *Carmina*; cum nunquam voluerit attingere Interpretationem Divinæ Scripturæ, non quidem tenuitate ingenij, sed potius admiranda animi Submissione. Nam & quæ reperiuntur ipsius Epistolæ, non ejus studio, sed Industria S. Amandi Ep. Burdegalensis servatæ fuere; & quæ Carminibus cecinisse pieq; lusisse videmus, eadem amicorum diligentia custodita putamus, *Spondanus ad an.* 431. Centuriatores etiam perhibent Scripta ejus hominibus doctis & piis vehementer probata fuisse, ab Hieronymo, nominatim & Augustino; qui posterior Epistola tricesima secunda ad Paulinum, dicit Literas ejus fluere lacte & melle. Habet tamen *Paulinus* suos crassos quosdam nævos, de quibus consulantur Centuriatores; Et hic primus usum Imaginum Historicarum in templis inveniisse legitur, rejectum etiam tum à Basilio, Cyrillo, Augustino, Chrysostomo, Epiphanio, *&c.* ut *Martinus Chemnitius de Imaginibus.*

(*x*) Quod ad *Augustini* Opera, Erasmus qui ea in decem Tomos digessit, quasdam censuras adjecit, quæ possunt apud ipsum commodius legi quam hic assignari. Hoc certum apud omnes, ubiq; maximo in pretio fuisse, cum tantus fuit delectus Scripta ejus

ejus legendi, non modo bonis, ſed etiam Hæreticis, ut interdum etiam quædam nondum abſoluta, ei ſunt ſurrepta, ut Centuriatores ex *Poſſid. c.* 7.

(z) Chryſoſtomo nemo ex Antiquis aut majori dexteritate Scripturas tractavit, aut populum docuit ſalubrius, aut Hæreticos oppugnavit acrius; nemo aut ad virtutis ſtudia inflammavit vehementius, aut vitia ſui temporis inſectatus eſt liberius. Unde poſt Sacra Biblia, & *Paulinas* imprimis Epiſtolas, nullum novi Scriptum, in quo, qui Concionatores ſunt, & Græce non neſciunt, majori cum fructu verſentur, quam in B. Chryſoſtomi Homiliis, quas ita numeroſas reliquit, ut nemo plures, ita bonas, ut nemo meliores, ita diſertas ac dilucidas, ut nihil excogitari quidem poſſit diſertum, aut dilucidum majus. *Boiſius, præfatione ad Notas in Tom.* 3. *Chryſoſtomi.* Ita ſane, ſed & hac ratione in optimorum Concionatorum cenſum mihi venit, quod cum ſuſcepta primum docendi populum functione, ſublime dicendi genus arripuiſſet, redarguta a pia mulierecula, quod ejus orationes ſimplicioribus infrugiferæ eſſent, mutaſſe e veſtigio juvenilem animum, cujus eſt alta petere inſtitutum, & dictionem faciliorem imis auribus accommodavit. Qua ex parte illud eſt conſecutus, ut publicis frequentibuſq; acclamationibus, *Chryſoſtomus*, hoc eſt, os aureum, diceretur. *Spondanus ad an.* 386.

II. *The Leſſer Fathers, or the Works of ſuch of them as have been Collected into the* Bibliotheca patrum, *or other* Spicelegiums.

Euſtathij Ep. Antiocheni, qui cl. an. 325. Oratio ad Conſtantinum Imperatorem in Synodo Nicæna. Græ. — Lat. in *Auctuar. Combefic. Tom.* II. *p.* 547.——Diſſertatio de Engaſtrymytho inter *Crit. Sacr. Lond. Tom.* VIII.——Extant & fragmenta quædam ejuſdem patris ap. Theodoritum, Facundum, & Anaſtaſium——Extat & Commentarius in Hexaemeron ſub ejus nomine, quem edidit Leo Allatius, Ludg. 1629, ſed an ſit illius dubitatur.

Commodiani Gazæi, qui cl. 326. Inſtructionum Opus adverſus paganos. In *Bib. Patr. Tom.* 27. *p.* 12.

Juvenci-

Juvenci Poetæ Hiſpani, qui cl. an. 330. J. Ch. D. N. Hiſtoria Evangelica in *Bibl. patr. Tom.* IV. *p.* 55.

Julius Firmicus Maternus, qui cl. 340. Liber de Errore profanarum Gentium, qui extat ad Calcem Minutij Fœlicis, cum notis Woweri. Ludg. Bat. 1652. & in *Bibl. patr. Tom.* IV.

Pachomij Monachorum omnium Tabeneſium auctoris, & inſtitutoris, qui cl. 340. Regula Monachorum, ſi ſit illius, in *Bibl. patr. Tom.* IV. *p.* 86. & Monita Spiritualia vere aurea in *Bibl. patr. Tom.* IV.

Oreeſis Monachi Tabenenſis & Pachomij Collegæ, qui cl. an. 344. Regulæ de Inſtitutis Monaſticis. *Bib. patr. Tom.* IV. *p.* 92.

Serapionis Aſcetici Ep. Thmuitani, qui cl. an. 347. Liber contra Manichæos in *Bibl. patr. Tom.* IV. *p.* 160.

Luciferi Calaritani in Sardinia Ep. qui cl. an. 354. Opera in *Bibl. patr. Tom.* IV. *p.* 187.

Phœbadij Agenni Aquitaniæ Ep. qui cl. an 359. Liber contra Arianos in *Bibl. patr. Tom.* IV. *p.* 300.

Zeno Ep. Veronenſis, cl. an 360. cujus ſub nomine ext. Sermones 90 in *Bibl. patr. Tom.* III.

Apollinarij Senioris, qui cl. 362. Metaphraſis Pſalmorum in *Appendice ad Bibl. patr.* putatur ejuſdem eſſe Tragœdia, *Chriſtus patiens*, ita dicta, quæ ſub Gregorij Nazianzeni nomine inter ejus opera excudi ſolet.

Titi Boſtrenſis Ep. qui cl. 362. Libri tres contra Manichæos in *Bibl. patr. Tom.* IV.

Fabij Marij Victorini V. C. profeſſione Rhetoris, qui cl. an. 362. Opera ext. in *Bibl. patr. Tom.* II. & inter Opuſcula Dogmatica Veterum Sirmondi.

Paciani Barcelonæ Ep. qui cl. 370. Opera in *Bibl. patr. Tom.* IV. *p.* 305. 315.

Gregorij Bætici Ep. qui cl. 370. Liber de Fide, ſi ſit illius, ext. in *Bibl. patr.*

Cæſarij Gregorij Nazianzeni fratris, qui cl. 370. Dialogi, ſi ſunt illius, Græ. Lat. ex Editione Frontonis Ducæi in *auctuario ad Bibl. patr. Tom.* I.

Amphilochij Iconii Ep. qui cl. 370. ext. Epiſtola Sydonica Græ. Lat. ap. Coteler. *Monument. Tom.* II. *p.* 99. Unicum forſan quod hodie ſupereſt Amphilochij opus Genuinum, ut cenſet *Cavus*, licet Plura Opera ejuſdem edidit Græ. Lat. ut præ ſe fert Combefiſius, Par. 1644.

Didymi Alexandrini Hieronymi præceptoris, qui cl. 370. Scripta quædam in *Bibl. patrum Tom.* IV. *p.* 320. & 330, & *Combefiſij auctuar.*

Eſaiæ Monachi Ægypti, qui cl. an. 371. Sermones 39. ſi ſunt illius, ext. in *Bibl. patr. Tom* XII. *p.* 384.

Probæ Falconiæ Anicij Conſulis uxoris, Olybrij & Probi Conſulum matris, quæ cl. 371. & miras ab Hieronymo, Auguſtino, Chryſoſtomo, Prudentio, Claudiano, Caſſiodoro laudes meruit, extat ejus Cento Virgilianus de rebus divinis in *Bibl. patr. Tom.* V.

Mar-

Martini Turonenſis Ep. qui cl. 375. profeſſo fidei in *Bibl. patrum*.

Evagrius Ponticus, qui cl. 380. Opuſcula quædam Aſcetica, & Vitas quorundam patrum ſcripſit, quorum quæ ſequuntur extant, viz. *Elementarium Libri* II. alter ad Monachos in Cœnobijs degentes, ad Virgines Deo ſacratas alter qui Ext. in *Bibl. patr. Tom.* 27. *Monachicum*, ſeu, περὶ τῆς πρακτικῆς Græ Lat. ext. Græ. Lat. ap. Cotelerij Eccleſiæ Græcæ Monument. Tom. III. *p.* 70. *Gnoſticum*, ſeu de ijs qui Cognitionis munere donati ſunt. Ex quo Frag. ext ap. Socrat. Lib. 4. *c.* 23. Ἀντιῤῥητικὸν contra Dæmonas Tentatores, ſive de octo vitioſis Cogitationibus in *Bibl. patr. Tom.* 27. Liber de rerum Monachalium rationibus earumq; juxta quietem appoſitione ext. Græ. Lat. ap. Coteler. Monument Eccl. Græcæ Tom. III. *p.* 103. Fragment, ſeu Scholium in nomen Dei Tetragrammaton ext. Græ. Lat. ap. eundem *p.* 116.

Philaſtrij Brixienſis Ep. qui cl. 380. ext. Liber de Hæreſibus in *Bibl. patr.* Tom. VII. *p.* 701.

Arſenij Arcadij & Honorij præceptor, & poſtea Monachi Thebaidos Ægypti qui cl. 383. extat Doctrina & Adhortatio ad Monachos, breve quidem opuſculum, ſed Spiritu vere Monaſtico, & Spirituali plenum, ut de eo *Cavus*, Græ. Lat. in *Auctuar. Noviſſ. à Combefitio* Editum.

Idacij Clari Emeritæ in Hiſpania Ep. qui cl. 385. Opuſcula ext. in *Bibl. patr. Tom.* V. *p.* 726.

Gaudentij Ep. Brixenſis, pietate & ſapientia illuſtris, qui cl. 387. Opuſcula ext. in *Bibl. patr. Tom.* V. *p.* 704. 949.

Tichonij Afri, qui cl. 390. Commentarius in Apocalypſin Johannis; ext. inter Auguſtini Opera. Regulæ Septem ad inveſtigandam & inveniendam intelligentiam S. Scripturarum ext. in *Bibl. patr. Tom. 6. p.* 49.

Q. Jul. Hilarionis, qui cl. 397. ext. Chronicon, ſeu Libellus de Duratione Mundi in *Bibl. patr.* Tom. VI. *p.* 373.

N. Extant & aliorum patrum Fragmenta, vel alia Scriptiuncula inter aliorum Opera inſerta, vel ſubjuncta, viz. *Alexandri* Ep. Alexandrini, qui cl. an. 313 Epiſtolæ duæ, una ad Alexandrum Byzantinum ap. Theocritum Lib. 1. *c.* 4. Altera Encyclica ad Eccleſiæ Catholicæ Epiſcopos ap. Socrat. Lib. 1. *c.* 6. Extat & brevis Epiſtola ad presbyteros & Diaconos Alexandriæ & Marcotidis, qua Arium, ejuſq; ſecios depoſitos eſſe indicat Græ. Lat. edente Cotelerio in Notis ad Alexium Cynopolis Epiſcopum in Opuſculis Sti. Maximi Tom. II. p. 152. 155. II. *Conſtantini* magni Imperatoris Epiſtolæ, Orationes, & edicta ad rem Eccleſiaſticam ſpectantia ap. Euſebium & Socratem, in Tomis Conciliorum, & Bibl. patrum, & in codice Theod. de quibus vide *Cavum.* III. Hoſij Cordubæ, *Ep.* qui cl. 316. Epiſtola ad Conſtantinum Imperatorem ap. Athanaſij Epiſtol. ad Solitarios. IV. Julij Rom. Ep. qui cl. 337. duæ Epiſtolæ, una ad Orientales Græ. Lat. ap. Athanaſ. Apologet. de Fuga ſua *p.* 775. Altera ad Alexandrinos in gratiam Athanaſij ap. Socr. Lib. 2. *c.* 23. Extant & Frag. quædam Epiſt. in Concil. Tom. II. V. *Liberii* papæ Rom. qui cl. 352. Dialogus cum Conſtantio Mediolani habitus, ap. Theodoritum Lib. 2. *c.* 16.—— Epiſtolæ XII. in Conciliorum Tom. II. Col. 743— Epiſtola Synodalis ad Macedoniorum Epiſcopos Græ. lat. ap. Socrat Lib. 4. *c.* 12. VI. *Euſebij* Vercellenſis Ep. qui cl. 354. Epiſtolæ tres ap. Baronium an. 355. Num. 7. & 356. Num. 92. Extat & Quarta ap. Hilarium in Frag. col. 433. VII. *Hilarij* Diaconi Romani qui cl. 354. Quæſtiones in Vetus & Nov. Teſt. inter Auguſtini Opera Tom. IV. Col. 697. & Commentarij in Epiſtolas S. Pauli inter Ambroſij Opera Tom. V. *p.* 170. VIII. *Miletij* Ep. Antiocheni, qui cl. an. 360. Sermo ap. Epiphan. Hæreſ. 73. N. 29, 30, 31, 32, 33, 34. IX. *Petri*, Baſilij & Gregorij Nyſſeni fratris natu minimi, Sebaſtæ Cappadocum Ep. Epiſtola ad Gregorium fratrem, Libris Nyſſeni adverſus Eunomium præmiſſa. X. *Petri* Alexandrinæ Eccleſiæ preſbyteri, & Athanaſij comitis individui, & Succeſſoris, Epiſtola Encyclica ap. Theodoritum Lib. 4. *c.* 22. Ext. & Epiſtolæ ad Epiſcopos Ægyptios fidei cauſa exules Frag. ap. Facundum. Lib. 4. *c.* 2. & Lib. 11. *c.* 2. XI. *Macarij* ſenioris, M. Antonij diſcipuli, qui

cl. 373.

cl. 373. Homiliæ Spirituales, 50. de Integritate cuæ decet Chriſtianos, ext. inter opera Gregorij Thaumaturgi Par. 1622. XII. *Macarij* Junioris M. Antonij item diſcipuli, qui cl. 373. Sermo, ſi ſit illius, de ætate ſtatuq; animarum poſt hanc vitam, habetur ap. Gul. Cavum Hiſt. Lit. XIII. *Macarij* alterius M. Antonij etiam diſcipuli, Opuſcula VII. Græ. Lat. ext. in Theſauro Aſcetico Poſſini edito Tholoſæ. 1684. 40. XIV. *Diodori* Archimandritæ Antiocheni, & Ep. Tarſi, qui cl. an. 378. Fragmenta plurima Ext. ap. Marium Mercatorem Garnerij par. 2. *p.* 317, 318. & Secundum Hermianenſem, de quibus vide Cavum. XV. *Geleſij* ſenioris Cæſariæ Paleſtinæ Ep. qui cl. 380. Frag. Homiliæ in Epiphan. ext. ap Theodorit. Dial. 3. *p.* 107. XVI. *Timothei Ep.* Alexandrini, qui cl. 380. ext. fragm. ap. Theodrit. Dial. 1. *p.* 42. & *Dial.* 2. *p.* 105. XVIII. *Theophili.* Ep. *Alexandrini*, qui cl. 385. Fragmenta extant multa, *viz.* Voluminis adverſus Origenem ap. Theodorit. Dial. 2. *p.* 101. —— Libri de Cyclo paſchali Dial. 3. *p.* 167. —— Epiſtolæ ad Porphyrium Epiſcopum Antiochenum in Concil. Tom. V. *p.* 472. Ext. Epiſtolæ paſchales tres in Bibl. patr. Tom. V. Item Epiſtolarum paſchalium Quintæ & ſextæ Fragm. in Concil. Epheſin. Act. 1. *p.* 512 —— Epiſtola ad Epiphan. inter opera Hieronymi —— Edicta Canonica X. & Reſponſa III. in Pandect. Canonum Tom. II. Epiſtola brevis ad Chryſoſtom. ap. Pallad. Dial. *c.* 7. —— Diſſertatio cujus rei hemoſtniiis ſit. Græ. Lat. 1608. huic Theophilo à Morello adjudicari, in pluribus M. SS. Chryſtophoro cuidam Alexandrino tribuitur. XIX. *Siricij* Ep. Rom. qui cl. 383. Epiſtolæ V. in Concil. Tom. II. *p.* 1017. XX. *Evagrij* presbyteri Antiocheni, qui cl. an. 388. Vita B. Antonii ex Græc. Athanaſii inter opera Athanaſii Tom. II. *p.* 544. XXI. *Sophronij* Hieronymi familiaris, qui cl. 390. Catalogi Hieronymiani Scriptorum Eccleſiaſticorum verſio Græca, ſi ſit illius, quod aſſerit Eraſmus, adjudicavit Iſacus Voſſius, ext. inter Hieronymi opera. Item & Sermo de aſſumptione Beatæ Virginis ad Paulam & Euſtochium, quem & ejuſdem Sophronij eſſe, Eraſmus cenſet. XXII. *Aurelij* Carthaginis Ep. qui cl. 390. Epiſtola Encyclica de damnatione Pelagij & Cœleſtij ext. in Concil. Tom. II. Col. 1009. XXIII. *Theotimi* Tomorum Ep. qui. cl. 392. Frag. ap. Damaſceni parallela. XXIV. *Eulalij* Diaconi, qui cl. 396. prologus de Vita D. pauli ad Calcem. N. T. in Editione Curcellæana. XXV. Anaſtaſij Ep. Rom. qui. cl. 398. ext. Epiſtola ad Johan. Hieroſolymorum Ep. Concil. Tom. II. Ext. & Tria Fragm. Epiſtolæ ad Urſinum de Incarnatione Chriſti, in Append. ad Liberati Breviar.

Second'y,

Secondly, The Hereticks of the Fourth Century.

I. *Of the Arian Tribe.*

Arius (*a*) toto orbe & per omnia retro ſecula famoſiſſimus Hæreſiarcha, ut de eo Cavus: Cl. an. 315. Cujus extant Epiſtolæ duæ, una ad Euſebium Nicomedienſem, Altera ſuo, ſuorumq; Nomine ad Alexandrum Alexandriæ Antiſtitem ap. Epiph. Hær. 69. Item & Frag ejus Thaliæ ſic dictæ ap. Athanaſ. de Syn. Nicen. contra Hær. Arij, decret. *p.* 413. & Orat. 2. contra Arianos *p.* 137. 140, 141. *&c.* De Syn. Arimin. & Seleu. *p.* 680.

Euſebij Nicomedienſis qui cl. an. 324. Ext. Epiſtola de Ario ejuſq; dogmatibus in Theodoriti Hiſt. Lib. 1. c. 6.

Aſterius Cappadox Arianus, & Ario familiaris, cl. an. 330. cujus quædam Ext. ap. Athan. Ep. de Synod. Arimin. & Seleuc *p.* 684. Orat. contr. Arian. 3. *p.* 217. Orat. 4. *p.* 252. ap. Epiphan. Hær. 72. ap. Euſeb. Lib. 1. contra Marcell. c. 4.

Theodori Heracleæ Ep. qui cl. an. 334. Ext. Commentarius perpetuus in Pſalmos Græc. Lat. præmiſſus Catenæ Vet. Patr. in Pſalmos ex Editione Corderij. Extant & Frag. quædam ap. Corderij Catenam in Mathæum, & Authorem Catenæ in Lucam.

Acacius Ep. Cæſareæ Palæſtinæ, & qui non modo ὁμοιούσιον & ὁμούσιον rejecit, ſed ἑτεροούσιον profeſſus eſt. Cl. 340. Cujus Ext. Frag. Libri adverſus Marcellum ap. Epiph. Hær. 72.

Euſebius Emiſſenus Ep. cl. 340. Cujus Ext. Excerptum ap. Theodorit. Dialog. 3. *p.* 172. Cui & Homi-

liæ

liæ 13. quas Latine ſub Euſebij Pamphili nomine edidit Sirmondus, Par. 1643. 8vo. adjudicari videntur à Cl. Cavo.

Georgius Laodiceæ Ep. cl. 240. Cujus Epiſtola ad Epiſcopos Ancyræ congregatos ext. ap. Sozomen. Lib. 4. *c.* 13. Ext. & Excerptum Libri Vitæ Euſebij Emiſſeni ap. Socr. Lib. 2. *c.* 9.

Leontius Epiſ. Antiochenus cl. 348. cujus ext. Frag. Orationis in Paſſionem S. Babylæ ap. Authorem Chronici Paſchalis, *p.* 270.

Potamius Odiſſiponæ Ep. cl. 357. Cujus ext. Epiſtola ad Athanaſium in Dacherij Specileg. Tom. II.

Ærius qui ἑτερόδοξιον docuit cl. 359. cujus de Fide Libellus ext. ap. Epiphan. Hæreſ. 76. Ext. & Frag. Epiſt. ad Eunomium una cum Eunomij Scholiis ap. Athan. Dial. II. de Trinitate Tom. II. *p.* 166. 162.

Eunomius Aetij diſcipulus & Cyzyrenus Ep. cl. 306. Cujus ext. Libellus de Fide in Valeſij Annotat. ad Socrat. Lib. 5. *c.* 10. Ext. & Apologetici Prologus & Epilogus adverſus æternam, & Conſubſtantialem Domini noſtri Deitatem ap. Cavi Hiſt. Lib. *p.* 171.

Lucij primo Samoſatæ loco Euſebij Orthodoxi, deinde Alexandriæ, loco Petri ſuffecti Ep. Frag. quoddam ext. Græ. Lat. in Concil. Tom. VI. *p.* 313.

Candidi Secta Ariani qui cl. an. 364. Ext. Liber ad Marium Victorinum de Generatione Divina, una cum Victorini confutatione Zeigleri Commentariis in Geneſin ſubjunctus. Baſil. 1548. & Frag. Epiſt. ejus ad Victorinum una cum Victorij Reſponſione ap. Mabil. Analect. Tom. IV. *p.* 155.

Ulphilæ

Ulphilæ Gothorum Ep. qui cl. 365. Ext. Gothica IV. Evangeliorum Verſio, una cum Gloſſario & notis Junij & Mareſchalli Gothice & Anglo Saxonice, Dordrac. 1665. 4o.

II. *The Macedonian Hereſy.*

Macedonius (*b*) Hæreſiarcha Conſtantinop. Ep. cl. 342. Hæreſios contra Deitatem Spiritus Sti. Authoris, ſed illius nihil Ext.

III. *The Photinian.*

Photinus (*c*) Sirmij Ep. cl. 344. Photinianæ Hæreſios Author, ſed illius nihil ext.

Marcellus (*d*) Ancyræ Ep. cl. an. 330. cujus ampla ext. Excerpta ap. Euſeb. Libris adverſus Marcellum, & de Eccleſiaſtica Theologia. Ext. & Epiſtola ejus Apologetica ad Julium Rom. apud Epiphan. Hæreſ. 72.

IV. *The Apollinarian Hereſy.*

Apollinarij Junioris (*e*) qui cl. an. 370. ext. Fragm. in Theodoriti Dial. 1, 2, 3. item & in Catenis Veterum in Job, in Pſalmos, in Matthæum, in Lucam. Ext. & Epiſtolæ duæ Græ. Lat. ad Baſilium ap. Coteler. Monum. Eccl. Græ. Tom. II.

Polemon Apollinarij Hæreſiarchæ diſcipulus, & in hac ſecta Succeſſor, cl. 385. Cujus ext. Frag. in concil. Tom. 6. col. 316.

V. Priſc-

V. *The Priſcillianiſt.*

(*f*) Priſcillianus Hæreſiarcha cl. An. 381. Scripſit multa, quorum tamen ext. nulla.

VI. *The Anti-dicomaritan, and Collyridian.*

(*g*) Helvidii qui cl. An. 382. ext. Fragm. quædam ap. Hieronymum Lib. ad Helvidium.

VII. *The Luciferian.*

(*h*) Luciferi Calaritaniæ in Sardinia Ep. qui cl. An. 354. ext. Opera in Bib. Patrum, Tom. IV. p. 181.

Hilarii Diaconi Romani, qui cl. An. 354. ext. Quæſtiones in Vetus & Nov. Teſt. inter Auguſtini Opera Tom. IV. Col. 697. & Commentarii in Epiſtolas S. Pauli inter Ambroſii Opera Tom. V. p. 170.

Fauſtini Schiſmatis Luciferiani Presbyteri, qui cl. An. 384. ext. Opuſcula in Bib. Patr. Tom. V. p. 637.

VIII. *The Donatiſt.*

(*i*) Donatus Schiſmaticorum ab ipſo denominatorum Coryphæus, qui cl. An. 329. multa ad Schiſma ſuum pertinentia Opuſcula ſcripſit, quæ non ext.

Macrobius Ep. Donatiſtarum Rom. commorans, cl. An. 344. Cujus Epiſtolæ ad Plebem Carthaginenſem de paſſione Maximiani & Iſaaci Donatiſtarum, amplum Frag. ext. ap. Mabillon. Analect. Tom. IV. *Pariſ.* 1685. p. 119.

Petiliani Conſtantinenſis in Numidia, Ep. qui cl. An. 399. plurima illius habeantur in Auguſtini ad ipſum Reſponſionibus.

N. Hæresium hæc ætas adeo frugifera fuit, ut omnium ferè Hæresium & Hæresiarcharum maturitas in hoc Sæculum asservata fuisse videatur, ut dixit *Hottingerus*; vel potius Anti-christi Præcursores hoc Sæculo extiterunt, ut *Hilarius Libro contra Auxentium*, & alii putarunt. Harum famosissimæ, I. Ariana. II. Macedoniana. III. Photiniana. IV. Apollinaristarum. V. Antidicomarianatarum & contra Collyridianorum VI Priscilliniſtarum, & Schismata. VI. Luciferianorum, & VIII Donatistarum.

I. Quod ad Arianam (*a*) notatu dignum sit, ut de eadem *Spondanus ad An.* 359. *Sect.* 7. Quibus lapsibus Ariani à fide Catholica semel excidentes præcipites delati sunt ad ima, dum primo abjicientes vocem *Consubstantialis*, ut exoticam & peregrinam, nomen *Substantiæ* retinuerunt, deinde & hoc ablegantes, apposuere *per omnia Similis*, modo vero tantum *Similis*, ac denique vocem *Dissimilis*, aliasque demum deteriores non sunt veriti. Et quamvis his Hæretici divisi ab invicem, acrius firmè inter se prælliarentur, quam adversus Ecclesiam Catholicam, accidit, ut cum uno eodemque nomine omnes dicerentur *Ariani*, tamen ex iis alii qui se detestari præ se ferrent Arii nomen, divinam in filio Dei substantiam utcunque tenus confiterentur, *Semiariani* sunt nominati, quorum principes esse videbantur *Basilius* Ancyranus, *Eleusius* Cyzicenus, *Sylvanus* Tarsensis, *Georgius* Laodicenus *Macedonius* Constantinopolitanus, *Eustathius* Sebastenus, & illi pauci qui subscripti apud Epiphanium reperiuntur Concilio Ancyrano; eratque illa eorum Professio quæ tum *Antiochia* in Encœnjis, tum *Sardicæ*, tum etiam *Sirmii* primo loco edita fuit, ac postea *Ancyra* declarata. Alii vero qui in deterius prolabentes nullam in filio admittebant vocem divinæ substantiæ, vel omnimodæ cum Patre Similitudinis, in tantum furorem tandem ferebantur, ut non contenti cum Ario dicere Filium ἐξ ὄκ ὄντων ex non entibus factum esse, & addebant Filium esse κατὰ πάντα ἀνόμοιον τῷ πατρὶ, *per omnia dissimilem Patri.* Sic *Acacius* Cæsareæ Palæstinæ Episcopus, & ejus factionis fautores Ariani dicti, decreverunt in ultimo illo Conventiculo Antiochiæ ab ipsis habito Anno Christi 361. Acacii fautores fuerunt *Ursacius* Tyri Episcopus, & *Eudoxius* prius Antiochiæ Syriæ, deinde Constantinopolis Episcopus, & alii iisdem consentierunt *Aetiani* ab Aetio illo qui cognomento *Atheus* dictus est, cognominati, in quibus fuit *Aetii* discipulus, *Eunomius* Episcopus Cyzicenus, a quo Eunomiani sunt dicti. Et hi omnes ab errore suo ἐξκονίτοι καὶ Ἀνόμοιοι, Exucontiani, & Anomæi vulgo dicti sunt. *Forcb. Institut. Historico-Theol. Lib. I. c. 2. Sæc. 7.*

(*b*) II. Porro ut *Ariani* Filium, sic *Macedoniani* Spiritum Sanctum abnegarunt. In hac hæresi maxime eminuit *Macedonius* Episcopus Constantinopolitanus, qui (licet ipse filium ὁμοούσιον

σιον non diceret ;) relictis tamen *Arianorum*, & *Eudoxianorum* partibus, propriæ Sectæ *Macedonianorum* Pneumatomachōn author extitit circa annum Christi sexagesimum supra trecentesimum. Hic creaturam dicere recusabat, & quamvis patri Filium *Consubstantialem* [ὁμόσιον] non diceret, prædicabat tamen ὅμοιον κατὰ πάντα τῷ γεγεννηκότι *Genitori in omnibus similem.* Et Spiritum Sanctum creatum esse aperte asserebat, κτιστὸν τὸ πνεῦμα σαφανῶς ὀνομάζων, ut refert Theodoritus *Lib.* 2. *Hist. Eccl. cap.* 6. Ejus autem Sectatores licet de Filio non eadem omnes dicerent, aliis Arianum Errorem foventibus, aliis autem orthodoxè de Filio sentientibus, omnes tamen in Spiritum Sanctum contumelioſi extiterunt, ut scribit *Epiphanius Hæres.* 74.

Macedonii Hæresin, & cum ea Arianam, & Sabellianam, & Apolliniſtarum, & Samosatinianam damnaverunt validis refutatas argumentis, Episcopi centum quinquaginta in Concilio illo celebri Oecumenico Constantinopoli celebrato, imperante Theodosio Seniore An. Christi 381. Illic confirmata est fides Nicæna, & contra omnes Hæreticos *Consubstantialitas* Sanctissimæ Trinitatis declarata, ut patet ex Symbolo illius Concilii: In quo & profitentur se credere in Spiritum Sanctum, Dominum Vivificatorem, ex patre procedentem, cum Patre & Filio simul adorandum, & simul glorificandum, loquentem per Prophetas.

III. Hic (c) *Cerinthi* & *Ebionis*, nec non *Sabellii*, & *Pauli Samosateni* damnatas de Christo Hæreses, de quibus supra p. 6. renovavit. Cujus damnationem & exauctorationem videas apud *Hilarium de Synodis*, *Socratem Eccl. Hist. Lib.* 2. *cap.* 29. 30. Hujus Sectatores dicti quoque *Homuncionistæ*, quod Christum solum hominem asserirent; ideoque eorum Baptismum ab Ecclesia semper rejectus, secundum quod, & Nicænum Concilium statuit de Paulianistis (*i. e.*) Samosateni discipulis, quos venientes ad Ecclesiam baptizari voluit, ut videre est *Concil. Nicæn. Can.* 19.

(d) Dubium an fuit *Marcellus* Ancyranus, Sabellianus, eo autem nomine audiit apud Eusebium Cæsariensem. Certum est Photini ipsius discipuli impietas notam ei gravem intulit.

IV. (e) *Apollinaris* Hæreses in hunc modum describit *Vincentius* Lirinensis. *Apollinaris* in Unitate quidem Trinitatis quasi consentire se jactitat; at hoc ipsum non plena fidei Sanctitate, sed in Domini Incarnatione aperta Professione blasphemat; dicit enim in ipsa Salvatoris nostri carne, aut animam humanam penitus non fuisse, aut certe talem fuisse cui mens & ratio non esset. Et ipsam Domini carnem non de Sanctæ Virginis Mariæ carne susceptam, sed de cœlo in Virginem descendisse dicebat. Eamque mutabilem semper & dubius modo *Coæternam* Deo Verbo, modo de verbi

Divinitate factam prædicabat. Nolebat enim in Christo duas esse Substantias, unam Divinam, alteram humanam, unam ex patre, alteram ex Matre; sed ipsam verbi naturam putabat esse divisam, quasi aliud ejus permaneret in Deo, aliud vero versum fuisset in carnem, ut cum veritas dicat ex duabus substantiis unum esse Christum, ille contrarius veritati, ex una Christi Divinitate duas adferat factas esse substantias. Hæc de *Apollinaris* insania *Vincentius adversus profanas Novationes.*

V. (*f*) Cum Priscillianus, & Priscillianistæ, quos in Hispania Priscillianus instituit maxime Gnosticorum & Manicheorum dogmata permixta sectati sunt, de eorum vesaniis nimis fastidiosum foret rationem reddere, de quibus videatur Sulpicius Severus prope finem Lib. II. Histor. Sacr. ut & nostram de Manichæis annotationem supra.

VI. (*g*) *Helvidius* pessimè audit apud Pontificios, ac si Hæresiarcharum omnium retro Sæculorum iniquissimus. *Oblatrans canis, Blasphemiis pollens, hostisque Virginitatis acerrimus*, sunt illius Characteres apud *Baronium* & *Spondanum*, idque quod asseruit ejusdem esse gloriæ Virgines, ac Maritatas, & eo quoque sceleris prolapsus est (*verba sunt Spondani ad An.* 382.) ut Sanctissimæ Dei paræ negaverit Virginitatem post partum.

At non *Helvidius* tantum repertus est ejusmodi esse blasphemiarum assertor, ut pergit *Spondanus Num.* 7. licet primus Romæ ausus est eas inclamare, sed Epicureus *Jovinianus*, Pseudo-monachus, eidem extitit in impietate collega. Imo impurus ille *Jovinianus* aliquas etiam Sanctimoniales dejecisset in Nuptias, Sacram Susannam, Annam, aliasque commendatissimas commemorando fœminas, quæ in Scriptura nuptæ reperiuntur; quibus se ille meliores, vel etiam pares cogitare non posset; eodemque modo etiam virorum Sanctorum cœlibatum commemoratione Patrum conjugatorum, & prædicatione fregisset. Sensit & hic virgines, viduas & maritatas ejusdem esse meriti, nullum esse abstinentiæ Ciborum meritum, omnium qui Baptisma servaverint esse unam in Regno cœlorum remunerationem. Præter quæ eo illum Blasphemiæ adactum esse, ut instar *Helvidii* diceret Dei-param *Mariam* desiisse Virginem esse cum Christum peperit. Hæc *Spondanus ad An.* 382. 11. 7. En portentum quoddam Hæreseos, cujus fautores *Antidico-mariani* dicti, quos egregie confutasse Epiphanius ab istis prædicatur ad *An.* 367. 4. cum vix, & ne vix quidem ulla fiat mentio ab his Pontificiis *Collyridianorum*, Hæreticorum quorundam ejusdem ætatis, ad alteram extremitatem, de his quæ ad Virginem, prolabentium, & in quibus confutandis æque laboravit idem Pater.

Quæ vero fuit hæc *Collyridianorum* Hæresis & quæ de ista, æque ac de priori ex professo disputavit Epiphanius, hic subjungam secundum

cundum ſtatum ejus rei à Forbeſio factum *Inſtruct. Theolog. Lib.* 4. *c.* 8. Collyridianorum impietas hæc erat, quod Beatam Virginem Mariam divino honore colebant. Exſtiterant autem quidam in Arabia Virginitate Mariæ uſque adeo contradicentes, ut aſſerent, eam poſt natum Chriſtum viro ſuo Joſepho commixtam fuiſſe. Et hi ob aſſertionis illius pertinaciam hæretici habiti ſunt, & appellati ſunt *Anti-dicomarianitæ.* Contra eorum hæreſin Epiphanius Epiſtolam ſcripſit ad Chriſtianos Arabas, quam inſeruit Panariis, *Libro* 3. *Tom* 2. *Hæreſ.* 78. In ea Epiſtola etiam prope finem, mentionem facit oppoſiti erroris Collyridianorum ut itidem in Arabia ad alteram extremitatem prolabentium. Admirati ſumus (inquit Epiphanius) quum aliud rurſus audiviſſemus, alios nimirum rurſus ita deſipere, ut in tractatione de ipſa Sancta ſemper Virgine, *pro Deo hanc introducere ſtuduerint, & adhuc ſtudeant, & furore quodam & amentia ducantur.* Narrant enim quod quædam mulieres illic in Arabia hanc vanitatem invexerunt, ut in nomen ſemper Virginis Collyridem quandam ſacrificent, [κολλυρίδα τινὰ ἐπιτελεῖν] & ſimul congregentur, & in nomen Sanctæ Virginis ultra modum quid tentent aggredi, nefario ac blaſphemo negotio: & in nomen ipſius Sacra celebrent per mulieres; quod totum impium eſt ac nefarium, alienum à Prædicatione Sancti Spiritus, ut ſit *totum Diabolicum opus, & Spiritus immundi doctrina.* Impletur enim & in his hoc, Deficient quidam à ſana doctrina, attendentes fabulis & doctrinis dæmoniorum. Erant enim, inquit, mortuis cultum divinum præſtantes, quemadmodum etiam in Iſrael culti ſunt. Et Sanctorum juxta tempus in Deum gloria, facta eſt aliis, non videntibus veritatem, in errorem. Nam in *Sicimis*, hoc eſt, in *Neapoli* nunc appellata, indigenæ ſacrificium faciunt in nomen puellæ, nimirum ex occaſione filiæ Jepthæ, quæ aliquando oblata eſt Deo in Sacrificium: & deceptis factum eſt hoc in detrimentum idololatriæ & vani cultus. Sed & filiam Pharaonis, quæ honoravit ſervum Dei Moyſem, ſuſtulitque, ac educavit, propter celebritatem tunc pueri, ultra decorum honoraverunt Ægyptii pro Deo, atque hoc in malam traditionem ſtolidis demandarunt in religionem: & adorant Thermutim filiam Amenophis tunc Pharaonis, quoniam educavit, velut dixi, Moyſem. Hæc *Epiphanius.*

VII. (*b*) Lucifer Calaritanus in Sardinia Inſula Ep. quia noluit ſubſcribere damnationi Athanaſii, adeoque ſub nomine Athanaſii Nicænam damnare fidem, juſſu Conſtantii Imperatoris, una cum *Euſebio Vercellenſi* relegatus eſt in Superiorem Thebaidem Ægypto finitimam, ut ſcribunt in ſuis Hiſtoriis Eccleſiaſticis Socrates Lib. 3. c. 4. Theodoretus Lib. 3. c 4 & Sozomen Lib 5. c. 11. & ab eo exilio liberatos eſſe redituſque iis ad ſuas Eccleſias conceſſum Edicto Juliani Imperatoris teſtantur iidem Scriptores locis citatis. Hic *Lucifer* exiſtimavit non eſſe in ſuis gradibus recipiendos, ſed tantum ad laicam communionem admittendos Epiſcopos & Clericos illos, qui Arianæ Hæreſi conſenſerunt, & poſtquam ea abjecta fidem Orthodoxam

thodoxam profiterentur, ſicut patet ex Hieronymi Dialogo adverſus Luciferianos. Unde & *Luciferiani* dicebantur, qui abſtinebant à Conventibus & Communione eorum, qui tales Epiſcopos & Clericos pœnitentes ita recipiebant ut eos ſinerent permanere Epiſcopos, & retinere priſtinum gradum in Clero. *Forbeſius in Hiſt. Theolog. Lib.* 12. *c.* 10. *Sæc.* 30.

VIII. (*i*) Cum Donati Schiſmate non fœdius, non diuturnius, non Eccleſiæ Dei gravius unquam extitit, de Origine, Occaſione, de Authore dogmatis, & ejuſdem exitu compendioſe quædam narrare non pigebit. Et; quod ad originem, & ejuſdem occaſionem, poſt perſecutionem Dioclefianam peractam, & libertatem Chriſtianis reſtitutam in Africa indulgentia Maxentii, convenientes Carthaginem vicini Epiſcopi, in locum defuncti Menſurii, totius Cleri populique ſuffragio *Cæcilianum* ejus olim Diaconum, Epiſcopum Carthaginenſem ordinarunt, manus ei imponente *Felice Aptungitano*, repulſis *Botro* & *Cæleſio*, qui eundem Epiſcopatum ambiebant. Cum autem creatus Cœcilianus à Senioribus repeteret Eccleſiæ vaſa aurea & argentea, quæ ne repererentur à perſecutoribus, Menſurius deceſſor ei commendaverat; eadem ne reddere cogerentur, jungentibus ſe ambitoribus *Botro* & *Cæleſio*, & in conſortium adhibita *Lucilla* factioſiſſima & pernicioſiſſima femina, quæ olim non potuit ferre Cœciliani diſciplinam Eccleſiaſticam, ab ejuſdem Cœciliani Communione ſe ſubduxerunt: Sicque tribus convenientibus cauſis & perſonis, ut *Optatus Con. Parm. L.* 1. ingens conflatum eſt Schiſma, quod confuſæ mulieris iracundia peperit, ambitus nutrivit, avaritia roboravit.

2. Ut autem vitioſa Cœciliani Ordinatio diceretur (tanquam videlicet ipſe Martyribus olim in carcere conſtitutis victum afferri prohibuiſſet, & à Traditoribus ordinatus eſſet) ab iisdem Schiſmaticis accerſitus eſt Carthaginem ipſorum traditorum Princeps, *Secundus Tingitanus*, Numidiæ primas, cum aliis Traditoribus Epiſcopis, qui omnes Carthaginem advenientes, ac ſeorſim à *Cæciliano* coeuntes, adverſus eum crearunt Pſeudo-epiſcopum *Majorinum*, qui Lector in Diaconio Cœciliani fuerat, domeſticum Lucillæ; ipſaque ſuffragante eoque impudentiæ progreſſi ſunt, ut idem ipſi Traditores manifeſtiſſimi, ejuſmodi Traditionis crimen in Cœcilianum, ejuſque Ordinatores, ſcriptis per univerſam Africam literis, falſiſſime derivarint. Sic ex *Optato* hæc commemorat Baronius apud *Spond. ad An.* 306.

3. Cæterum quod ad *autorem* hujus Schiſmatis, quamvis conflatum præcipuè fuerit & *Botro* a *Cæleſio*, nec non à Senioribus ac *Lucilla*, auctumque à *Secundo*, & in Creatione *Majorini* ſtabilitum, conſtat tamen à nullo dictorum nomen accepiſſe, ſed qui ei adhæſerunt dictos eſſe *Donatiſtas*, nempe (ut ex Auguſtino certum redditur) à *Donato* Epiſcopo à *Caſis nigris* in Numidia, qui primus, inſtigante Lucilla, Cœciliano adhuc Diacono, apud Carthaginem Schiſma fecit, & poſtquam Cœcilianus factus eſt Epiſcopus,

junctis

junctis ſibi aliis ſuæ factionis Epiſcopis adverſus eum ordinavit Majorinum. At Erubeſcentes Donatiſtæ denominari ab iſto Donato, quem conſtaret à Melchiade & Collegii Epiſcopis in iſta cauſa à Conſtantino conſtitutis, eſſe damnatum, potius ab alio *Donato* qui Majorino in Schiſmate ſucceſſit, nomen ſe accepiſſe jactarunt, quem pro magno habebant, atque ab omni labe puriſſimum defendebant, quamque eloquentia ſua illam Hæreſim valde confirmaſſe Auguſtinus tradit. Hæc ex *Sfond. ib.* Et hic quidem ut Schiſmaticorum foret coryphæus, omnibus numeris abſolutiſſimus fuit. Vir enim erat (ut in *Hiſt. Donatiſtar. Præfix. Optati Hiſt. videre eſt*) literarum humaniorum peritus, eloquens, eruditus, morum integritate ac temperantia commendabilis, ſed elati adeo animi, ut nullum hominem ſibi comparandum arbitraretur, ſuæ partis Epiſcopos loco Mancipiorum haberet, ac mortales cunctos, ipſos etiam Imperatores & Magiſtratus ab eis conſtitutos, contemneret. Is tantum quid ſuis auctoritatis obtinuit, ut eum omnes impenſe colerent, per eum jurarent, & in ore populi non diceretur Epiſcopus, ſed *Donatus Carthaginis.* Hæc *in Hiſt. Donatiſt. ad calcem Optati*, nuperæ Editionis.

4. Quod ad Doctrinam autem, poſt ſententiam prolatam à *Secundo Tingitano*, ejuſque aſſeſſoribus, literas ut fieri ſolet, nomine Concilii ad Eccleſias Africanas miſerunt, livore, ut inquit Optatus, dictante conſcriptas, quibus Cœciliani Ordinationem irritam eſſe pronunciabant, ac omnes monebant ut ab ejus communione abſtinerent, & Majorinum pro legitimo agnoſcerent Epiſcopo. At cum ad Eccleſias tranſmarinas cauſam hanc deferre adverſarii Cœciliani tunc temporis auſi non eſſent, Cœcilianus in Communione totius orbis Eccleſiarum permanſit, & è contra Majorinus nullum habuit extra Africam, qui cum eo communicaret, aut illum pro Epiſcopo Carthaginenſi haberent, ad Cœcilianum ab omnibus tranſmarinis Eccleſiis *Communicatoriæ* mittebantur, non autem ad Majorinum. Quod cum Donatiſtæ perceperunt, *i. e.* totius orbis Eccleſias Cœciliani Communione adhærere, & à ſua alienas eſſe intellexiſſent, eo temeritatis proceſſerunt, ut dicerent *Eccleſiam Catholicam in ſola parte ſua permanſiſſe, & in aliis orbis partibus quaſi contagione communionis extinctam.* Cumque veteri Africanorum placito pertinacius adhærerent, extra veram Eccleſiam Baptiſmum, & alia Sacramenta irrita eſſe, cunctos ad ſe venientes, qui in Eccleſiis quas adulterinas eſſe arbitrabantur baptizati erant, iterum baptizari juſſerunt, Sacrificia & omnia Catholicorum Sacra tanquam impura deteſtabantur, Euchariſtiam ab ipſis conſecratam tanquam rem profanam conculcabant, Ordinationes, aliaque omnia Sacramenta irrita eſſe credebant, alta ita velut polluta immundis eorum Sacrificiis, radebant aut exurebant, calices frangebant, parietes & pavimenta Eccleſiæ aqua lavabant, Epiſcoporum Sacerdotia, Virginum vota apud Catholicos emiſſa

emiſſa nullius roboris eſſe cenſebant, ac demum Catholicorum Communionem prorſus abhorrebant. Hæc & alia eorum documenta conſectaria erant falſæ illius perſuaſionis, quod Eccleſia per totum orbem periiſſet, & veteris Afrorum Epiſcoporum doctrine, quod extra Eccleſiam nihil ratum ac validum fieri poſſet; Eccleſiam autem periiſſe aiebant, quod Cœcilianum à Fœlice Aptungitano ordinatum Traditionis reo, & alios Traditiores, ut aſſerebant, manifeſtos, pro Epiſcopis habuiſſet, & à communione ſua non expuliſſet: Exiſtimabant enim Eccleſiam veram ex ſolis hominibus in ſpeciem Sanctis & juſtis conſtare debere; fatebantur iidem, in Eccleſia malos cum bonis eſſe permixtos, ſed occultos tantum, non autem publicos & manifeſtos. Qui primi adverſus Donatiſtas egerunt, in id unum intenti fuere ut *Cœcilianum* & ejus ordinatorem Fœlicem à criminibus objectis purgarent, atque ita oſtenderet ſe merito cum iis communionem fovere, & contra vero adverſarios ſuos *Traditores* eſſe, aut Traditorum filios. At ſuccedente tempore in id incubuerint Eccleſiæ defenſores, ut præfarent fieri non poſſe ut Eccleſia Catholica de toto orbe periiſſet, & in ſola parte Donati, hoc eſt in paucis Afris ſubſtitiſſet. Quo probato jam conſtabat Baptiſmum, aliaque Sacramenta à Catholicis collata, rata eſſe, & valida; ſed id inſuper molitus eſt Auguſtinus, & aliquâ ex parte etiam Optatus, ut oſtenderetur Baptiſmum validum etiamſi à Schiſmaticis aut Hæreticis conferretur, ac proinde duplici ex capite peccare Donatiſtas, dum baptizatos à Catholicis rebaptizabant, primum quod Baptiſmum veræ Eccleſiæ rejicerent, ſecundo quod Baptiſmum legitimum à quocunque collatum foret, iterarent.

Porro ut finem huic Narrationi ponam cum exitu hujus diræ & exitialis Sectæ, idque ex eadem Hiſtoria Donatiſtarum præfixa Optati operibus, ex qua antedicta ut plurimum excerpſi; per ter centum annos & amplius in Africa duravit illud Schiſma ſub Conſtantino, neque judiciis Eccleſiaſticis, neque civilibus extingui potuit; ſub Conſtante Imperatore compreſſum ad tempus ſub Juliano recruduit, & per multos annos magnam Africæ partem implevit, donec ſcriptis diſputationibus, & Legibus Imperatoriis imminutum eſt, & ad paucos redactum, quorum infelices hæredes ad ſextum & ſeptimum uſque ſæculum in aliquibus Africæ angulis latitarunt.

Thirdly, Jewiſh Writers.

(*a*) Hegeſippi qui cl. Anno 374. extat Hiſtoria de Excidio Urbis Hieroſolomytanæ cum Scholiis Gualtheri, Col. 1575. 8°.

(*b*) Hillel R. Judæ Sancti Pronepos, qui cl. Anno 358. Auctor Emboliſmorum ſeu Calendarii Judaici.

N. (*a*) *Hegeſippus*, ſive *Joſippus* qui Hiſtoriam de Excidio Urbis Hieroſolomytanæ ſcripſit; quis, & qualis fuerit, imo quando; & quo Idiomate, Græce, an Latine, ſcripſit, eruditis inter ſe non convenit; forſan Judæus. Egit in quinque libris de geſtis Judæorum inde à Maccabæis uſque ad Urbis Excidium, in quibus ita *Joſephi* veſtigiis inſiſtit ut magis Interpretis quam Scriptoris; Officio fungatur. Interim hæc habet, quod ſubinde non contentus Joſephi verbis, ut videatur aliquid novi adferre, ſincerum vas inquinet. Ut de eo Voſſ. de Hiſt. Græc.

(*b*) Judæi ubique terrarum unanimiter hunc Hillelis computum ſequuntur, Interpretationeſque ſuas ad ejus normam inſtituunt, Calendarium ipſius reliquis omnibus præferentes. Atque ab hoc inſtituto Emboliſmo tanquam accuratiſſimo, abſolutiſſimo, & ex traditione majorum accepto, ſe nunquam receſſuros ſcribunt Judæi ad uſque Redemptoris ſui adventum, ut R. Dav. Gans loquitur, aut uſque quo venerit Elias. *Hottingerus ad Seculum quartum.*

Cum de re Theologica mihi eſſe videtur, non tantum Sanctorum Patrum ſed & *Rabbinorum* Antiquorum opera Studioſis exhibere; Poſt *Joſephum* & *Philonem* qui primo floruerunt Seculo, in Recenſione ſecundi ſeculi Authorum rationem quandam Judæorum fecimus Doctorum, qui *Tannæi* dicti, & *Miſhnam* compoſuerunt; item & in Tertio, *Amoræorum*, qui in Explicatione *Miſhnaioth* verſabantur, & quorum Diſputationes alteram *Talmudis* partem conſtituunt. Et hujuſmodi *Amoræorum*, ſeu Magiſtrorum Sententiæ, ſic enim Hebræa vox commode redditur; Claſſes, ut dixi, recenſentur Septem. De tribus primis Ordinibus jam dictum eſt, & hic progreditur ſeriem continuare.

IV. Initio facto ab Ordine quarto. Atque huc pertinet 1. *Abbæus*, quod alii Epitheton eſſe volunt ejus qui *Nachmoni* proprio ſuo nomine appellatur. 2. *Raſ bar Joſeph*, Abbæi Socius, & Succeſſor.

V. Quinti ordinis sunt, I. *Raf Nachman*, fil Isaac, Rector Pumbeditanus, quatuor annorum regimen ei tribuitur. *Nachmani* Nomen multis Judæorum Doctoribus familiare fuit. II. *Raf Papa*, & ipse per Annos 19. Rector Soranus. III. *Raf Chama* Rector Nehardensis post Excessum Nachmani. IV. *Hillel Hannasi*, filius R. Judæ, qui Nepos erat R. Judæ Sancti. Auctor est hic Embolismorum seu Calendarii Judaici, ut supra; expiravit cum hoc Hillele apud Judæos in Ordinandis Rabbinis χειροθεσία, *i. e.* manum Impositio. Decem autem enumerant Generationes ab Hillele primo ad hunc Hillelem, quas hic prætermitto.

VI. Sexti ordinis *Amoræi* sunt, I. *R. Asa* Rector Soranus tempore Raf Papa. R. D. Gans scribit à tempore *Rabenni hakkadosh* ad *Raf Asa* nusquam invenimus legem, benignitatem, modestiam, magnificentiam in hoc loco. Hic incepit scribere totum *Talmud* ordine, collegitque omnes sententias veterum à diebus Rabbi, ad usque sua tempora, docuitque singulis annis duos tractatus (*Massichtot*) ita ut absolveret universum *Talmud* intra annos triginta; Atque hoc secundo fecit. Quantum debeatur industriæ hujus *R. Asa* in enodandis, & explicandis Controversijs Talmudicis tum ex ipso *Zem. Dav.* p. 47. discs, tum ex *Hal. Olam. Tract.* 1. c. 1. *Gemaram* certe, seu alteram *Talmudis* partem ex adversarijs, & majorum traditione ita disposuit, ut discipuli ejus colophonem operi tandem facile potuerint imponere. II. *Raf Zebid* Rector Pumbeditanus per Annos Octo. III. *Raf Dime*, qui præfuit triennium. IV. *Rafram bar Papa* imperavit per Annos 25. V. *Mar Zontra*, qui medius fuit in regimine Academico inter *Raf Cahana*, & *Raf Acha*. VI. *Raf Acha* filius Rabba, ad gubernacula sedit per biennium.

VII. Ad Septimum ordinem pertinet, I. *Maramar* Successor Raf Asa in Academia Sorana. *Maramar* hic & *Mar bar Raf Asa* eorumque socij occupati fuerunt in absolutione *Talmudis Babylonici*, quod tamen demum Anno 26e. millenarij sexti perfectum fuit. II. *Mar bar Asæ Scafsch* Rectoris Officium ab Academicis Soranis delatum fuit Anno Ætatis 5. Propter honorem patris. III. *Raf Gesibah* Rector Pumbeditanus. IV. *Raf Didi* filius *Abin* Rector Soranus post mortem *Maramar* per Annos 20. V. *Rafram* Rector Pumbeditanus per Annos 40. VI. *Raf Rich* ibidem Rector. VII. *Raf Nachman bar Hum*, Rector Soranus. VIII. *Raf Sima bar Rabba* Rector Pumbeditanus. IX. *Rabba Tosphaab*, Raf Tobjomi Successor in Academia Sorana. X. *Rabbi Abina* qui vulgo Rabbina dicitur, creatus Rector Academiæ Anno 234. millenarij quarti. *Raf Scheirra* scribit *Chatima* obsignationem Talmudis Babylonici attigisse, adeoque ad Annum 60. ejus Seculi pervenisse. Author est Libri *Halicoth Olam. Amoræorum*

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apmen claudit in *Hal. Ol. Tract.* 1. *c.* 2. *Raf Aſa & Rabbina* Gemaricorum ordinem claudere dicuntur. Ex ultimis autem iſtis etſi non pauci in ſequentis ſeculi ſerie potuiſſent produci, maluimus tamen eos hoc loco inſerere, tum ne *Amoræorum* Catalogus, qui hoc Seculo integer eſt exhibitus intermitteretur, tum quia Synchroniſmi Hiſtoriæ Chriſtianæ, ut hoc faceremus, nos impulerunt. Hæc ex *Hottingero* Hiſtor. Sacr. Nov. Teſt. Secul. IV.

Fourthly, Pagan Writers relating to the Church.

(*a*) Hierocles Philoſophus, Bithyniæ Vicarius, poſtea Præſes, tandem Alexandriæ Præfectus, cl. Anno 302. Compoſuit Libros duos contra Chriſtianos, inimicitiæ & Blaſphemiæ plenos. Quorum extat Fragm. unicum ap. *Euſeb. Lib. adverſ. Hieroclem*, non longe ab initio. Extant & alia Hieroclis Opuſcula à Cl. Pearſono collecta. Græc. Lat. Lond. 1654. 8o

(*b*) Anonymus Philoſophus Nicomedienſis qui cl. An. 302. Scripſit Libros tres contra Religionem nomenque Chriſtianum, quorum nihil extat.

(*c*) Libanius Sophiſta Antiochenus cl. An. 360. Hic Librum de vita ſua ſcripſit, præter Orationes & Declamationes, Græce & Latine Editas Par. 1606. 2 Vol. Fol. & Orationes V. quas Græc. Lat. cum Notis edidit Gothofredus Genev. 1634. 4o. In his ſæpius Chriſtianos ſtrinxit.

(*d*) Jamblichus Nobilis Platonicus cl. An. 345. Hic de Vita Pythagoræ libros, & Protrepticas ad Philoſophiam Orationes, & de Myſterijs Ægyptiorum, & Chaldæorum Librum ſcripſit. Extat Liber de Myſteriis Ægyptiorum & Chaldæorum Græc. Lat. Galæi Lond. 1678.

(*e*) Themiſtius Philoſophus & Orator cl. An. 352. Cujus Orationes Græc Lat. cum Notis Petavij & Harduini extant Pariſiis 1684. Fol.

(*f*) Julianus Apoſtata cl. An 360. Cujus extant Opera Græc. Lat. cum Dionyſii Petavii Notis Par. 1630. 4°. Extat Latine & Juliani Epiſtola, non tamen integra, ad Photinum Hæreticum adverſus Diodorum Tarſenſem, quem Nazaræi magum appellat, in qua Chriſtum Dominum, Novum illum & confictæ Deitatis Deum Galilæum, ejuſque cultum agreſtem Religionem, vocat impius Apoſtata ap. Facundum Hermianenſem, *Lib.* 4. *c.* 2. Item Cyrillus Alexandrinus maximam Librorum Julianorum partem quibus Chriſtianam fidem acerrime impugnavit, operum ejus Tomo IV. intexuit.

(*g*) Auſonius Poeta cl. An. 379. Cujus extant Opera ex recenſione Jacobi Tollij cum Notis Variorum, Amſtel. 1671. 8°.

(*h*) Ammianus Marcellinus cl. An. 380. Cujus extant Hiſtoriæ Romanæ Libri XVIII. Cum Notis Valeſii, Lindenbrogij, & aliorum, Par. 1681.

(*i*) Eunapius Sophiſta Medicus & Hiſtoricus cl. An. 380. Cujus extat Liber de Vitis Philoſophorum & Sophiſtarum Græc. Lat. ex Hadriani Junii Editione, Coloniæ Allobrogum, 8°. 1616.

(*k*) Symmachus Vir Conſularis cl. An. 384. Cujus extant Opera cum Notis Paræi Neap. Nemet. 1618. 8°.

Claudianus Poeta cl. An. 395. Cujus Poemata extant cum Nic. Heinſii, & Variorum Notis Amſtel. ex Officina Elziviriana, 1695.

N. (*a*) Lactantius, Orator Christianus, testatur hoc ipso anno, *viz.* Anno 302, quo Ecclesias demoliebantur Imperatores, duos in eadem Civitate extitisse, qui adversus Religionem nomenque Christianum scripta virulenta ediderint; alterum quidem Philosophum, & inter Philosophos hujus temporis Principem sibi locum vindicantem, cum tamen libidinibus omni ex parte turpissimus esset; alterum vero ex numero Judicum, qui Auctor Imprimis faciendæ persecutionis extitisset. Porro, etsi quinam illi fuerint Lactantius reticendum existimaverit; Posterior tamen non alius quidem ex titulo quem operi suo impositisse tradit, nempe *Veritatis Amatorii*, esse cognoscitur, quàm *Hierocles*, quem eo titulo libros suos contra Christianos adnotasse *Eusebius* est Auctor, dum adversus eum scribens, omnes impudentis hominis conatus temerarios infregit. Et ut tam *Porphyrij*, quam Hieroclis in Christianam Religionem vulgatos Commentarios penitus confutaret, veritatemque calumnijs oppressam magis illustraret, Lanctantius item nobilem illam suscepit Provinciam, ut *Divinarum Institutionum* septem luculentissimos libros conscriberet, sicut ipsemet sui Instituti rationem reddens, testatur, cum tamen eos non nisi sub Constantino ediderit. *Spond. ad An.* 302. 6. 8.

(*b*) Quis fuit *Anonymus* iste nescitur, Porphyrium fuisse vult *Baronius*, refragatur noster *Cave*.

(*c*) *Libanium* Sophistam apparet Gentilissimi fuisse acrem defensorem & propagatorem, & eam ob causam *Constantius* mandasse videtur Juliano, ne Libanium Syrum Sophistam accederet. Quo non obstante, illius amore captus, cum ejus Orationes sibi comparans Julianus studiose eas lectitabat. *Socrates Lib.* III. *c.* 1. & tanto eum in honore habuit, ut Quæstura eum insignivit.

(*d*) Quanti habitus fuerit *Jamblichus* à Juliano Apostata, constat ex Epistola Imperatoris prima ad eum scripta, his verbis; *Utinam, O Servator Jupiter, & sancte Mercuri, contingat Jamblichum optimum, commune orbis Terrarum commodum, longissima vita frui.* Non tamen quantum ex Historijs liquet, contra Christianos expressè, sed tantum pro Ethnicis Librum de *Mysterijs Ægyptiorum* scripsit.

(*e*) *Themistius* non fuit Christianus, ut quidam putant, licet Christianos Imperatores laudaverit, & mansuetudinem, erga Christianos tam egregie suasit; Quo tandem nomine, & cum *Valentis* atrociratem aliqua ex parte mitigavit, dicta illi oratione, Gentilis licet, nullo non honore dignus apud Christianos audit.

(*f*) Hiero-

(*f*) Hieronymus ad Oratorem *Magnum* teſtis eſt, Julianum in Expeditione Parthica, adverſus Chriſtum ſeptem evomiſſe Libros, in quibus Chriſtianæ Religionis Libros ridiculos prorſus, ac nugis refertos ab illo demonſtratos eſſe, dixit Libanius, Oratione quam in obitum Juliani compoſuit. At longa inſtituta concertatione, non, ſicut ait Libanius, Argumentorum valido robore eos oppugnavit, ſed pro veritatis inopia, ad ſales, & jocos converſus, quibus impenſe delectabatur, ea quæ in illis Libris recte ſtabilita ſunt, irriſit, ut de ijs *Socrates Lib.* 3. *v.* 23.

(*g*) Haud bene conveniunt eruditis Chriſtianis, an Gentilibus annumerandus ſit *Auſonius*. Hunc *Victor Geſilinus* in Scholiis ad Lib. 2. Prudentij contra Symmachum, falſo inſimulat Apoſtatiæ à Fide Chriſtiana ad Ethniciſmum. Conſtat autem ex Paulino Gentilem fuiſſe, & quæ de Chriſto inter ejus opera ſunt, ei perperam tribuuntur. *Bona Notit. Auc.*

(*h*) *Ammianus Marcellinus* Hiſtoricus, judicio & fide clarus, ſed ſtylo Poetico, duro, & inepto. Homo enim Græcus Græcas loquendi retinuit formas. Juliani Apoſtatæ Miles & Paraſitus fuit, Chriſtianis infenſus. Sic de eo *Card. Bona*. At præ aliis auctoribus Ethnicis, moderatior in laudibus Juliani, & in Chriſtianos Principes, licet parum æquus, de Religione Chriſtiana vero honorifice ſenſit, & loquutus, cum hanc nil niſi lene perſuaſiſſe profeſſus eſt.

(*i*) *Eunapij* Sardiani opus elegans & venuſtum de Vitis Philoſophorum & Sophiſtarum, in quo paſſim oſtendit quàm fuit Chriſtianis infenſus, ut de eo *Bona*. Monachos quidem pro abſurdis, avaris, & uſui humano incommodis, & forſan non immerito infectatur.

(*k*) *Symmachus* quidem mirabili eloquio, & Scientia præditus, ſed Chriſtianis infenſus, quod maxime prodit in Relatione pro Ara Victoriæ, quam Imp. *Valentiniano* obtulit. Hic cum homo diſertiſſimus, & admiranda dicendi facundia præditus, cum Deorum cultus ſtudioſiſſimus eſſet, opportune uſus occaſione obitus Gratiani, & Maximi Tyrannidis, cum *Valentinianus* adoleſcentulus nihil non conceſſurus eſſet Magiſtratibus, Senatus nomine abuſus, libellum obtulit eidem *Valentiniano*, pro reſtituendo damnato legibus Gratiani, Deorum cultu, ſpeciatim vero, ut concederet reparari in Capitolio Aram Victoriæ, reddi Veſtalibus conſuetum ſtipendium & agros, & liberum eſſe cuique quod vellet, Deorum Sacerdotibus Teſtamento relinquere. Verum hæc perſentiſcens S. *Ambroſius*, feſtinans accurrit, literaſque ad Imperatorem ſcribens, interceſſit ne quid ab illo adhuc puero, extorqueretur, ſingulisque *Symmachi* Objectionibus accurate reſpondit. Sed & *Aurelius*

Pru-

Prudentius, Vir conſularis, adverſus eandem *Symmachi* Relationem egregium Poema conſcripſit. *Spondanus ad Anno* 384. 1.

V. *The Fathers, and other Writers of the Fifth Century, to the Fall and Diviſion of the* Roman Empire *under* Valentinian *the Third: And to the laſt of the Four General Councils.*

Firſt, The Fathers.

I. *The Fathers, whoſe Works have been Collected and Publiſhed in juſt Volumes.*

(*a*) Sulpitij Severi qui cl. 315. Hiſtoriæ Sacræ Libri duo à Mundi Exordio ad Annum 400. deducti, ut & cætera ejuſdem Opera cum Notis Variorum.

(*b*) Aurelij Prudentij V. C. qui cl. An. 405. Opera cum Notis Nic. Heinſij Amſtel. 1667.

(*c*) Syneſij Ptolemaidos in Ægypto Epiſc. qui cl. An. 410. Opera Græc. Lat. cum Notis Petavij, Par. 1633. Fol.

(*d*) Iſidori Peluſiotæ qui cl. An. 412. Monachorum in Monte Peluſio degentium præfecti, Epiſtolarum extant quinque Libri Græc. Lat. ex Editione Ritterhuſij & Schotti. Par. 1638.

(*e*) Cyrilli Alexandrini qui cl. 412. Opera Græc. Lat. cura Johannis Auberti VII. Tomis Par. 1638. Fol.

——— Homiliæ

——Homiliæ XIX. in Jeremiam è MSS. Biblioth. Scoriatenſis prodierunt Græce cum Interpretatione Balthaſaris Corderij Antwerpiæ 1648. ap. Plantinum. 8°.

——Commonitorium de Neſtorio primus in lucem extulit Step. Baluzius; idque edidit Græc. Lat. in Nova Collec. Canticor. p. 377.

——Liturgia Cyrillo inſcripta, ex Arabico Sermone in Latinum converſa à Victorio Scialach Prodiit. Auguſtæ Vindelicorum 1694. 4°.

(*f*) Pauli Oroſij Presbyteri Tarraconenſis qui cl. An. 416. extant Hiſtoriarum adverſus paganos Libri VII. Par. 1639.

——Apologeticus contra Pelagianos de arbitrij Libertate extat ad Calcem Hiſtoriarum ib——Commonitorium ad Auguſtinum de Errore Priſcillianiſtarum & Origeniſtarum ext. inter Opera Auguſtini.

(*g*) Auguſti Marij Mercatoris qui cl. An. 418. extant Opera cum Johannis Garnerij Commentarijs. Par. 1673.

(*h*) Theodoriti Ep. Cyrenſis qui cl. An. 423. Extant Opera Græc. Lat. Studio Jacobi Syrmondi digeſta Par. 1642. 4 Vol. Fol. Quibus Tomum quintum addidit Joh. Garnerius Par. 1684.

(*i*) Johannis Caſſiani qui cl. An. 424. extant Opera cum Commentarijs Alardi Gazæi, & aliorum, Atrebat. 1628. Fol. Habentur & in Bib. Patr. Tom. VII. p. 17, 69, 102.

(*k*) Patricij Apoſtoli & Archiepiſcopi Hiberno-

rum, qui cl. 432. extant Opera ex Recenſione, & cum Notis D. Jacobi Waræi, Lond. 1658.

(*l*) Socratis Scholaſtici, qui cl. An. 439. extant Hiſtoriæ Eccleſiaſticæ Libri ſeptem Græc. Lat. ex Verſione, & cum Annotationibus Hen. Valeſij, unà cum Euſebio, Sozomeno, *&c.* Mogunt. 1637.

(*m*) Sozomeni, qui cl. An. 440. extant Hiſtoriæ Eccleſiaſticæ Libri novem Græc. Lat. ex Verſione, & cum Annotationibus Hen. Valeſij, unà cum Euſebio, Socrate, *&c.* Mogunt. 1677.

(*n*) Nili Conſtantinopolitani, qui cl. An. 440. extant Epiſtolæ Græc. Lat. ex Editione Leonis Allatij. Romæ 1668. Fol.

——Opuſcula Græc. Lat. ex Editione Johannis Mariæ Suareſij. Romæ 1673.

(*o*) Leonis Magni Ep. Romani, qui cl. An. 440. extant Opera ex Editione Paſch. Queſnelli, Par. 1675. 2 Vol. 4°.

(*p*) Salviani Maſſilienſis, qui cl. An. 440. extant Opera cum Baluzij Notis, Par. 1669. 8°.

(*q*) Proſperi Aquitanici, qui cl. An. 444. ext. Opera, Lugduni 1639. Et in Bib. Patr. Tom. VIII. p. 1.

—— Chronicon à M. Exordio ad An. 455. in Philippi Labæi Nova Bibliotheca MSS. Librorum. Vol. 1. p. 16.

N. (*a*) *Sulpitius* vir genere & literis nobilis dicitur à Gennadio. Inter alia duos compoſuit libros de Sacra Hiſtoria; quos à mundi initio exorſus, perduxit uſque ad Conſulatum *Stilichonis* & *Aureliani*, hoc eſt annum quadringenteſimum. Scripſit

& vitam B. Martini, quo familiariter usus fuit, uti & B. Paulino; qui quanti Severum fecerit, satis laudes luculentæ in ejus Epistolis ostendunt. Ad hæc tres ejus Epistolæ extant: una est adversus æmulos B. *Martini*: altera agit de obitu & apparitione ejus: tertia refert quomodo *B. Martinus* ex hac vita mortali tranlierit ad immortalem. Item exstant Dialogi tres, quorum primus narrat virtutes & miracula monachorum orientalium; duo posteriores exponunt virtutes B. *Martini*, libro primo præteritas. Hæc de ipso *Vossius de Hist. Lat.* Porro ut de scriptis aliqua ex Centuriatoribus adjiciamus; testantur vel ipsa Chronica, ipsum fuisse summi ingenij virum, & qui Attico dicendi genere non sine gratia usus sit: mira etenim brevitate res plurimas & maximas complecti potuit. Hoc quoque indicandum videtur, quòd liber de Vita *Martini*, quamvis in maximo fuerit pretio passim apud plerosque, in omnibus orbis partibus, ut *Posthumanus* apud Sulpitium commemorat: non tamen caruit reprehensione, etiam tum temporis, vel ex ipsius *Sulpitij* testimonio, qui in appendice primi Dialogi meminit, sub persona ejusdem Posthumani, dixisse quendam, quod multa in eo libro sit mentitus. Nec dubium est, quin, ut hodie extat, auctus sit pluribus monasticis fabulis & nugis.

(b) *Prudentius* Pindarus Christianus, dulcissimus & prudentissimus Christi vates audit apud *Card. Bonam.* Historiam Christianam juvit ijs, quæ, inter alia, de Variorum Martyrum passionibus scripsit, carmine quidem, sed ex quo tamen petere rei gestæ veritatem soleant qui hanc materiam prosa prosequuntur. *Voss. de Hist. Lat.*

(c) *Synesius*, ut de eo *Bon.* in suis Scriptis, Platonem, Demosthenem, ac Pindarum exhibet nobis Christiano ore loquentes: Nec vulgarem quidem cognitionem Poetices, Physices, Medicinæ, Geometriæ, Astronomiæ, & Historiarum sibi comparavit, ut patet monumentis Authorum quos passim in suis scriptis citat. *Centuriatores.*

(e) *Isodorus* Angelicam in carne degens vitam, multa scripsit variæ utilitatis plena, potissimum autem Epistolarum omnis generis divina simul & humana gratia refertarum, prope decem millia; in quibus omnes divinas utriusque Testamenti Scripturas exposuit, & omnes omnium hominum mores instituit, usus in eis dicendi genere maxime ad docendum accommodato. Ut de eo *Sixtus Senensis Bibliothec. Lib.* 4. Placuit quidem illi, Scripturam, & alia quæ occurrebant dubia, Epistolico scribendi genere explanare, unde tam innumeras scripsit, licet hactenus ex triplici Editione non plures in lucem prodierunt, quam bis mille & tredecim. In quibus non tantum Scripturam clare interpretatus, sed & præterea ipsius scripta ostendunt flagrantem ipsius ardorem erga Pietatem & Ecclesiam, plurimum enim invehit in eos qui non recte

recte ſuis miniſterijs fungeretur, quocunque illud eſſet gradu, ſive ſuperiori, ſive inferiori aliquo.

(*e*) De *Cyrilli* Commentariis quanti & quales fuerunt ſuperius dictum eſt. Quamplurima alia ſcripſit, præſertim circa Myſterium Incarnationis Dominicæ, quibus valide, ac varie cum Arii, Eunomii & Neſtorii furibunda rabie pugnavit; Etiam & contra *Julianum* Apoſtatam occaſione revivifcentis Idololatriæ libris decem ſtrenue dimicavit. Nec mirum, ut enim Vir ingenio excellentiſſimo, & in omni doctrinarum genere Profanarum, ſimul & Divinarum inſtructus; Et univerſi mundi Hiſtoriæ, & omnium temporum, ac totius Antiquitatis habuit cognitionem, ut conſtat ex Libris contra Julianum quibus plurimarum & antiquiſſimarum Hiſtoriarum, Auctorum & Scriptorum mentionem fecit; adeo ut facultas ei non defuit, ita nec ſtudium, nec zelus in convincendis & refutandis contradicentibus Hæreticis & Ethnicis, ei abfuit. Atque hoc maxime notatu dignum, quod in refutandis Hæreticis, & aliis quibuſcum ipſi res eſt, valde eſt ſerius, & vehemens; Et ut plurimum divinarum Scripturarum fundamentis innititur, idque magna Orationis copia, præterquam in Juliano refutando, quicum etiam rationibus Philoſophorum, & omnis Gentilitiæ Antiquitatis doctrina agit, atque ex ipſa, qua tamen ſolus nixus Julianus Chriſtianæ doctrinæ inſultabat, petitis argumentis, ejus Objectiones evertit, & proprio quaſi gladio jugulat, veluti in illis Libris eſt videre. Verbo; oratio ipſius eſt gravis, & tum ipſis verbis, tum ejus dignitati ex æquo reſpondens; diſſerendi autem tanta ſubtilitas & acrimonia, tantum rationum acumen & robur, tam exuberans doctrinæ copia, denique tanta convincendi adverſarios Fidei Energia & Efficacia, ut ipſe exemplum optimo jure proponi mereatur omnibus qui de rebus ſacris divinisque myſteriis diſſerere incumbunt, & quibuſcum doctrinæ depravatoribus res eſt. *Centuriatores.*

(*f*) *Oroſius* Ingenio prompto, & flagranti cupiditate diſcendi, & facundia præditus, in ætate florida Auguſtini jam grandævi diſcipulus & auditor fuit. Audivit etiam Hieronymum. Hic ſeptem Libros contra Paganos ſcripſit, in quibus miro compendio ſuccincte commemorat potiſſimas quaſque regnorum mutationes, maximas clades bellorum, famis, peſtilentiarum, & aliarum omnis generis calamitatum jam inde à prima rerum conditione ad ſua uſque tempora: ut liber ille veluti Epitome, & brevis Catalogus eſſe poſſit earum miſeriarum & afflictionum, quibus varie, & in diverſis locis ab ipſo primordio, mundus ſemper fuit oppreſſus propter peccata. Cui præterea etiam titulum feciſſe autherem de *Hormeſta*, id eſt, miſeria mundi ut *Bergomenſis* narrat. Et ejus quidem Hiſtoriæ contexendæ impulſorem habuit Auguſtinum, cui etiam dedicat: veluti ipſa præfatio & totius libri finalis peroratio teſtatur. Quo-

rum ſcribendorum hoc fuit conſilium, ut enumeratione calamitatum omnium, à mundi exordio, confutaret Ethnicorum calumnias, qui temporis ſub Gentiliſmo exacti felicitatem ſupra modum extollentes præſentis autem ſeculi graſſantia mala, & præſertim Romani Imperii vaſtationem per barbaricas Gentes, Inclinationem & Ruinam miris modis exaggerantes, Chriſtianiſmo imputabant, odioſe identidem obgannientes, Omne malorum genus in orbem terrarum redundaſſe, poſteaquam ſpretis patrum numinibus, Chriſtus coli cœpiſſet. Contra quos pro Chriſtianis cauſam agens Oroſius, exemplorum evidentia oſtendit, non eſſe hoc novum aut inſolens, quod plurima mala paſſim, & præſertim in orbe Romano graſſentur: nec jam primum exorto Chriſtianiſmo cœpiſſe, ſed inde à prima ſui conditione mundum ſemper fuiſſe obnoxium infinitis miſeriis atque calamitatibus juſto Dei judicio, ob idololatriam, & alia graſſantia peccata. Ac expreſſe indicat, religioni Chriſtianæ acceptum ferendum eſſe, quod non admodum penitus everſa in cineribus jaceat res Romana. Hoc nomine Gelaſius etiam, in Decreto de libris Apocryphis, commendat Oroſium, quod valde neceſſariam, & adverſus Paganorum calumnias dignam ordinarit Hiſtoriam. *Centuriatores.*

(*g*) Marius Mercator Fidei Catholicæ adverſus Pelagianos, & Neſtorianos, fortiſſimus erat vindex, Græce ſimul & Latine doctus, haud ita multa proprio Marte compoſuit. Quæ enim ab eo ſcripta ſuperſunt opera, non niſi farrago ferè quædam ſunt Excerptorum aliunde, præſertim ex Hæreticorum ſcriptis deſumptorum. *Cave Hiſt. Lit.*

(*h*) *Theodoretum* multa ſcripſiſſe, ipſemet narrat in Epiſtola illa ad *Leonem*, his verbis: A me enim ſcripta ſunt alia quidem ante viginti annos, alia vero ante decem & octo, alia ante quindecim, alia ante duodecim, partim quidem adverſus Arianos & Eunomianos, partim vero adverſus Judæos & Gentes, partim vero adverſus Magos qui ſunt in Perſide: alia rurſus de univerſa ac generali providentia: alia rurſus per divinam gratiam à me ſunt explicata, de Theologia, & divina humanæ Naturæ ſuſceptione, & ſcriptis Apoſtolicis, & Propheticis Prædictionibus. Quinetiam ſuperſunt *Theodoreti Libri quinque Hiſtoriæ Eccleſiaſticæ*: quos ab Hæreſi *Arii* incipit, & deducit uſque ad Tempora *Theodoſii* junioris. Quibus ſecundæ *Synodi Generalis* geſta tuſius, quam Hiſtorici alii, enarrat. Apud Gennadium autem legimus, continuâſſe eum Hiſtoriam ſuam uſque ad Leonem Imp. atque id aliis quinque libris adjectis, ſed illi perierunt. Scripſit quoque Hiſtoriam Sanctorum, quam εὐσεβῆ, ſive Religioſam, appellat. *Voſſ. de Hiſt. Græc.* De ſtylo Theodoreti ita cenſet *Photius*: Hiſtoriæ eum magis convenire, quam iſtum, quo vel *Socrates* utitur, vel *Hermias*, *Sozomenus*, vel *Evagrius Ponticus*, clarus

clarus enim & grandis est, minimeque redundans. *Phot. in Biblioth.* Sed ut tam de rebus ipsis, quam de Stylo, Centuriatorum Censuram proferamus; In Theologia & rebus sacris inter primos locum obtinet; In eruendo sensu perspicax & ingeniosus, nisi quod allegoriis plurimum indulsisse videtur. In rerum explicatione & tradenda Doctrina brevis & clarus, in dicendo jucundus, in Argumentando subtilis, in monendo acris. Rationibus si quando pugnandum, nemo illo validius in hostes tela jacit, vel ab eis jacta fortius repellit, nec non crebro etiam suo ipsius gladio jugulat. Authoritatibus si sit decertandum, est illo, vel omni exemplorum genere, vel summa non cœlestis tantum doctrinæ, sed totius antiquitatis cognitione, nemo instructior. Hoc nominatim etiam adjicere placuit, insignem ipsum fuisse Physicum: veluti apparet ex iis quos de Providentia scripsit libris: Geographiæ etiam eum gnarum fuisse, apparet ex quæstione duodecima in Genesin; item doctrinæ Sphericæ cognitionem eum habuisse constat ex quæstione 15 in Genesin: & Lib. 1. de Fide, ubi de punctis, distantia Cœli à Terra, de magnitudine solis multum differit. Et ex opere denique, cui Titulus, *De Curatione Græcarum Affectionum* lectam constat Veterum Philosophiam & Theologiam.

(i) *Johannes Cassianus* præter VII. Libros de Incarnatione Christi, Libros IV. edidit de Institutione Monachorum, opus Historicum pariter ac Dogmaticum: Cui Libros VIII. De Vitiis Principalibus eorum que remediis, subjunxit. Ad hæc scripsit Collationes cum Patribus Ægyptiis habitas, quas Libris XXIV. complexus est, & Monasticæ Perfectionis quidem perfectissimus magister fuit, ut de eo *Bona*. Unde Cassiodorus de libris Institutionum, ita ad sui monasterii fratres scribit: *Cassianum* presbyterum, qui conscripsit de institutione fidelium Monachorum, sedulo legite, frequenter audite, qui inter ipsa sancti propositi initia octo principalia vitia dicit esse fugienda. Hic noxios motus animarum ita competenter insinuat, ut excessus suos hominem pene videre faciat, & vitare compellat, quos antea confusione caliginis ignorabat. Quo nomine & omnino dignus, qui ab unoquoque Casuista & Parocho, cui incumbit animarum cura, sedulo etiam & attente legatur.

(k) Palladius quidam, non iste qui Divi Chrysostomi vitam literis mandavit, primus factus est Scotorum Episcopus, qui & dictus etiam est eorum Apostolus, quod eos qui adhuc Gentiles essent ad Christum convertit. Hibernis quoque prædicavit, sed cito eo mortuo, S. *Patricius* id opus absolvit. *Spondanus ad An.* 429. Et hic quidem fuit doctrina & miraculis excellens, & istis potissimum instrumentis, & Orationis ac precum excellentia, totam, ut *Sigebertus* habet, insulam ad sinceriorem Christi Religionem convertit. Prophana Deorum Templa destruxerit, signa

pietatis

pietatis erexit, Ecclesias innumeras fundavit, pauperes fovit, Captivos redemptit.

(l) Socrates primum in Rhetorica Troïlo Magistro, quem & multis laudibus ornavit, usus est. Posthæc relicta *Troili* Schola ad forum se contulit, & causas actitavit Constantinopoli, unde cognomentum adeptus est Scholastici, sic enim Advocati eo tempore dicebantur: Tandem vero abjecta Causidicina, ad scribendum Ecclesiasticam Historiam animum suum applicuit. Quia in re & judicio & diligentiâ usus est singulari. Ac Judicium quidem, declarant observationes ac sententiæ passim in Libris ejus intextæ: quibus, meo quidem judicio, nihil est illustrius. Diligentiam vero, cum alia multa testantur, tum illud imprimis, quod temporum notam, id est, Consulatus, Olympiadas sæpenumero apponit; præsertim ubi res quasdam majoris momenti commemorat. In scribenda autem Historia, usus est *Socrates* stylo simplici atque abjecto, idque de industria; quo ab omnibus facilius intelligi posset, ut ipse testatur in exordio libri primi ac tertii. Illud enim sublime & ornatum dicendi genus, Panegyricis potius orationibus, quam rerum Ecclesiasticarum Historiæ convenire existimavit. *Henr. Vales. de Vita & Script. Socratis.*

(m) Post admirandum Eusebium cognomento Pamphilum, qui plurimum studii posuit in colligendis libris doctissimorum virorum, qui res Ecclesiasticas conscripserant, non solum apud Christianos, verum etiam apud Judæos: & qui Historiam suam perduxit ad annum vicesimum Constantini, idem argumentum tractare aggressi viri Deo chari, cura ac diligentia, sicut ipsorum libri fidem facient, sequentium temporum Historiam conscripserant: *Theodoritus* scilicet beatæ recordationis, Episcopus Cyri, & *Sozomenus* ac *Socrates*. In scribenda autem Historia non eandem viam omnes tenuerunt: sed singuli peculiari modo ratiocinati sunt, & res gestas scriptis prodiderunt. *Theodorus Lector ap. Vales. in Testimoniis Veterum de Socrate & Sozomeno.* Et inter alia Sozomeno peculiaria hæc eminent, quod educatus in Palæstina in gremio Monachorum ardentissimum amorem Monasticæ vitæ ac disciplinæ passim in historia sua præfert. Quod ad stylum ejus, in scribenda Historia usus est *Sozomenus* stylo, nec depresso nimis nec turgido, sed qui inter utrumque medius incedit. Qui quidem stylus Ecclesiasticarum rerum scriptori optime convenit. *Vales. de Vita & script. Socr. & Sozom.*

(n) Nilus multa scripsit ut plurimum Ascetica, quibus vim Eloquentiæ Nicephorus tribuit, & quibus divinæ gratiæ nervis se validum fuisse ipse prodidit.

(o) Leonis M. opera constant ut plurimum Homiliis & Epistolis, quarum utriusque, ut de eo *Bona*, ejus Eloquentia cor afficit, penetrat,

penetrat, urit. Epistolæ ipsius ad diversos scriptæ sunt, ad Imperatores, ad Concilia, ad Ecclesias diversarum Provinciarum, & Ecclesiasticas, publicas & privatas personas; In quibus illos aut instruit, ac docet de Fide, & Pietate, & disciplina ecclesiastica; aut confirmat eos, & ad constantiam præstandam hortatur. Item adversus Hæreticos & pseudo doctores eos armat, atque extimulat, officii unumquemque suo loco & ordine commonefaciens; aut reprehendit etiam, si quæ perperam admissa erant adversus Dei & Ecclesiæ Statuta, & ad Pœnitentiam, & Emendationem incitat. Decreta etiam ei plurima adscribuntur, quorum alia quidem bona sunt, alia vero Notas *Mysterii Iniquitatis* aperte præ se ferunt. Hæc de eo *Centuriatores*; Et Primatum quidem Ecclesiæ Romanæ, & in cæteras dominium, tam in Epistolis, quam alibi multum laboravit, & Imagines Sanctorum plus æquo honestavit, & Conjugio non ita æquus fuit.

(*p*) *Salvianus*, ut de eo *Bona*, cultus & pius Author, novus sui temporis Hieremias. Ejus extant VIII. Libri de Providentia & Gubernatione Dei, deque justo ac præsenti ejus judicio, in quibus hanc summariam tractat propositionem, Deum non deposuisse curam humani generis, neque negligere cœtum piorum; Et quicquid accidat malorum ac miseriarum, id totum nostra evenire culpa, & propterea ad Emendationem magna Severitate adhortatur omnes omnium Statuum ac Ordinum homines. Extant & adversus avaritiam, præsertim Clericorum & Sacerdotum Libri IV.

(*q*) Prosper Aquitanicus acerrimus fidei defensor, in scribendo accuratus, sive soluta, sive ligata Oratione loquatur, ut de eo *Bona*. Revivisœndæ in Occidente Hæresi Pelagianæ se valide opponit, Augustini Scriptorum defensionem suscipiens. Scripsit & Chronicon à Primo homine usque ad Urbem à Genserico, Vandalorum Rege, captam. Phrasis ipsi fuit non perplexa, non dura, nec spinosa, sed plana, simplex, &, ut *Gennadius* habet, Scholastica-

Secondly,

Secondly, *The Leſſer Fathers: Or, The Works of ſuch of them as have been Collected into the* Bibliotheca Patrum, *or other* Spicilegiums.

Aſterii Amaſeæ in Ponto Ep. qui cl. An. 401. Homiliæ *dulciſſimi Styli, & ad Affectus concitandos aptiſſimi*, extant cum Operibus Leonis M. Chryſologi, *&c.* à Theophilo Raynaudo editis, & in Auctuario ad Bib. Patr. 1648. Tom. 1. p. 1.——Extant & Homiliæ Septem in Pſalmos 5, 6, 7. Græc. Lat. cum Notis ap. Coteler. Monument. Eccleſiaſt. Græc. Tom. 2. p. 1.——Extant & Fragm. Aſterii plurima in Catena ad Lucam.

Marci Aſcetici, qui cl. An. 401. *Et inter Monachos Nitrienſes celeberrimus fuit*, ext. Opuſcula, inter quæ Capitula de temperantia *ſublimia ſunt*, Græc. Lat. in Auctuario Patr. 1624. Tom. IV. p. 370.

Victoris Presbyteri Antiocheni, qui cl. An. 401. Extat Commentarium in Evangelium S. Marci Latine ex verſione Theod. Pellam in Bib. Patr. Tom. IV. p. 370.

Severiani Gabalorum in Syria Ep. qui cl. An. 402. *Concionatoris eximii, ſed ob æmulationem Chryſoſtomi, & perfidiam in eum minus ſecundam famam meriti*, extant Orationes inter Chryſoſtomi Opera, & alia ejuſdem Fragmenta alibi, ut videre eſt ap. Cav. Hiſt. Lit.

Palladii Monachi Galatæ, qui cl. An. 401. extat Hiſtoria Lauſiaca, ſeu de Patrum Vitis ad Lauſum cubiculi præfectum nuncupata, unde Lauſiaca dicta, cum Notis Frontonis Ducæi in Auctuar. ad Bib. Patr. 1624. Tom. II. p. 893. Cujus Supplementum Cotelerius dedit in Monument. Eccleſiæ Græc. Tom. II.

II. p. 341. item & ampliora Fragm. Monument. Tom. III. p. 117, 158.—— Dialogus de Vita Chryſoſtomi Græc. Lat. Bigotii, Par. 1680. 4°.

——De Gentibus Indiæ & Brachmannis Græc. Lat. Biſſæi, Lond. 1665. 4°.

Heraclidis Epheſi Ep. qui cl. An. 401. extat Paradiſus, ſeu de Vitis Sanct. Patr. in Cotelerii Monument. Eccl. Græc. Tom. III. p. 171.

Chromatii Aquileenſis Ep. *Chryſoſtomi & Ambroſii teſtimoniis celebris*, qui cl. An. 401. extant Homiliæ & Tractatus de Octo Beatitudinibus, & in reliquum Cap. V. & in partem VI. S. Matthæi in Bib. Patr. Tom. V. p. 976.

Polybij, & Johannis, & Epiphanii diſcipuli, qui cl. An. 402. extat ejuſdem Patris Vita ab iis conſcripta ad Calcem Operum Epiphanii Editionis Patavianæ.

Attici Ep. Conſtantinopolitani, *qui aſſiduus in docendo populo, & ad Pietatis Studium exhortando; neque ſuæ tantum Eccleſiæ curam diligenter geſſit, ſed & aliarum*, cl. An. 406. Cujus extant Epiſtola ad Cyrillum Alexandrinum de Chryſoſtomi nomine Diptychis à ſe reſtituto ap. Nicephorum Hiſtor. Eccl. Lib. 14. c. 26. Et altera apud Socratem Lib. 7. c. 25. Et Fragm. Homiliæ in Natalem Domini in Concil. Tom. III. p. 116, 517, 849. Et aliud in Theodorit. Dial. II. p. 100.

Theodori Mopſueſtiæ in Cilicia Ep. qui cl. An. 407. ex quamplurimis quorum Scriptor fuit, extant tantum Fragmenta quædam quæ habeantur inter opera Marii Mercatoris, Facundi Hermianenſis, & in Collatione quarta & quinta Synodi Quintæ Conſtan-

tinopolitanæ de quibus videatur Cavus Hiſtor. Liter.

Polychronii Apameæ Ep. qui cl. An. 410. *Et optime vixit & optime docuit, vitæ ſcilicet ex æquo doctrina reſpondente*, ut de eo Nicephorus: ext. Expoſitio in Canticum Canticorum à Meurſio Græce edita, unà cum Euſebii & Poſtelli Expoſitionibus Ludg. Bat. 1617. 4.

———Commentarium in Job, cujus Argumentum præfixit, & longe majorem Partem inſeruit Nicetas Catena ſua in Job, quæ cura Patricii Junij, prodiit Lond. 1637. Fol.

———Fragm. Commentarii in Ezekielem ap. Villalpandi Commentarios in Ezekielem, cujus Argumentum Græce edidit David Hoeſchelius, una cum aliis quibuſdam, & habetur inter Criticos Sacros, Tom. II. p. 1660.——Item Fragmenta ex ejuſdem Commentario in Danielem ext. Græce ad calcem Commentariorum Broughtoni in eundem.

Nonni Pannopolitani Ep. qui cl. An. 410. extant Græc. Lat. Paraphraſis Evangelii S. Johannis, *quæ mirabilis genii eſt*, ut de eo Card. Bona, in Appendice Bigneana.——Collectio & Explicatio Hiſtoriarum quarum meminit Gregorius Nazianzenus in duabus Steleuticis contra Julianum, Græce cum Nazianzeni Invectivis Ætonæ 1610. Et Latine inter Opera Nazianzeni Tom. 2.———Dionyſiacón Libri 48. ab eo adhuc Gentili, ut videtur, ſcripti, inter Poetas Heroicos Græcos, Genevæ, 1606.

Luciani Eccleſiæ Caphargimalitanæ in Territorio Hieroſolymitano Presbyteri, qui cl. An. 415. extat Epiſtola de Reliquiarum S. Stephani Protomartyris Revelatione ſibi facta, Latine ex Aviti Presbyteri Verſione, inter Opera Auguſtini.

Zoſimi

Zosimi Romanæ Ecclesiæ Ep. *præcocis istius Hildebranduli*, ut de eo jure Causabonus, qui cl. An. 417. extant Epistolæ XIII. Concil. Tom. II. p. 1556. Et Fragm. Epistolæ Encyclicæ qua Pelagianos damnavit in Augustini Epist. 157.

Bonifacii primi, Ep. Romæ, qui cl. An. 418. extant Epistolæ tres & Fragm. aliquot quæ in istis non reperiuntur Concil. Tom. II. p. 1582. Et aliæ quinque Concil. Tom. IV. p. 1702.

Severi Balearis Insulæ Ep. qui cl. An. 418. extat Encyclica Epistola de Conversione Judæorum in ista Insula ap. Baronium An. 418. p. 429.

Heschii Salonitanæ Urbis in Dalmatia Ep. qui cl. An. 418. extat Epist. ad Augustinum inter Augustinianas Num. 79.

Philippi Sidetis, Scholæ Catecheticæ apud Alexandrinos Præfecti, qui cl. An. 418. ext. Fragm. de Scholæ Catecheticæ quæ Alexandriæ erat Successione, Notis illustratum Cl. Dodwelli inter Dissertationes suas ad Irenæum Oxon. 1689.

Fastidii Britanniarum Ep. qui cl. An. 420. ext. Libellus de Vita Christiana, & Viduitate colenda inter Opera Augustini Tom. IX. p. 888.

Leporii Presbyteri Massilienſis qui cl. An. 420. extat Libellus Emendationis, sive Satisfactionis ad Ep. Galliæ in Bib. Patr. Tom. IV. p. 14. Et in Appendice Garnerii ad Part. I. Operum Marii Mercatoris Defert. 2. c. 20. p. 220.

Paulini Ambrosii Notarii, qui cl. An. 420. extat Vita B. Ambrosii ejus Operibus præfixa — Libellus item

Zosimo Papæ gratias agens ob damnatos Pelagium & Cœlestium Concil. Tom. II. p. 1578.

Evodii Uzalensis in Africa Ep. qui cl. An. 420. Opuscula ext. inter Augustiniana de quibus videatur Cav. Hist. Lit.

Vigilii Diaconi qui cl. An. 420. Monachorum Regula ext. in Codice Regularum Holstenii Par. 1663. 4°.

Isidori Commentariorum in omnes Libros Regum Libri IV. ext. inter Isidori Hispalensis opera.

Severi Ep. Milevitani qui cl. An. 420. ext. Epistola inter Augustinianas Num. 35.

Eudociæ Imperatricis, Theodosii uxoris, quæ cl. An. 421. extant Centones Homerici Græc. Lat. in Collectione Bigneana.

Maximi Taurinensis Ep. *Summa præditus Sanctitate & Prudentia*, qui cl. An. 422. ext. Homiliæ una cum Leonis M. Homiliis à Raynaudo Editis, etiam in Bib. Pat. Tom. 6. p. 1. Et Duodecim aliæ in Mabillonii Musæo Italico. Tom. 1. part. 2. p. 1.

Cœlestini Ep. Rom. qui cl. An. 423. extant Epistolæ in Conciliorum. Tom. II. p. 1611.

Lupi Ep. Trecensis, qui cl. An. 426. extant Epistola ad Talatium Andegavensem Ep. de Clericis Bigamis Concil. Tom. IV. p. 1048. Item alia ad Sidonium Apollinarem ap. Dachærium Specileg. Tom. V.

Johannis Antiochiæ Ep. qui cl. An. 427. extant Epist. VI. Græc. Lat. Concil. Tom. III. p. 388, 444, 602, 706, 1088, 1092. Et aliæ XV. Latine inter Epistolas

Epiſtolas ad Concilium Epheſinum pertinentes à Chriſtiano Lupo editas.

Poſſidonii S. Auguſtini Diſcipuli, & Calamæ propè Hipponem Ep. qui cl. An. 420. ext. Vita Auguſtini & Indiculus Scriptorum S. Auguſtini præfixi ejus Operibus.

Theodoti Ancyrani in Galatia Ep. *Strenui Neſtorii Oppugnatoris*, extant Græc. Lat. Homiliæ duæ in Chriſti Natalem in Concilio Epheſino habitæ. Concil. Tom. III. p. 988, 1008.——Et Homilia contra Neſtorium habita ibidem. p. 1024.——Oratio in S. Deiparam & Symeonem inter Amphilochii Opera à Combefício edita Par. 1644.——Expoſitio Symboli Niceni, ſeu Neſtorii Confutatio à Combefício inter alia quædam Par. 1675. 12°.

Iſaac cujuſdam ex Judæo Chriſtiani, qui cl. An. 430. extat Libellus de S. Trinitate & Incarnatione Domini inter Opuſcula Veterum Dogmatica Sirmondi Par. edita, 1630. 8°.

Hilarii Lirinenſium Abbatis, & poſtea Arelatenſis Ep. qui cl. An. 430. ext. Opuſcula in Bib. Patr. Tom. VII. p. 1228.

Acacii Beroeæ Ep. qui cl. An. 430. Binæ extant Epiſtolæ ad Alexandrum Hieropolitanum inter Epiſtolas Epheſianas Lupi, & unica ad Cyrillum Græc. Lat. Concil. Tom. III. p. 382.

Alypii Presbyteri Conſtantinopolitani, qui cl. An. 430. extat Epiſtola ad Cyrillum, ut adverſus Neſtorii Hæreſin viriliter pergat, Exhortatoria, Concil. Tom. III. p. 785.

Chariſii Presbyteri & Oeconomi Philadelphenſium Eccleſiæ, *Neſtorii oppugnatoris*, qui cl. An. 331. ext. Græc.

Græc. Lat. brevis Confeſſio Fidei Nicenæ conſona, ut & cætera ejuſdem Concil. Tom. III. p. 673.

Acacii Mitelenenſ. in Armenia Secunda Ep. qui cl. An. 431. ext. Græc. Lat. Homilia in Synodo Epheſina habita, qua Fidem Catholicam contra Neſtorium ſtrenue aſſerit, Concil. Tom. III. p. 983. Latine Epiſt. ad Cyrillum inter Epiſtolas Epheſinas à Lupo editas, Num. 172.

Menonis Epheſi Ep. qui cl. An. 431. ext. Græc. Lat. ad Clerum Cp. qua mala, quæ ipſe, patreſque Epheſini à Factione Neſtoriana Epheſi quotidie patiebantur, enarrat, Concil. Tom. III. p. 762.

Maximiani Eccleſiæ Cp. Ep. qui cl. An. 431. extat Græc. Lat. Epiſtola ad Cyrillum unica, *qua illum ob mala quæ Fidei cauſa perpeſſus erat, laude ſimul ac conſolatione proſequitur*, Concil. Tom. III. p. 161.

Rhegini Conſtantiæ Cypri Urbis Ep. qui cl. An. 431. extat Græc. Lat. Homilia in Synodo Epheſino poſt Neſtorii damnationem habita, Concil. Tom. III. p. 577.

Juvenalis Ep. Epheſini, qui cl. An. 431. ext. Lat. Epiſtola Synodica ad Presbyteros, Archimandritas, reliquoſque Palæſtinæ Monachos; qua ſuo ſuorumque Epiſcoporum nomine Concilii Chalcedonenſis decreta confirmat, Concil. Tom. III. p. 889.

Capreoli Carthaginenſis Ep. qui cl. An. 431. ext. Græc. Lat. Epiſtola ad Synodum Epeſinam Concil. Tom. VI. p. 533. etiam & alia Epiſtola ad Vitalem & Conſtantium Hiſpanos de una Chriſti veri Dei & Hominis perſona, contra recens damnatam Hæreſin Neſtorii in Bib. Patr. Tom. VII. p. 5.

Uranii Presbyteri, Paulini Nolani diſcipuli, qui cl. An. 431. ext. Narratio de obitu S. Paulini inter Opera Paulini.

Sixti

Sixti Tertii Rom. Ep. qui cl. An. 434. ext. Latine Epiſtolæ II. ad Cyrillum una, ad Johan. Antiochenum altera, Concil. Tom. III. p. 1172. Græc. Lat. Extant & Epiſtolæ II. ad Cyrillum ap. Coteler. Mon. Eccl. Græc. Tom. I.

Adriani cujuſdam, qui cl. circa An. 433. extat Introductio in Sacram Scripturam, *qui utilis cenſetur à Photio eſſe liber, ijs, qui eam primo aggrediuntur*, inter Crit. Sacr. Lond. Tom. VIII.

Maximi Epiſcopi Regenſis in Gallia Narbonenſi extant Homiliæ quædam inter Eucherii Lugdunenſis Homilias.

Procli Ep. Cp. qui cl. An. 434. ext. Opera Græc. Lat. cum Notis Combefici. Auctuario, Par. 1648. Tom. I. p. 301.

Eucherii Lugdunenſis Ep. qui cl. Anno 434. extant Opera in Bib. Patr. Tom. VI.

Claudii Marii Victoris, Rhetoris Maſſilienſis, & Poetæ, qui cl. An. 434. extant Poemata in Appendice Bigneana ad Bib. Patr. p. 580.

Sedulij, *florentiſſimi Scriptoris, & Optimæ, ac Chriſtianæ venæ Poetæ*, ut de eo Bona, ext. Opera in Appendice Bigneana p. 658.

Vincentii Lerinenſis, qui cl. An. 434. extat Commonitorium adverſus Hæreſes in Bib. Patr. Tom. VII. p. 249.

Antonini Conſtantienſis in Africa Ep. qui cl. An. 437. extant ad Arcadium quendam in Exilium à Genſerico actum, quod Arianam impietatem amplecti noluit, Conſolatoria & Exhortatoria ad labores

pro

pro Chriſto ferendos Epiſtola, *pia plane & elegans* in Bib. Patr. Tom. VII. p. 249.

Valeriani Cemelenſis trans Varum ap. Alpes Maritimas Ep. qui cl. An. 439. extant Homiliæ 20. varij argumenti, una cum Epiſtola ad Monachos Parænetica, cum Operibus Leonis, Chryſologi, *&c.* à Theophilo Raynaudo editæ Pariſijs 1639. Et in Bib. Patr. Tom. VIII. p. 665.

Dracontij Gente Hiſpani, dignitate Presbyteri, qui cl. An. 440. ext. Carmen Heroicum in Hexaemeron, *opus non ignobile.*——— Item & Elegia ad Theodoſium Imp. in Bib. Patr. Tom. IX. p. 724, 729.

Bacharij S. Patricij diſcipuli, qui cl. Anno 440. ext. Epiſtola de recipiendis lapſis ad Januarium, *Efficax & elegans*, ut de eo Bona, in Bib. Patr. Tom. VI. p. 1174.

Baſilij Seleuciæ in Iſauria Metropolitæ, *perſpicacis ingenij, & ornatæ dictionis Oratoris*, qui cl. An. 448. extant Orationes 44. Græc. Lat. cum Dauſquij Notis——— Oratio in Transfigurationem Domini Græc. Lat.——— Demonſtratio contra Judæos de adventu Chriſti Græc. Lat.——— De vita & Miraculis S. Theclæ Virginis & Martyris, ſi ſint illius, quod dubitatur, Libri II. Græc. Lat. Hæc omnia ext. cum Notis Dauſquij, Gregorij Operibus ſubnexa. Extat & Laudatio S. Stephani Protomartyris à Fr. Combefisio Græc. Lat. edita, una cum aliquot Chryſoſtomi Homiliis Par. 1658. 8°. Item Oratio in S. Deiparam, & in Domini incarnationem Græc. Lat.

Lat. Edita ab eodem Combefício in Auctuario 1648. Tom. I. p. 569.

Baſſiani Epheſini Ep. qui cl. An. 448. ext. Libellus Imp. Marciano oblatus, Græc. Lat. Tom. IV. p. 685.

Anatolij Ep. Alexandrini, qui cl. An. 449. ext. Græc. Lat. Epiſtola ad Leonem Imp. de Concilio Chalcedonenſi, & rebus à Timotheo Æluro Alexandriæ geſtis Concil. Tom. IV. p. 905.

Diadochij Photicenſis Ep. qui cl. An. 450. ext. Capita centum de Perfectione Spirituali, & Definitiones decem de totidem virtutibus, in Bib. Pat. Tom. V. p. 804.

Athanaſij Eccleſiæ Alexandrinæ Presbyteri, qui cl. An. 459. ext. Libellus adverſus Dioſcurum Synodo Chalcedonenſi oblatus Concil. Tom. IV. p. 408.

Iſchyrionis Eccleſiæ Alexandrinæ Diaconi, qui cl. An. 451. ext. Græc. Lat. Libellus Accuſationis adverſus Dioſcurum Synodo Chalcedonenſi oblatus Concil. Tom. IV. p. 408.

Theodori Eccleſiæ Alexandrinæ Diaconi, qui cl. An. 451. ext. Græc. Lat. Libellus adverſus Dioſcurum Synodo Chalcedonenſi oblatus in Concil. Tom. IV. p. 396. ext. & ejuſdem naturæ Libellus Sophronij hominis Laici Concil. Tom. IV. p. 411.

Photij Tyriorum urbis Metropolitæ, qui cl. An. 451. ext. Græc. Lat. Libellus Supplicationis ad Martianum Imp. de jure ſuo Metropolitano Concil. Tom. IV. p. 541.

Proterij Ep. Alexandrini, qui cl. An. 451. ext. Epiſtola ſcripta An. 455. ad Leonem Papam, qua

Theophili deceſſoris calculum defendens, feſtum Paſchatis eo Anno in VIII. Kalendas Maias differendum eſſe contendit, in Editione Operum Leonis Queſnelliana.

Leonis Bituricenſis in Gallia Ep. qui cl. An. 453. ext. Epiſtola ad Epiſcopos Tertiæ Lugdunenſis, qua declarat Excommunicatos Clericos illos, qui, prætermiſſo Eccleſiaſtico Judicio, ſecularem adierint poteſtatem, inter Leonis Epiſtolas Num. 96. & Concil. Tom. III. p. 1420.

Salonius Eucherii Lugdunenſis Ep. filius, qui & ipſe Ep. cujuſnam vero urbis incertum, cl. An. 453. Cujus ext. Expoſitio in Parabolis Salomonis, aliaque Myſtica in Eccleſiaſten, Dialogi forma conſcripta, in Bib. Patr. Tom. 8. p. 401.——Item Epiſtola una cum Ceretio & Veranio Epiſcopis ad Leonem Papam inter Leonis Epiſtolas poſt Ep. 51.

Ruſtici Urbis alicujus in Gallia Ep. qui cl. An. 454. extat Epiſt. ad Eucherium Lugdunenſem à Sirmondo edita inter Notas in Sidon. Apollinar. Lib. 2.

Chryſippi Cappadocis, qui cl. An. 455. ext. Græc. Lat. Homilia de S. Deipara in Auctuar. Duceano Tom. II. p. 424.——Item Fragm. Encomii Theodori Martyris inter Euriſtatij Cp. Libros, de Statu Vita functorum cap. 22.

N. Extant & aliorum Patrum Fragmenta inter aliorum Opera inſerta, vel ſubjuncta, *viz.* I. *Pandori* Monachi Ægyptij qui cl. An. 401. Fragmenta Chronographiæ ap. Scaligerum in Animadver. Euſebianis. II. *Antiochi* Ptolemaidis in Phœnicia Ep. qui cl. An. 401. ext. Fragmenta ap. Theodorit. Dial. 2. & in Catena ad Job. p. 443. Et Concil. Epheſini Act. Part. I. Cap. 4. III. *Ibæ* Ep. Ediſſen. ext. Fragm. Epiſtolæ ad Marim Perſam de

de Cyrillo & Actis Ephesinis, de Pace Ecclesiæ reddita, & de Laudibus Theodori Mopsuesteni Græc. Lat. Concil. Tom. II. p. 661.

Secondly, The Hereticks of the Fifth Century.

I. *Of the Arrian, Macedonian, and Eunomian Tribe.*

(*a*) Philostorgius Historicus qui cl. An. 426. ext. ex Ecclesiasticis hujus Historijs Epitome Græc. Lat. confecta à Photio Patriarcha, cum Versione, & Annotationibus H. Valesij, & Fragmenta quædam Philostorgiana ex Suida, una cum Eusebij, Socratis, *&c.* Historijs. Moguntij 1689.

Sabini Heracleæ, quæ est Thraciæ urbs Ep. qui cl. An. 425. ext. excerptus ex ipsius Collectaneis Libellus Fidei, quem Episcopi Orientales Joviniano Imp. Antiochiæ obtulerunt ap. Socr. Lib. 3. c. 25.

II. *Of the Nestorian Tribe.*

(*b*) Nestorij Ep. Constantinopolitani insignis istius Hæresiarchæ, qui cl. An. 428. ext. Epistolæ, Sermones, & plurima ejusdem Fragmenta in Conciliorum Tomis, inter Mariæ Mercatoris Opera, & in Bib. Patrum, de quibus vide Cl. Cavi Hist. Lit.

Meletij Mopsuesteni Ep. pertinaciissimi Nestoriani, qui cl. An. 428. ext. latine Epistolæ XI. inter Epistolas Ephesinas à Lupo editas.

Dorothæus Martianopolitanus, Alexander Hierapoleos, Maximinus Anzarbi, Helladius Tarsi, Eleutherius

rius Tyanæ, Paulus Emeſæ, Andreas Samoſatenſium, Rabbulas Edeſſæ Epiſcopi cl. An. 420. & 431. & vel partium, vel Hæreſcos Neſtorij propugnatores extiterunt. Quorum Epiſtolæ, & cætera Opuſcula vel inter Lupi Epiſtolas Epheſinas, vel Conciliorum Tomis ut plurimum habeantur, de quibus videatur Cavus Hiſt. Lit.

Irenæus S. Imperij primo Comes, & poſtea Tyri Ep. cl. An. 444. Hic ſcripſit Commentarios de rebus in Synodo Epheſino, ac in Oriente toto per viginti plus minus annos ab ea proxime elapſos, ex occaſione Controverſiæ Neſtorianæ geſtis; Quibus Cyrillum & Orthodoxos fugillans, Neſtorium vero ejuſque Sectatores collaudavit. Hi licet interierunt, totam tamen illam Epiſtolarum & Actorum Synodalium Syllogem, quam in lucem emiſit Chriſtianus Lupus inter Epiſtolas Epheſinas. Lovanij 1682. 4°. ab illis deſumptam eſſe noſtro Cavo videtur. Extat etiam ibidem & Epiſtola unica ejuſdem Irenæi ad Epiſcopos Orientales 431. & in Conciliorum Tom. III. p. 717.

III. *Of the Eutychean Tribe.*

(c) Eutychetis Presbyteri, & Archimandritæ Conſtantinopolitani, & Hæreſiarchæ, qui cl. An. 448. ext. Græc. Lat. Libellus ſeu Confeſſio Fidei Synodo Epheſinæ Latrocinali oblatus in Concil. Tom. IV. p. 134. —— Supplicationes duæ ad Theod. Aug. ib. p. 241. ——— Epiſtola ad Leonem Papam cum Fragm. Confeſſionis inter Epiſtolas Lupi Epheſinas, Num. 222, 223.

IV. *Of*

IV. *Of the Pelagian Tribe.*

Pelagij, qui cl. An. 405. ext. quædam inter Opera Hieronymi & Auguſtini, de quibus vide Cavum noſtrum.

Cœleſtii Pelagij diſcipuli, qui cl. An. 407. ext. Confeſſio Fidei Zozimo Papæ oblata, & Epiſtola ad Clericos Romanos ſuæ partis in Appendice Garneriana ad Part. I. Operum M. Mercatoris.——Ad Zozimum Papam Fragmenta quædam Libelli, quo Infantes Peccato Originali obſtrictos eſſe negavit, ap. Aug. de Pecc. Origin. c. 2, 5, 6, 23.——Definitionum Liber ap. Aug. in Libro de Perfectione Juſtitiæ.——Extant & quædam Epiſtolæ ad Sectarios ſuos Romæ agentes contra Clerum Romanum ap. Aug. Lib. 1. ad Bonifacium.

Juliani Pelagianæ Hæreſeos propugnatoris acerrimi, qui cl. An. 420. ext. Libellus Fidei inter Opera Marij Mercatoris Garnerij, Part. I. p. 320. Item & Fragmenta aliorum ejuſdem Operum ap. Auguſt. Mercatorem, & Bedam, de quibus vide Cavum.

N. Fuit hæc ætas ingenioſa admodum, & obſtinata valde in retinendis, augendis, & propagandis ſuperioris Centuriæ Hæreſibus. Unde falſa Eccleſia, & in iiſdem continuata, & ab alijs novis Hæreſiarchis, Monachis pleriſque, aucta fuit. Tanto vero novi illi Hæretici Eccleſiæ fuerunt moleſtiores, quanto enormius à veritatis tramite aberrarunt. Alij ex iis perſonam Chriſti θεανθρώπου ſunt aggreſſi, ut Neſtorius & Eutyches contrarijs planè, & è diametro oppoſitis conſtricti erroribus; alii Officium ejuſdem & beneficia, ut Pelagius. Ex hac vero, pacatis Eccleſiæ temporibus, per homines contentioſos in Eccleſiam invecta Hæreſium multitudine, Gentibus Chriſtianiſmo inſultandi occaſio data eſt.

(a) Et in continuandis ſuperioris Ævi Hæreſibus plurimum inſervijt *Philoſtorgius*, qui non tam *Arrianus*, quam *Eunomianus*, & *Anomœus*

Anomæus Hiſtoriam Eccleſiaſticam texit ab Ario incipiens ad initium ValentinianiSecundi pergens,in qua periodo deſijt; in qua undique erga Eunomianæ Sectæ homines amorem, erga Catholicos odium prodidit, ut de eo *Voſſius*; imo, ut de eo *Photius*, narrat fere contraria omnibus Eccleſiaſticis Hiſtoricis, laudibus extollens quos novit Arrianiſmo infectos, & convitijs Orthodoxos perfundens; ita ut hoc ejus opus non tam Hiſtoria eſſe videtur, quam Hæreticorum laudatio, cum nuda & mera vituperatione atque accuſatione Catholicorum. Stylus illi comptior; & poeticis ſine tædio, minimoque ingratis vocibus utitur. Tropi quoque ac verba ſignificantia gratiam ipſi cum jucunditate conciliant. Niſi quod interdum audacius ipſis, vel nimium diſertis utendo, in frigidum & importunum Sermonem incidit. *Phot. in Bib.* porro quod hodie ſupereſt *Philoſtorgij*, excerpta tantum quædam ſunt ex ipſius Hiſtoria, quæ idem *Photius* Patriarcha Conſtantinopolitanus ex duodecim ejus Libris collegit.

(b) Eſt hoc Fundamentum & Fidei & Salutis noſtræ, ut Paulus docet, 1 *Tim.* 3. *verſ.* 16. *Deum in carne manifeſtatum fuiſſe, & Filium Dei ex muliere hominem factum eſſe*, *Gal.* 4. utraque Natura in unam eandemque perſonam aſſumpta, non in duas pluresque perſonas diviſa & ſeparata, ut ſit vere noſter *Emanuel*, Redemptor, Mediator, & Deus & Homo, idem, & unus Jeſus Chriſtus, utrumque in unam perſonam concilians, & inter utrumque medians ſeque interponens. *Matth.* 1. *verſ.* 23. 1 *Tim.* 2. *verſ.* 26. Quare neque tertiorem, neque fœdiorem erorem, neque peſtilentius ullum venenum Neſtoriana peſte Satan in Eccleſiam unquam induxit, ex qua poſtea *Eutychiana* ſecuta eſt, deinde *Mahumetana*, quando *Mahumetum* ipſum in ſua illa nova Blaſphemia cudenda à *Sergio* quodam Monacho Neſtoriano adjutum fuiſſe conſtat. Capita autem Errorum hæc fuerunt, 1. Chriſtum duabus perſonis, iiſque ſeparatis, & ſeorſim conſiſtentibus, conſtare, non tantum duabus naturis. Itaque ſeorſim, & ſeparatim in Chriſto eſſe Dei Filium, & Mariæ Filium,& alium eſſe Dei Filium,alium autem Filium Mariæ, non tantum autem aliud. Quæ igitur,ut ait *Damaſcenus*, infirmitatis opera ſunt in Chriſto, veluti dormiſſe, ediſſe, bibiſſe, lacrymaſſe, ea omnia filium Mariæ operatum eſſe ſine Dei filio. Quæ autem egregia & miraculoſa ſunt Chriſti opera, illa filium Dei in eodem Chriſto operatum eſſe ſine filio *Mariæ*. Quare nec eum Filium qui ex Maria natus eſſet, Dei Filium eſſe, neque etiam Deum. Per contumeliam enim eum trimeſtrem Deum appellabat, ut refert *Socrat. Lib.* 7. *Cap.* 34, 2. Filium Dei in Chriſto eſſe, Mariæ Filio aſſeſſorem tantum: vel, ut in ſingulis noſtrûm, habitatorem, uti in templo quodam, & eo ſolum eſſe diſcrimen, quod majori efficacia, energia, & effuſione operationis, & virtutis in Chriſto, quàm in Sanctorum ullo habitaverit, & agat. Itaque non aliter Deum in homine Chriſto eſſe dicebat, quam

quam adoptione & merito: fuitque hæc impia illius vox, ut refert Gregorius Maximus, *Non invideo Christo Deo facto, quia, si volo, & ipse possum fieri.* 3. Hominem sive humanitatem in Christo adæquabat Filio Dei, id est, divinæ naturæ, *Nestorius.* Itaque appellationem Dei in homine Christo restringebat ad dignitatis exæquationem, quæ in humana natura facta erat. *Cyrillus in Lib. De incarnatione unigen. cap.* 27. 4. Mariam Virginem, quæ peperit Dominum nostrum Jesum Christum, non Θεότοκον dicendam, sed Χεισότοκον. Quum enim esset orta quæstio, utrum illa ἀνθρωπότοκος an Θεότοκος esset appellanda, ad utrumque scopulum evitandum, Χεισότοκον nominandam dixit Nestorius, negavit autem vel esse Θεότοκον, vel vocandam. *Evagrius lib.* 1. *cap.* 2.

(c) Hic quum Nestorium refutare vellet, & dogma de duabus in Christo personis revellere, dixit post unionem naturarum in Christo, non jam duas, sed unam tantum, nempe divinam naturam manssisse. Quæ autem speciatim fuerit illius sententia, 1. Apparet ex ipsius verbis & responsione quam in Chalcedonensi Synodo interrogatus fecit, quemadmodum refert Evagr. Lib. 2. c. 16. Sunt autem hæc verba, ex duabus quidem naturis scio Christum ante unionem constitisse: post unionem vero unam duntaxat in illo fuisse scio, & agnosco. *Boethius in libro de duabus naturis.* Ex duabus naturis Christum esse confiteor, at duabus consistere nego. Itaque ipsa assumptionis vel conceptionis conditione, humanam naturam à divina absorptam fuisse dixit, quia ea prævalebat. 2. Proprietates naturarum quoque confusas esse post assumptionem docuit, quod erat consequens. Itaque ut dilucide & perspicue utrumque errorem Chalcedonense concilium damnaret, dixit Christum unum & eundem non tantum duabus οὐσίαις, *i. e.* essentijs: sed duabus φύσεσι, *i. e.* naturis inconfuse, inconvertibiliter, indivulse, & inseparabiliter constare. Vocem enim φύσιν usurparunt Patres ut non tantum essentias ipsas, divinam nimirum & humanam post unionem: Sed etiam earum proprietates salvas esse demonstrarent. 3. Verbum Deum negavit quicquam humanum ex virgine Maria assumpsisse, vel nobis ὁμοφυῆ & ὁμούσιον fuisse, Theodor. l. 4. Hær. fab. & Suidas. Quidam tamen ex Eutychianis ut Vigil. l. 1. docet, mitigare tam absurdam sententiam voluerunt, dixeruntque non ab initio & momento quidem conceptionis in Christo humanam naturam absorptam, sed demum post ipsius resurrectionem & corporis glorificationem. Idem tradit Boethius. 4. Divinam naturam passibilem constituit, quæ in Christo crucifixa & mortua fuerit. 5. Deum factitium & novum inducit, & Christum deificatum potius quam Deum agnoscit. Hæc sententia quantæ blasphemiæ plena sit, vel ex eo satis ostenditur, quod si hujusmodi est Christus, qualem Eutychiani fingunt, nec pro nobis passus est, quia similem nobis naturam non habuit, nec resurrexit, quia cum Deus solum fuerit, mori non potuit. Itaque nec

Redemptor

Redemptor noſter, nec Jeſus eſt, & omnis hiſtoria Evangelica falſiſſima eſt: ſpeſque Chriſtianorum, quæ Chriſto Dei verbo innititur, vaniſſima. Atque hoc Errore nihil immanius, nihil tetrius, nihil fœdius ne cogitari quidem poteſt, & in eo omnium errorum emulus eſt. Itaque fuit hæc palmaris Satanæ adverſus fidem victoria, & totius fundamenti Chriſtianæ doctrinæ ſubverſio propter quam libere poſtea triumphavit Satan. *Danæus.*

(*d*) *Pelagius* Socios & Sectatores Præcipuos, *Cœleſtium* & *Julianum* habuit; quorum dogmata Catholicæ Veritati adverſantia, in Eccleſiæ Doctrinam I. de peccato Originali & Actuali, II. de Gratia Divina, & III. de Operum Imperfectione maxime impegerunt, de quibus cum tam fuſe, idque tum Hiſtorice tum Dogmatice, magni nominis Viri egerunt, *viz. Uſſerius inter Britannicarum Eccleſiarum Antiquitates; Quibus inſerta eſt peſtiferæ adverſus Dei gratiam a Pelagio Britannico in Eccleſiam inductæ Hæreſeos Hiſtoria, Voſſius in Hiſtoria de Controverſiis quas Pelagium ejuſque reliquiæ moverunt, Card. Noriſius in Hiſtoria ſua Pelagiana, & Joh. Clericus in Appendice ad opera Auguſtini Amſteledami nuper edita*, ad hos potius conſulendos Lectorem amandandum cenſui, quam in ſegetem tam amplam falcem hanc noſtram leviuſculam immittere.

Thirdly, Jewiſh Writers.

Talmud Babylonicum.

Talmud Babylonicum abſolutum eſt An. 812. Contractuum, qui eſt a Creatione quatermilleſimus ducenteſimus ſexageſimus, a morte R. Aſe 73. tempore Raf. Joſe. *In Schatſch Hakk. p.* 35. A Raf Joſe fuiſſe dicitur Rector Academiæ Pumbedithanæ. Anno autem 24. dignitatis ejus, ipſe cum domo judicii, & omnibus illius ſeculi ſapientibus, & Academia univerſa, Scriptionem abſolvit, finemque *Gemaræ* illi *Babylonicæ* impoſuit, quam Raf Aſe & Rabbina, ſocius ejus, inceperunt: Fuit hic annus 4260. a Creatione, & 811. contractuum, & a *Miſchna* abſoluta trecenteſimus undecimus; a perfecta vero *Talmudis Hieroſolymitani Gemara* ducenteſimus triceſimus quintus: quadrageſimus triceſimus primus a vaſtatione Templi; Octageſimus ex quo cœpit eam R. Aſe conſcribere. In Authore Lib. *Juchaſin*, dicitur quod *Maremar*, & *Mar Bar Raf Aſe*, illi, & ſocii eorum obſignârunt *Talmud Babylonicum*, cum conſtitutionibus, decretis, conſuetudinibus, quas ordinârunt & ſanciverunt ſapientes omnium ſeculorum inde a diebus Rabbini noſtri ſancti beatæ memoriæ, ad ſua uſque tempora, & obſignarunt illud

Anno

Anno 4265. ab initio mundi. Qui annus, ut quibuſdam placet in initium hujus ſeculi incidit. Hæc *Hottingerus*, ex quo & plura hujuſmodi deſcripſi. *Hiſt. Sacr. N. Teſt.*

Porro cum de *Talmudo* nil ultra dicturus ſum, ne pigeat Lectorem & ſummam totius rei Cl. Buxtorfii verbis referri. Antonini Cognom. Pii Imp. indultu, Rabbi Jehuda Cognom. *Sanctus*, qui apud Talmudiſtas *Rabbi*, ſine adjectione, per excellentiam dicitur, A. C. 190. (juxta quoſdam 220. ſupputatione Judaica) collegit omnium ſuperiorum Rabbinorum Placita & Conſtitutiones in certos Aphoriſmos, & certis libris partibuſque diſtinxit, quibus in Judæa communis Juris auctoritas attributa fuit: Hic Liber *Miſhná*, quaſi lex iterata, vel ſecunda, dictus eſt, qui etiamnum hodie Textum juris Judaici conſtituit. Conſcriptus autem eſt vel in urbe *Tiberiade*, ubi præfatus *Rabbi* vixiſſe videtur, vel *Sephoræ*, ubi ſepultus eſt. Hic deinceps ſequentibus annis in Scholis Judææ publice præfectus, & variis Doctorum Diſputationibus illuſtratus ac auctus eſt; è quibus omnibus in unum congeſtis A. C. 230. prodiit *Talmud Hieroſolymitanum*, ſic dictum, non quod ibi concinnatum eſſet, ſed quod in Judæa, ſive terra Iſraelis, cujus illa caput ac Metropolis fuerat. Tranſlatis poſtea, extincto *Rabbi Jehuda*, doctis præcipuis è Palæſtina in Babyloniam, ibi deinceps ſtudia literarum ferventiſſime fuerunt exculta. Præcipue Profeſſio Judaici Juris ibi viguit; quod libro *Miſchna*, tanquam Corpore Juris authentico, erat comprehenſum; & hoc quidem continuis prælectionibus diſputationibuſque eouſque ventilatum ac diſcuſſum eſt, ut inde anno poſt excidium Urbis 436. juxta computationem Eliæ, id eſt, Chriſti 506. *Talmud Babylonicum*, in 6. Partes principales & 63. libros diſtinctum, prodierit, quo etiamnum hodie univerſa Judæorum natio regitur, V. Buxtorf. Commentar. Maſorethico c. 56. Hic Liber Talmud dictus major certe eſt decem Bibliis; & licet plenus eſt inexcuſabilibus mendaciis, & contra omnem divinam legem, Sacram Scripturæ ſcilicet, & Naturæ Legem, conſcriptus, ſub pœna tamen capitis edictum eſt, ne quis neget quicquam eorum quæ in eo dicantur. *Nauclerus Generatione* 14.

Fourthly, Pagan Writers relating to the Church.

(*a*) Maximi Grammatici Madaurenſis, qui Cl. circa An. 402. Ext. Epiſtola ad Auguſtinum, qua Paganiſmum defendit; quæ inter Auguſtinas quadrageſima tertia eſt.

(*b*) Claudii Rutilii Numatiani V. Conſularis, & Religione Gentilis, qui Cl. An. 417. ext. *Itinarii Lib. II.* cum Notis Simleri, Caſtaleonis, Pithœi, Sitzmanni, Barthii, Grævii, & Theodori Janſonii Specilegio. Amſtel. 1687. 12°.

(*c*) Olympiadori Poetæ, & Hiſtorici, & ad Hunnorum Regem Legati, qui Cl. circa An. 425. ext. Excerpta quædam Hiſtoriarum quas ſcripſit, ap. Photium Cod. LXXX.

(*d*) Zoſimi Comitis, & exadvocati Fiſci, qui cl. An. 425. ext. Hiſtoriarum Libri VI. à Cæſare Auguſto ad An. Chriſti 410. ex Verſione Leunclavii, & cum Notis Sylburgii in Tomo 3. Hiſtoriæ Romanæ Scriptorum ab eodem Sylburgio editorum. Francofurt. 1590. Fol.

N. (*a*) Defenſus & promotus eſt hucuſque Paganiſmus à Grammaticis, Poetis & Hiſtoricis, è quibus *Maximus Madaurenſis* Grammaticus, unus fuit, & ſcripſit ad *Auguſtinum* Epiſtolam, quæ 43. eſt inter hujus Epiſtolas, cui *Auguſtinus* reſpondit ſequenti.

(*b*) *Claudius Rutilius* Numatianus, Poeta terſus, & venuſtus, qui uberi ingenii vena atque elegantia, pene cum optimis melioris ævi Poetis certare poteſt. Scripſit ad *Venerium Rufum* ejus in præfectura Romana Succeſſorem, *Itinerarii Libros II.* in principio præſertim, vero in fine mutilos, quibus iter ſuum ex Roma in Galliam, reditumque ex Gallia Romam eleganter depingit. Religione erat Gentilis, ac proinde in Judæos, pariter ac in Chriſtianos acriter invehitur; & cum ſub Chriſtianis Imperatoribus, ipſam Chriſtianam Religionem aperto marte aggredi non ſit auſus, in Monachos, arctioris pietatis & diſciplinæ tum temporis cultores, animi ſui virus evomuit; Judæos, ac in iis certe Chriſtianos virulenter laceſſit. Hæc *Cavus Hiſt. Lit. Part.* 2*d.*

(*c*) *Olympiodorus*, Hiſtoricus Ethnicus, Thebis Ægypti oriundus, Hiſtoriarum condidit Libros 22. atque incepit ab Honorii Conſulatu ſeptimo, & Theodoſii ſecundo, hoc eſt, An. Dom. 407. deſiit vero ubi Valentinianus, Placidæ & Conſtantii filius, factus eſt Imper. Rom. hoc eſt, An. 425. Dicavit Hiſtoriam ſuam Theodoſio minori,

minori, Arcadii filio. Stylo usus est Commentariis non Historiæ convenienti; quod nec ipse nescivit, ut qui libros suos Ὕλην, sive *Sylvam* Historiæque materiam inscribit, uti Latini solent Commentarios. *Hoffman.* Apud Photium Cod. 8. Excerpta admodum luculenta ex Commentariis ipsis habemus, ex quibus videre est non modo superstitionum Gentilium Ritus *Olympiodorum* commendasse, sed & Christianos clam invectum esse.

(*d*) *Zosimus* totus in Christianæ Religionis pietate oppugnanda; Principibusque Romanis, qui & imitati fuerant, lacerandis, versatur. Ideo sæpe falsa scribens indignus est Historici Nomine, ut de eo *Sigonius de Hist. Lat.* à quo amor & odium abesse debent, ut veritati locus sit. Utilis tamen est, eodem censente, quod pleraque aut ab aliis non scripta, aut temporum injuria amissa, persequitur. Et sane cum negari nequit quædam Enormia vitia Imperatores etiam Christianos habuisse, quorum aliqua & Christiani Scriptores notarunt, dignus & ipse, qui audiatur, etsi non est, ut tanti æstimetur, ut à quibusdam fit, ut Historiis etiam Eusebii, Socratis, Sozomeni, Theodoreti, ipsius Historiolam præferamus. At quod ad Stylum, ut de eo *Photius*, brevis est, dictione perspicuus ac purus, nec suavitatis expers, figurisque non niti raro utitur.

IV. Period or Interval, *viz.* From the Fall and Diviſion of the Roman Empire on the Death of *Valentinian* the *Third*, till the Death of *Mauritius* the Emperor, Anno 602. and *Boniface* III. An. 606. which latter aſſum'd the Title of Univerſal Biſhop, the Note and Character of Anti-Chriſt, as given by his Predeceſſor, *Gregory* the *Great*.

The Fathers of chiefeſt Note in the remaining Part of the Fifth Century.

(*a*) C. Solii Apollinaris Sidonii, qui Cl. An. 472. ext. Opera tum Notis auctioribus Sirmondi. *Par.* 1652. 8o. Habentur & in Bib. Patr. Tom. VII. p. 1075.

(*b*) Vigilii Tapſenſis Ep. qui cl. An. 484. ext. Opera cum Notis & Diſſertationibus Franciſci Chifletii. Divione

Divione 1664. 4°. Et exinde in Bib. Patr. Tom. 8. p. 722.

(*c*) Gelaſii Ep. Rom. qui Cl. An. 492. ext. Codex Sacramentarius, una cum aliis Miſſaliis Antiquis, & Diſſertationibus de Liturgia Gallicana, à Joh. Mabillonio editus. *Par.* 1685. 4°.

——— Extant & alia ejuſdem Opera in Conciliorum Tomo IV. p. 1157. & in Bib. Patr. Tom. VIII. p. 699.

(*d*) Gennadii Presbyteri Maſſilienſis, qui Cl. An. 495. ext. De Scriptoribus Eccleſiaſticis Liber, ſive Virorum Illuſtrium Catalogus, una cum Hieronymi, Ildefonſi, *&c.* Catalogis à Miræo editis. *Antw.* 1639. Fol.

——— De Fide, ſeu de Dogmatis Eccleſiaſticis Liber ad Gelaſium Papam miſſus, cum Notis doctiſſimis Elmhorſtii. *Hamburgi* 1614. 4.

(*a*) *Solius Sidonius Apollinaris*, Natione Gallus, Patria Lugdunenſis, Clariſſimus genere, Patre Præfecto Prætorio Galliarum, Aviti Imperatoris gener, Poeticis & Rhetoricis Literis nulli ſuæ ætatis ſecundus, ut de eo *Spondanus*. Et ut homo fuerat tam humanis, quam divinis ad integrum imbutus, acerque ingenio, ſcripſit ad diverſos, diverſo metro, vel proſa compoſitum inſigne volumen, in quo quid in literis poſſit, oſtendit, ut de eo *Gennadius Lib de Illuſt. Viris.* De quibus ſi *Ludovicum Vivem* audies, cum proſa ejus abſurdiſſima eſt, verſum non penitus rejicias; unde non male de eo *Card. Bona*, Vir Acris ingenii, & cothurnatæ eloquentiæ, ſed ſtylo duro, & obſcuro ob corruptum à Gothis ſeculum.

(*b*) Hic Author Symboli Athanaſii creditus; ut & cætera ejuſdem opera aliis diu aſcripta fuerunt. Sed omnia ipſius demum in unum volumen collegit, Vigilio noſtro vindicavit, ac Notis & Diſſertationibus Illuſtrata edidit *Franciſcus Chiffletius*.

(*c*) Ex

(*c*) Ex *Gelaſii* relictis Monumentis colligere poſſumus, quod habuerit magnum ſtudium inſtaurandæ Diſciplinæ Eccleſiaſticæ, quæ diſſoluta & collapſa ut plurimum fuerit propter crebros, imo continuos multorum temporum bellicos tumultus, quibus boni mores, & diſciplinæ ſeveritas apud omnium ordinum homines tum labefactari, tum quædam barbaries & liberior peccandi licentia provenire ſolent; quod ut corrigeret vel mediocriter in Eccleſia; Summam dedit operam. *Magdeburgenſes.* Quod ad Decretum ipſius adeo decantatum de *Libris Eccleſiaſticis & Apochryphis*, an ipſius fuit, non tantum dubitatur. Et *Codex Sacramentarius* etſi ipſius ſit, multum, ut hodie habemus, interpolatur, ut cum Antiquioribus Liturgiis ferè fit, de quibus infra.

(*d*) *Gennadius* Presbyter Maſſilienſis Latine & Græce eruditus fuit, & Sacrarum Scripturarum haud vulgarem habuit cognitionem; Scripta etiam plurimorum auctorum, præcipue autem ſua ætate illuſtrium, diligenter evolvit, & memoriæ prodidit. *Magdeburgenſes.* Et ſane de Scriptoribus Eccleſiaſticis Liber, ut nunc habetur a *Miræo* editus, ad antiquiorum authorum notitiam multum confert. Et in libro quem de *Dogmaticis Eccleſiaſticis*, cum *quid cuique ad ſalutem neceſſarium ſit*, declarat, dignum ſane eſt argumentum, ab unoquoque Eccleſiaſtico inſpiciendum tandem, ſi non & evolvendum.

N. *Here I thought fit to put an End to the Catalogue of the leſſer Fathers, not only becauſe of the vaſt Number thereof, which would ſwell this Chapter to a Bulk too improportionable to the other; but becauſe thoſe in the ſucceeding Centuries are in themſelves of much leſs Value than that Claſs of Ancient Writers ſet down in the preceeding Sheets; Wherefore I ſhall refer the Reader for the Liſt of them, to the Learned Dr.* Cave *in his* Hiſtoria Literaria. *And he will find the Works themſelves collected in the* Bibliotheca Patrum, *and, thoſe other* Spicilegiums *of the* Ancient Writings, *which are ſubjoin'd to the Works of the Fathers in the End of this Chapter.*

Secondly,

Secondly, The Hereticks and Heretical Writers in the latter part of the Fifth Century.

I. *Of the Neſtorian Tribe.*

(*a*) *Baſilius* Irenopolis in Cilicia Ep. qui Cl. An. 497. ſcripſit Hiſtoriæ Eccleſiaſticæ Libros tres. Scripſit & contra Johannem Scythopolitanum, quem in Manichææ Hæreſeos ſuſpicionem adducere conatus eſt, Libros XVI. Dialogi forma. Horum excerpta breviuſcula exhibet Photius Cod. 107. ex quibus patet Baſilium in prægrandi iſthoc opere cauſam Neſtorianæ Hæreſeos ex profeſſo egiſſe. *Cavus.*

II. *Of the Eutychian Tribe.*

(*b*) Timotheus Ælurus Alexandrinus Ep. Eutychianæ Hæreſeos acerrimus propugnator, Cl. An. 457. Scripſit ad Leonem Imp. Apologiam Ordinationis ſuæ quæ jam interiit.

Petrus, *Mongus* dictus, Eccleſiæ Alexandrinæ Diaconus, & poſtea Epiſcopus, Timotheo Æluro & in peregrinationibus, & in Eutychianiſmi ſui ſtudio aſſiduus comes, cl. An. 447. cujus ext. Epiſtola ad Acacium Cp. ap. Evagrium Lib. 3. c. 17. qua fucum ipſi fecit de Concilio Chalcedonenſi publice ab ipſo anathematizato.

Johannes Ægiates, διαμενόμενος, i. e. *ſegregatus*, dictus, quo nomine Dioſcuri & Eutychetis Sectatores ſe vocare ſoliti ſunt, Cl. An. 483. cujus Hiſtoriæ Eccleſiaſticæ, qua manifeſta ſuæ Hæreſeos Eutychianæ indicia prodidit, ext. Fragm. in Actione 5ª. Synodi Nicænæ

Nicænæ II. Concil. Tom. VII. 369. item & in Collectaneis Theodori Lect. Lib. 2. p. 563.

N. *(a)* Hæresin Nestorianam, vel in fine hujus, vel in sequioribus seculis non adeo multi sunt qui scriptis suis propugnarunt, ut tamen olim in tota Oriente dispersa fuit, ita Sectæ Nestorianæ in hunc diem sunt quæ favent in Mesopotamiæ, Assyriæ, Armeniæ & Babyloniæ partibus.

(b) Multiplices fuerunt quæ ex hac Hæresi Eutychiana propagatæ sunt Hæreses, de quibus ad Hæreticos Ævi sequentis Scriptores quædam notentur.

Thirdly, The Jewish Writers.

Seboræi Rabbini.

N. Absoluto *Gemaro Babylonico* à Rabbinis *Amoræis*, de quibus supra, surrexerunt Rabbini *Seboræi*, Δοκηταὶ, ἄνδρες δοξασικοί. (opinionistas vertit Buxtorfius.) Hi quia variæ in Israelitas devolutæ erant tribulationes, ita ut Academiæ non potuerint quiete docere, disputarunt de sensu *Mishnaioth* in utramque partem *probabiliter* tantum. Hi ultra annos sexaginta non floruerunt, quorum successionem hoc ordine recensetur, à Cl. Hottingero ex Rabbinicis authoribus. I. Rabbi *Jose* Seboræorum Princeps. II. Rabbi *Abina*. III. Raf *Sama* filius Judæ, Rector per annos tres. IV. Raf *Achar*, Bar Raf *Huna*, Rector Pumbedithanus. V. Raf *Huna* Æchmalotarcha per biennium. VI. Raf *Ascha*, fil. *Abiah*, trium præses annorum. VII. Raf *Thachanæ*; & Mar *Zutra* per quadriennium regnarunt. VIII. Raf *Joseph*, Rector per quatuor annos. IX. Raf *Simona*, Rector Pumbedithanus; quo mortuo scribit *Dav. Gans*, abolitæ fuerunt Academiæ propter odium Regum Persiæ, & Persecutiones eorundem per annos 50. continuatæ sunt, adeo ut, teste *R. Gedal*, nullum potuerunt constituere Rectorem ad tempus usque R. Chanan, qui & à Senioribus & discipulis susceptus fuit, de quo in Geonæorum classe aliquid dicendum nobis erit. *Hotting. ad Secul. Quintum.*

Fourthly,

Fourthly, Pagan Writers relating to the Church.

Proclus, Διάδοχος appellatus κατ' ἐξοχήν, ob ſucceſſionem in Schola Platonica, Cl. An. 500. cujus ext. Elementa Theologica & Phyſica Latine reddita à Franciſco Patricio Ferrariæ in 4°. ap. Dominicum Mamarellum, Anno 1583.

——— Extant Theologiæ Platonicæ Libri VI. è Bibliotheca Gortipiana primum eruti, & Græce cum Interpretatione Latina Æmilii Porti editi. *Hamburgi* 1618. Fol.

N. Hic Syriani diſcipulus fuit, eique ſucceſſit in Schola, uti Proclo poſtea ſucceſſit Marinus. Παλαιωτὴν Φιλοσόφον vocat Suidas: Extant ejus Libri 6. de Theologia Platonica. Item ſuperſunt Commentarii in Timæum & libros de Rep. ſcripſit quoque de Orphei, Pythagoræ, & Platonis conſenſu in oraculis Lib. 10. aliaque quæ *Suidas* commemorat. Ex quo etiam cognoſcimus quam Chriſtianis fuerit infeſtus. Et adeo infeſtus quidem fuit, ut ob Ἐπιχειρήματα XVIII. quæ ſcripſit contra Chriſtianos, ſecundus à Porphyrio meruit dici. Et ut in Theologia, ita & in Philoſophia, & in Mechanicis florebat, ut Machina ob eo facta, qua clariſſis Vitaliani debellata eſt, teſtatum facit.

Sixthly, The Eccleſiaſtical Writers of the Sixth Century.

II. *The Fathers of chiefeſt Note in the Sixth Century.*

(*a*) Fulgentii Ruſpenſis Ep. qui cl. An. 507. ext. Opera unà cum Operibus M. Leonis à Theophilo Raynaudo edita, *Par.* 1639. Fol. Extant & cum variis doctorum virorum Acceſſionibus & Commentariis, *Par.* 1684. 4°.

(*b*) Anisii Manlii Torquati Severini Boethii V. Consularis, qui cl. An. 510. ext. Opera cum Variorum Commentariis, *Basileæ* 1570. Fol.

——— Extant de Consolatione Philosophiæ Libri V. cum Notis Variorum, *Ludg. Bat.* 1671. 8°.

(*c*) M. Aurelii Cassiodori, Senatoris dicti, qui cl. An. 514. ext. Opera cum Notis & Dissertationibus Johannis Gareti Monachi Benedictini, *Rothomagi* 1679. Fol.

(*d*) Procopii Gazæi, qui cl. An. 520. ext. Commentarii in varios SS. Scripturæ Libros, de quibus supra p. 119.

(*e*) Fl. Justiniani Imp. qui cl. An. 527. ext. Corpus Juris Civilis, quo plurima inveniantur fori Ecclesiastici — Extant & alia ejusdem in Conciliorum Tomis, de quibus vide Cl. Cavum.

(*f*) Dionysii cogn. exigui, Monachi & Abbatis Romani, qui cl. An. 533. ext. Collectio, sive Codex Canonum Ecclesiasticorum, rogante Stephano Episcopo Salonitano, Latine versus, & compaginatus, constans Canonibus Apostolicis prioribus quinquaginta, & Canonibus Conciliorum Nicæni, Constantinopolitani, Chalcedonensis, Sardicensis, & Africanorum quorundam.

——— Collectio Decretorum Pontificum Romanorum à Siricio ad Anastasium II. quotquot reperiri poterant, una cum Epistola nuncupatoria ad Julianum Presbyterum Romanum, qui Synodis Romæ An. 488. & 499. habitis subscripsit. Extant utræque hæ Collectiones in unaquaque Generali, speciatim in ultima, eaque maxima ista Labbæi & Cossartii Collectione.

— Extat

——— Extat Cyclus Paſchalis annorum XCVII. ab Anno 527. initium ducens: cujus fragmentum habetur in Mariani Scoti Chronico ad An. 527.

(g) Fulgentii Ferrandi, Fulgentii Ruſpenſis diſcipuli, qui cl. An. 533. ext. Opera cura Fr. Chifletii, *Divione* 1649. & exinde in Bib. Patr. Tom. IX. p. 4.

(h) Facundi Hermianenſis in Africa Ep. qui cl. An. 540. ext. Opera cum Sirmondi Notis, *Par.* 1629. 8°. Et in Bibl. Patr. Tom. X. p. 1.

(i) Primaſii Adrumeti, quæ eſt Juſtinianopolis in Africa Ep. qui cl. An. 550. ext. Commentaria in Ep S. Pauli, ex Hieronymi, Ambroſii, Auguſtini, aliorumque Veterum ſcriptis maximam partem delibata.

——— Extant & Commentaria Myſticæ Expoſitionis in Apocalypſin ad Caſtorium quinque Libris diſtincta à Gagnæo edita, *Lugduni* 1543. & in Bib. Patr. Tom. X.

(k) Joh. Scholaſtici Climaci, Aſcetici, qui cl. An. 564. ext. Opera Aſcetica, una cum Scholiis Græco-Latinis Eliæ Metropolitæ Cretenſis Græc. Lat. ex Editione Matthæi Raderi, *Par.* 1633.

(l) Gildæ, cognomento Sapiens, qui cl. An. 581. ext. Epiſtola de Excidio Britanniæ & Caſtigatio Ordinis Eccleſiaſtici, *Londini* 1525. 8°. Et in Bib. Patr. Tom. VIII. p. 707.

(m) Columbani gente Hiberni qui cl. An. 589. ext. Opera à Patritio Flemings Collecta & Edita Lovanii 1667. Et in Bibliotheca Patr. Tom. XII. p. 1.

(n) Gregorii M. Ep. Romani, qui cl. An. 590. ext. Opera, *Par.* 1640. Fol.

(o) Evagrii Scholaſtici Hiſtorici, qui cl. An. 594. ext. Hiſtoriæ Eccleſiaſticæ Libri IV. à Synodo Epheſino, ſive Anno 431. initium ducentes, & in duodecimo Mauritii Imp. Anno Chriſti 594. terminati, ex verſione & notis eruditiſſimis Hen. Valeſii, *Par.* 1673. Fol.

(p) Iſidori Hiſpalenſis, qui cl. An. 595. ext. Opera cum Variorum Notis, cura Joh. Griali edita per Jacobum Braulium, *Par.* 1601.

N. (*a*) *Fulgentius* Ep. Ruſpenſis, ut de eo *Spondanus* ad An. 529. IV. ſummum, ac pene ultimum fuit Eccleſiæ Africanæ decus; De cujus operibus hoc habes inſigne teſtimonium in *Præfat. Gul. Despres, in Fulgentii Opera.* Omnibus quidem Patrum ſcriptis ea dos ineſt, ut non ſolum mentes veritatis fulgore perſtringant; ſed ſimul intimum quemdam pietatis ſenſum cordibus legentium inſerant: Haud ſcio tamen an ullius propriæ magis laus illa fuerit quàm *Fulgentii*; cujus ex ſcriptis is Charitatis ſpirat ardor, ea Spiritus ubertas exudat, ut pectus Deo plenum non intelligas modo, ſed ſentias. Auguſtinum diſcipulum ſciat, non magis ex conſenſione dogmatum, quam ex ſimilitudine virtutum, variiſque ingenii ac morum ornamentis, quibus ille totum *Auguſtinum* expreſſit. Eſt quidem *Auguſtini* ſtylus aliquanto cultior, & à ſeculi ſui vitiis intactior, cum *Fulgentio* nunquam cura fuerit abſtergere ſeculi ſui ſitum; at idem in utriſque mentis vigor, idem acumen, idem ſententiarum pondus, eadem ingenii felicitas, eadem in tractandis Scripturis diligentia, dexteritas, affluentia, eadem morum æquitas, ſuavitas, manſuetudo, idem Charitatis ardor ex ſcriptis emicans, idem pro veritate zelus. Nec diſpares utrique hoſtes. Nam & *Auguſtino* frequens cum *Arianis* luctatio fuit, & *Fulgentium* hæc Hæreſis per totam vitam exercuit: cum *Sempelagianis* Orientibus conflictus *Auguſtino* fuit, cum iisdem adultis Fulgentio: Pari utrobique ſucceſſu. A neutro enim hic error in totum compreſſus eſt, ſic tamen ab utroque revictus, & depreſſus eſt, ut utrique tota ſe Latinorum Theologorum cohors ſemper adjunxerit. Porro inter plurima ejuſdem Opera, quæ *de Prædeſtinatione & Gratia* ſcripſit, effulgere dicuntur; claruit & in *Homiletico* dicendi genere.

(*b*) *Boethius* Vir fuit Græce & Latine doctiſſimus, in omni diſciplinarum genere excellens, quoque Roma à *Varronis* temporibus non habuerit undecunque doctiorem. Qui ut Theoderico apud Caſſiodor. Pythagoram Muſicum, Ptolemæum Aſtronomum, Nicomachum Arithmeticum, Euclidem Geometram, Platonem

tonem Theologum, Aristotelem Philosophum, Archimedem Mathematicum, Latine loquentes Latio stitit, & Athenarum exuviis patriam opulentam reddidit. Quantum idem carmine valuerit, ostendunt *Libri* 5. *de Consolatione Philosophiæ*, quos exul Ticini scripsit. Omnino nihil in Poesi venustius habuit, vel illud ævum, vel etiam quod proxime antecessit. *Hoffman.* Boethius quidem totus legendus est, magnus quippe Philosophus, & Poeta eximius, Phrasin Neroniani temporis imitans. *Scaligerana Prima.* p. 30. Et sunt quidem omnes Boethii libri graves & eruditi, sed in his *de Consolatione Philosophiæ*, nescio quomodo Auctor noster seipsum vicerit. *Pet. Berthius Præfatione præfixa Boethii libris de Consolatione.*

(c) *Cassiodorus* Magnus Aurelius, Patricius & Senator Romanus, Theodorici Gothorum regis Præceptor, & Cancellarius, solus Consul, An. 514. tandem postquam vidisset Gothorum res, sub Vitige, ruere in pejus, in extremitate Calabriæ Monasterium à se conditum incoluit. Ibi ei horologia solis & aquæ plurima, lampades inextinguibiles, & Bibliotheca selecta. Cum multa alia scripsit, ut Commentarium in Psalmos, in Canticum, *&c.* Libros duos Institutionum Divinarum, 12. Epistolas sub Theodorico Rege, 12. Libros Historiæ Gothicæ, à Jornande in epitomen redactos, Chronica, plurimosque tractatus Grammaticos, Rhetoricos, Dialecticos, Arithmeticos, Musicos, Geometricos, Astronomicos, Orthographicos, de figuris; tum vero Historiam Ecclesiasticam, quæ *Tripartita* nominatur, ex tribus Scriptoribus Theodoreto, Sozomeno, & Socrate in unum corpus coagmentavit. *Hoffman Lexico.* Sed & hoc de ipso imprimis notandum, quod Anno Domini quingentesimo sexagesimo secundo, hic Magnus Cassiodorus, & Senator scribebat de *Indictione* ad invenienda currente, ac de *Epacta*, aliisque ad paschatis temporis computum spectantibus. Ex quo hæc accurate tractante acceptæ Indictionis adinveniendæ numerandæque modo, alii quoque Historici Ecclesiastici, singulos, post hæc annos Indictionis notâ signati sunt, cum præsertim circa idem tempus, ipsos deseruerunt Consules, vel admodum infrequenter reperti sunt. Sic igitur qui vegetiorem ætatem in optima regni gubernatione utiliter honorificéque consumpsit, nec in decrepita senectute labores ob res divinas vel minimum intermittens, in suo Monasterio tandem sancto fine quievit. *Spond. ad An.* 562.

(d) Hic primus scripsit ejusmodi Commentarios in Sacram Scripturam quos *Catenas* vocant, de quibus ob stylum & diligentiam à *Photio* laudatus Cod. 160. 206. 207. reprehensus, vero ob prolixas nimis digressiones.

(e) Hic Jus Civile in eum ordinem redigendum curavit, quo nunc utimur, electis ad id negotii decem viris præstantissimis, qui

qui Codices Gregorianum, Theodosianum & Hermogenecum in unum contraherent, legesque per 2000 libb. dispersas in quinquaginta saltem compingerent, unde *Codex digestorum* vel *Pandectarum* ortus: Porro 4 libb. *Institutionum*, qui textum omnium legum succincte continerent, & *Cod. Novellarum*, quibus novas à se latas complexus erat, composuit. Et merito inter Ecclesiasticos Scriptores insignissimus hic Imperator adnumeretur cum à Secundo Imperii Anno Sanctiones edidit de electione, ordinatione, & assiduitate Episcoporum; deque eorundem, nec non Xenodochiorum bonis ac reditibus, itemque contra raptores virginum, aliarumque fœminarum,& singulis fere annis frequentissimæ leges de rebus sacris, Ecclesiasticisque personis ab eo sunt promulgatæ, quæ in *Novellis* ipsis continentur. Vir proculdubio magni & excellentis ingenii fuit, non obstante quod *Suidas* rudem & literarum expertem omnino fuisse perhibet; verum hoc de *Justino* Justiniani avunculo, non de ipso Justiniano accipiendum, docuit ex Procopio Nic. *Alemanus* in eruditissimis suis Notis ad ejusdem *Procopii* Anecdota, ubi Justinianum varia & multiplici eruditione ornatum fuisse demonstrat. *Vide Spond. & in Textu, & in Notis Marginalibus ad An.* 527.

(f) Dionysius cogn. *Exiguus*, ingentes animos in magno pectore versans, Græce Latineque doctissimus, Canones collegit, transtulit, correxit. *Cyclum Victoris* renovavit, non per Olympiades, vel Consulatus, neque etiam per Epocham Diocletiani, sed Jesu Christi Nativitatem, annis numeratis. Quod vero pertinet ad collectionem & translationem Græcorum Canonum, a *Dionysio* factam, non id laboris idcirco ab eo susceptum scias, verba Spondani (sunt) quod Latina Ecclesia hactenus caruisset iis Canonibus; sed quod seu vitio Interpretis, seu Librariorum incuria, reperirentur valde mendosi: ut ipsemet testatur in Epistola ad *Stephanum Salonitanum* Episcopum (à quo petitus, illud opus confecit) quam *Cresconius* Africanus Episcopus retulit in suam Collectionem, dum & ipsam Dionysii Collectionem complexus est; subjecitque eam quam eodem ferme tempore *Ferrandus* Diaconus Carthaginiensis elaboravit, sed alio plane ordine, dum citando, non recitando, sub unoquoque collegit capite omnes Canones diversorum Conciliorum qui de ea re tractantes reperirentur, quod opus jure *Cresconius* Breviarium appellandum putavit. Sic igitur habes, post primam illam mendis scatentem canonum veterem collectionem, in idem opus primum omnium elaborâsse *Dionysium Exiguum*, secundo loco *Ferrandum* Diaconum Carthaginiensem, poitea *Martinum* Episcopum Bracarensem, quarto vero loco *Cresconium*. Sed de his, aliisque recentiorum Canonum Collectoribus rursum inferius dicendum erit.

Quod vero ad *Paschalem Cyclum* hunc exorditus, ad nonagintea quinque annos perduxit; cujus Fragmentum *Marianus Scotus*

Scotus recitat, ſub Conſulatu Mavortii. Et ipſi debemus (ut teſtatur *Beda de Rat. temp. cap.* 45.) quod in Cyclo ſuo, annos, non per Olympiadas, vel Conſules, aut Indictiones, ſive annos Diocleſiani, ſed à Chriſti Domini noſtri Incarnatione numerari cœpti ſunt: quatenus (inquit *Beda*) exordium ſpei noſtræ totius orbis exiſteret, & cauſa reparationis humanæ, id eſt, Paſſio Redemptoris noſtri evidentius eluceret. Sed & Alexandrina Eccleſia, una cum univerſa Egypto, deteſtata Chronologiam illam, quæ ab impio & immani Chriſtianorum hoſte, *Diocleſiano* Imperatore, ex ipſius ea de re Edicto promulgato, deducebatur, quamque Græci calculatores ut plurimum obſervabant, illud præſtitit ut non à Diocleſiani perſecutione qua paſſi ſunt, annorum computum derivari, quem hactenus apud eos vigere uſum: cernere licet in literis Gabrielis Patriarchæ Alexandrini ad Clementem Papam Octavum ſcriptis. *Spondanus.*

(*g*) Fulgentius Ferrandus, Eccleſiæ Carthagin. Diaconus, floruit Juſtini & Juſtiniani Imp. ævo, diſcipulus Fulgentii Epiſcopi Ruſpenſis, Scriptis editis celebris. Inter alia ſcripſit Breviationem Canonum Eccleſiaſticorum, quos habita materiarum ratione in diverſas Claſſes, & propria capita redegit.

(*h*) *Facundus*, Epiſc. Hermian. in Africa, Conſtantinopoli, cum Vigilio, Epiſc. R. fuit, An. 547. in Synodo Oecum. 5. ob tria Capitula celebrata, quæ lib. 12. erudite & ingenioſe ſcriptis, defenſum ivit.

(*i*) Hic clarus inter Eccleſiaſticos Scriptores apud *Spond. ad An.* 553. Et quantum in Pietatis Doctrina præſtiterit, ut de eodem *Centuriatores*, Commentaria in Pauli Epiſtolas docent; in quibus ita locos difficillimos tractat, ut nec prolixitate nimium Lectori ſit faſtidioſus, nec tamen nimia brevitate obſcurus: utrobique tamen mire facundus & gratus. Certe in hoc ipſum ſedulo dediſſe operam videtur, ut dextre explicando textum, quam fieri poſſet maxime genuinam, Apoſtoli ſententiam exprimeret. Quòd ſi non omnia aſſecutus eſt, ſtudium tamen & opera ejus laudanda eſt, quo Eccleſiæ prodeſſe voluit. Oratio ipſa eſt Latina, ſuavis & temperata, media quodammodo inter paraphraſin & homilias.

(*k*) Joannes Climacus eximiæ devotionis Monachus, autor fuit libri ſcalæ triginta graduum quibus ad perfectam vitam conſcenditur, unde illi Climaci nomen inditum.

(*l*) Juſtiniani temporibus, atque ultra, cl. *Gildas*, cognomento *Sapiens*, Banchorenſis Cœnobii Monachus, atque Abbas. Cujus tum libellum de *Excidio Britanniæ* habemus; tum *Reprehenſionem acrem in Britanniæ Clerum.* Et ſi quid Gildæ præter iſtum

iſtum Libellum & Invectivam in Clerum Britanniæ, tribui debet, id fuerit *Querolus*, ſive *Aulularia*, quæ cum *Plauti* nomine falſo prodiit. Sane *Gildæ* aſſignant Codices quidam manu exarati; nec ſtylus refragatur; niſi quod ille in *Gildæ* Epiſtola ſit impeditior, intricatiorque quam in *Querolo*. Vir ſane ut ſummæ eruditionis, ita fidei & Sanctimoniæ præcellentis fuit. Hæc *Voſſius de Hiſt. Lat.* Et ut liberius quidem delinquentium flagitia caſtigaret vitam duxit integerrimam, quo bonum exemplum ſuis præberet. Inſigne quidem nobis exemplo, primo ut vitam procul ab omni ſcandalo, & cum ſumma integritate & nos degamus, & ſecundo ut exinde liberius & felicius aliorum peccata perſtringamus. Porro & dignum quidem eſt, ut in hujus honorem, & noſtram imitationem ſubjungamus, inſigne *Centuriatorum* de hujuſmodi ipſius παῤῥησίᾳ, teſtimonium. Pro concione perverſos hominum mores acerrime inſectatus eſt, præcipue ſacerdotum & principum. *Conſtantinum Cadorum, Aurelium Cenanum, Vertiperium, Cuneglaſium, Maglocunum*, & cæteros regni proceres, ob innumera eorum ſcelera quæ indies perpetrabant, ac ſtupra & adulteria, legitimis uxoribus repudiatis, paternè primo pœnitentiæ admonuit. His cum nihil efficeret, ſeveriſſime eos objurgavit. Epiſcopos, Monachos & Clericos, authores & anteſignanos flagitiorum vocabat. Et cum videret ipſos ſe opponere Deo, graviſſimis Sacræ Scripturæ teſtimoniis eos refutabat.

(*m*) Columbanus, ex opp. Hiberniæ Columba ortus, adjunctis ſibi duodecim comitibus in Galliam propagandi Evangelii, & diſciplinæ Eccleſiaſticæ inſtaurandæ cauſa profectus eſt. Et ut vir quidem fuit antiqua virtute, & primæva plane ſimplicitate, ut de eo Cavus noſter, qui & magna libertate, & ingenti generoſoque zelo Magnates etiam tractaret, hoc nomine, & quod Miſſionarius ipſe fuit, à Miſſionariis hodiernis omnino dignus, cujus Opera, pariter ac *Gildæ* ultimo nominato (eo etiam digniora quod Spiritualia ſint & Aſcetica) legantur.

(*n*) In nullius Encomiis ſunt magis prodigi, quam die hoc ſuo Pontifice Scriptores Pontificii; Quorum egregium de eo eſt hoc *Platinæ* Encomium. Is inquit, non ſibi, ſed utilitati hominum, ac honori divino conſulens, quem certe ob religionem & pietatem rebus omnibus ſemper prætulerat, ſpretis opibus, poſthabitis voluptatibus, atque omni ambitione & potentia, gubernacula Reip. Chriſtianæ ſuſpiciens ita vixit, ut uſque ad tempora noſtra neminem ex ſucceſſoribus parem habuerit, nedum ſuperiorem vel ſanctitate vitæ, vel diligentia in rebus agendis, vel doctrina & ſcriptis. *Platina in vita Greg.* Inter ſcripta ipſius eminet *Liber Paſtoralis Curæ*, quod præclariſſimum Commentarium elaboravit, occaſione accepta literarum *Joannis Ravennatis* Epiſcopi, quibus ab eo redargutus fuerat quod paſtoralem curam deliteſcendo fugeret

gere voluiſſet. Qua in re imitatus *Gregorium Nazianzenum*, ſicut ille eadem ex cauſa ſcripſit de *ſua fuga* Apologeticum, quo periculoſam ejuſmodi ſpiritualem præfecturam oſtendens, ſe haud inſipienter fugiſſe monſtraret: ita hic *Gregorius Romanus* ſuæ fugæ defenſionem parans, ſimul oſtendit tanti muneris periculum; & veluti ex eminentiſſima totius mundi cathedra docuit, quales eſſe debeant qui in Epiſcopos aſſumuntur, & quomodo aſſumpti ſe gerere debeant. Et tanti habitus fuit in Galliis prædictus S. Gregorii Tractatus *De Cura Paſtorali*, ut ex decreto Concilii Turon. III. cap. 3. & Cabilonenſis II. cap. 2. ſub Leone PP. III. & Carolo Magno Imp. debuerint Epiſcopi illum ſcire & intelligere: idemque in Mogunt. in Præf. & Rhemenſi cap. 10. eodem tempore habitis, lectus fuerit, ad hoc ut Paſtores Eccleſiæ intelligerent, quomodo ipſi vivere, & qualiter ſibi ſubjectos deberent admonere: ac denique in Aquiſgranenſi ſub Greg. IV. & Ludov. Pio, frequentes ex eo ſententiæ ad dirigendam Epiſcopalem diſciplinam, tamquam ex norma perfectionis citatæ reperiantur. *Spondanus.*

(o) *Evagrius Scholaſticus*, Scriptor Eccleſ. Hiſtoriæ, quæ Libris ſex conſtat; eam inchoat ab An. 431. ubi Socrates ac Theodoſius deſiêre; perducit vero uſque ad annum Mauritii duodecimum, ut quidem ipſe teſtatur in fine operis. *Hoffman.* Laudanda eſt in primis Evagrii diligentia, qui cum Hiſtoriam Eccleſiaſticam ſcribere aggreſſus eſſet, quæcunque ad id argumentum ſpectabant, ex optimis Scriptoribus collegit, puta ex *Priſco*, *Joanne*, *Zacharia*, *Euſtatio*, & *Procopio*, Rhetoribus. Stylus quoque ejus non improbandus eſt: Habet enim elegantiam & venuſtatem, ut teſtatur etiam *Photius*. Sed quod præcipue in Evagrio laudandum eſt, ex Græcis Eccleſiaſticæ Hiſtoriæ Scriptoribus, ſolus hic rectæ fidei doctrinam integram atque illibatam ſervavit, ut poſt Photium obſervavit *Baronius* in Annalibus. Illud tamen in eo reprehenſionem meretur, quod non tantam diligentiam adhibuit in conquirendis Antiquitatis Eccleſiaſticæ monumentis, quantam in legendis prophanis Scriptoribus. Certe totus fere liber ſextus in Belli Perſici narratione conſumitur. *Henr. Valeſ. in Præfat. ad edit. Theodoreti & Evagrii.* Porro & in eo culpandus quod fabuloſis narrationibus nimis deditus.

(p) *Iſidorus Hiſpalenſis* præcipuum Hiſpaniæ eo tempore quo vixit, ſidus, eximiæ ſanctitatis & eruditionis vir fuit, & divinarum Scripturarum peritiſſimus, ut de eo *Sixt. Senenſ.* Scripſit plurima præclara opuſcula tam Hiſtorica & Philologica, quam Theologica, quo nomine ſub titulo de Hiſtoricis infra dicetur; de eo interim & notatu dignum ſit, quod de eo *Magdeburgenſes* ex antiquo Scriptore perhibent, nempe quod venit ejus tem-

pore *Mahometus* in Hiſpaniam, antequam ſuum incendium excitaret: & poſtquam aſpexit eum *Iſidorus*, ex Phyſiognomia præſagiens, judicavit illum peſtem fore Eccleſiæ & Reipublicæ: juſſitque eum rapi. Sed is admonitus à Diabolo, fuga eſt elapſus.

Secondly, The Heretical Writers of the Sixth Century, being the ſeveral Families of the *Eutychian* Tribe, *viz.* I. The *Monophyſitæ.* II. *Acephali* and *Severitæ.* III. The *Aphthartodocitæ* and *Corrupticolæ.* IV. The *Agnoetæ.*

I. *Of the Hereſy of the* Monophyſitæ, Acephali *and* Severitæ. *The* Aphthartodocitæ *and* Corrupticolæ.

Juliani Halicarnaſſæi urbis Cariæ Ep. qui cl. An. 510. ext. Frag. hinc inde in Authore Catenæ Græcæ in Job. *Lond.* 1637.

Severi Antiochiæ Ep. qui cl. An. 513. ext. plurima Fragmenta in Catenis, & in Conciliorum Tomis, de quibus videatur Cl. Cavus.

Anthimi Trapezuntii primo in Ponto Ep. & deinde Conſtantinopolitani qui cl. An. 535. ext. Fragmenta aliquot Sermonis Prophonetici ad Juſtinianum Imp. Concil. Tom. VI. p. 31. 906. 907.

Theodoſii Alexandrini Ep. qui contrariam ſententiam iis, qui Chriſtum vi naturæ humanæ diem judicii ſcire negarunt, & Agnoetæ dicti ſunt, tuebatur, & cl. An. 535. ext. Fragm. quædam Libelli ad Theodorum Aug. Concil. Tom. VI. p. 320. 835.

II. *Agnoe-*

II. *Agnoetæ.*

Themistii Agnoetarum Sectarii, qui cl. An. 601. ext. Fragm. quædam de quibus vide Cavum Hist. Lit.

N. Missis superiorum sæculorum Hæresibus, restant variæ Eutychianæ Hæreseos Familiæ, quæ labente priori, & per totum hoc sæculum, ut & in sequenti, Ecclesiam Christi misere distraxerunt, ut de iis quædam annotemus, quibus dignoscatur, quo tam à se invicem, quam à sana doctrina unaquæque discesserunt.

I. Monophysitæ, & alio nomine Theopaschitæ, primi ex Eutychianis pullularunt; quorum primus author fuisse videtur *Dioscurus* Alexandrinus Episcopus sub Martiano & Valentiniano Imperatoribus, & Leone primo Romano Episcopo, circa annum à Christo nato 455. Dixit enim *Dioscurus*, præceptorem impium *Eutychen* imitatus, *Ex duabus naturis fuscipio, Duas naturas non fuscipio.* Unam igitur duntaxat in Christo agnoscunt naturam *Monophysitæ* divinam nempe, quam etiam passim fuisse aperte prætentur. Concilium Chalcedonense omnino damnant. Hi in Ægypto plurimum regnarunt, & postea per totum Syriam. Itaque tota Ægyptus in eam sententiam abiit, & prima ex omnibus Romani imperii provinciis, & quidem universa, ab orthodoxa & vera fide defecit, istos Episcoporum suorum errores infelix secuta. *Danæus.*

II. Acephali, non sic dicti, quod primus eorum author ignoraretur, ut male Isidorus, sed quod *Petrus Mongus* primus eorum author, partes eorum deferens sine duce, imo sine Episcopis, Presbyteris & Conventibus aliquandiu remanserunt; postea vero *Severo* Antiochiæ Episcoporum Patrocinium in se suscipiente *Severitæ* dicti sunt. Hi naturarum proprietates inconfusas in Christo minime negant. Illi sunt ad suæ sententiæ confirmationem, similitudine aceti sumpta ex *Gregorio Nyseno*, cujus ut gutta in mari effusa perdit suas vires, ita Humanitas cum Divinitate unita suas proprietates.

III. Aphthartodocitæ & Corruptícolæ. Ut Error erroris ferax est, ita eo fere tempore nova Hæresis, cujus Sectatores dicti *Aphthartodocitæ*, de quibus prolixe *Liberatus Diaconus*, in Bre-

viario Ch. XIX. XX. *Evagrius, Leontius* de Sectis, & Historia Justiniani.

Locus & tempus fuit in urbe Alexandriæ, Timotheo ibidem Episcopo, fovente Eutychianis, agente autem ibi Severo Antiocheno, qui Alexandriam fugerat, & Juliano Halicarnassæo, pariter à Justino ante ejecto. Ex Liberato & aliis. *Spanhemius.*

Origo ex controversia nata inter ipsos Eutychianos, Justiniano jam ad imperium admoto: An Corpus Christi à conceptione φθαρτὸν corruptible fuerit, an ἀφθαρτὸν incorruptible? Severus respondit, *Corruptibile:* Julianus Halicarnassæus, *Incorruptibile.* Hinc familiæ Severitarum, & Julianitarum; & qui Juliano accedebant vocati, ut diximus *Aphthartodocitæ*, qui autem Severo adhæserunt dicti *Pthartolatræ*, seu *Corruptiolæ.* Dein & priores dicti *Cajani*, posteriores *Theodosiani*; illi à Cajano quodam de Secta Aphthartodocitarum, hi à Theodosio Corruptícola, qui ambo de Episcopatu Alexandr. decertabant, Theodosium fovente Theodorâ Augusta, neutro diu potituro votis. Utrique tamen in eo conveniebant, quod essent Synodo Chalcedonensi infesti, quam pro Nestoriana habuerunt. Vide Liberatum, Cap. XX.

Fautor vero Incorruptibilitatis fuisse fertur Justinianus Imperator, teste Evagrio Historico Lib. IV. C. XXXIX. & post eum Zonara, Nicephoro, aliis; unde & persecutiones Justiniano tributæ in Episcopos Orthodoxos: Sunt tamen qui Justinianum, hac in parte defendant, & Evagrium accusent falsi. *Spanhemius.*

IV. Agnoetarum. Celebris fuit hæresis, exorta, labente Sæculo, Constantinopoli, ubi agebat profugus Alexandria Theodosius, Corrupticola, de quo dictum modo est, & in Ægypto, ubi *Themistius* Diaconus Alexandrinus fuit, à quo dicti sunt *Themistiani.* Fuitque hæresis *Agnoetarum*, cum reliquis, propago Eutychianorum.

Nomen hæresi fuit à dogmate, quo asserebant Christum hominem simpliciter ignorasse diem judicii, in quo post Incarnationem unam tantum Naturam agnoscerent. Et assumpta est ab Arianis.

Ariani enim negantes æqualitatem Dei Filii cum Patre quoad ipsam divinam naturam, abutebantur, inter alia, his Scripturæ dictis, quibus Dominus noster nescisse diem judicii, & in sapientia profecisse, & de sepulchro Lazari interrogasse dicitur, *Marc.* 13. 32. *De die autem illo & hora nemo novit, neque Angeli qui sunt in cœlo, neque Filius, nisi Pater*, & Luc. cap. 2. Vers. ultimo. *Jesus autem proficiebat sapientia, & statura, & gra-*

tiæ

tia apud Deum & homines. Joan. 11. 34. *Dixit Jesus ubi posuistis ipsum?* Hinc hæretici perperam colligebant, Christum diem judicii & multa alia penitus ignorasse, etiam qua Deum Deique Filium, & inferebant eum propterea non posse esse ejusdem cum patre substantiæ, quod non esset æqualis patri cognitione & sapientia.

Orthodoxi Patres, ut hanc hæreticorum blasphemam calumniam repellerent, memorata Scripturæ dicta ab eorum corruptelis vindicarunt, hac adhibita distinctione; quod ista de Christo intelligenda sint secundum humanam ejus naturam, quam assumpsit ex virgine, secundum quam naturam Consubstantialis est matri; non autem secundum divinam ejus naturam; secundum quam ab æterno est Consubstantialis Patri, secundum hanc enim Christum scire omnia quæ scit Pater; neque ad Divinitatis contumeliam transferenda esse ea, quæ de Christo secundum assumptam humanam naturam vere & absque ulla Deitatis ignominia dicuntur. *Forbesius Institut. Historico-Theologicæ, Lib.* 11. *c.* 19.

Thirdly, The Jewish Writers in the Sixth Century.

(*a*) Geonim, totius Talmudis Doctores Interpretes.

(*b*) *Prisci* Judæi, Gregorio Turonensi Coætanæi, qui cl. circa An. 573. ext. Disputatio bene longa inter eum & eundem Gregorium in ejus Historia Lib. 6. Cap. 5.

N. (*a*) Confecta jam *Gemara* quæ est expositio in *Mischnam*, surrexerunt novum Doctorum genus, quos Judæi *Geonim* appellarunt, i. e. excellentes Doctrina, Sapientia, qui succedere Magistris, dictis *Seborajim*, ut hi dictis *Amorajim*, ut *Spanhemius* ad Sæcul. VI. Quidam volunt vocem *Geonim* Symbolicam esse, quæ denotat sexaginta libros in quos divisum est totum Talmud; Literæ enim vocis Hebraicæ *Gaon* eum numerum exprimunt, dictus ergo fuit *Gaon*, qui totius Talmudis Doctor ac Magister esset. Agmen illorum ducit, I. *Raf Chanan.* II. *Raf Mare* fil. Raf *Dime*, ejusdem Academiæ Rector. Domus ejus celebris fuit Schola, ἐξόχως Domus Raf Mare appellata. III. *Raf Huna* Successor,

ceſſor, Gaon Pumbedithanus. IV. *Raf Chanina*, Rector Neardenſis; tempus vero vitæ & regiminis eorum propter varias perſecutiones tunc temporis excitatas, eſt ignotum. *Schalſch Hakk. Hotting. ad Sæc. VI.*

(*b*) Hunc Chriſtum, quem nos mortuum & reſuſcitatum credimus Judæi maleficum hominem, qui propter ſua ſcelera ſupplicio ſit affectus, dicunt. Ac longa hac de re diſputatio eſt inter Judæum quendam & Gregorium Turonenſem, quæ in ejus Hiſtoria extat libro ſexto, cap. quinto. Venerat enim Judæus quidam, *Priſcus* nomine, ad Chilpericum regem, qui ei familiaris erat. Hujus cæſariem rex blande apprehendens, ait ad ſacerdotem, Veni, & impone manum ſuper eum. Illum autem renuente Judæo, ait Rex, O mens dura, & generatio ſemper incredula, quæ non intelligit filium Dei ſibi Prophetarum vocibus promiſſum, nec Eccleſiaſtica myſteria in ſacrificiis figurata. Hæc eo dicente, ſubjecit Judæus: Deus non eget conjugio, neque prole ditatur, neque ullam conſortem regni habet, inquiens: *Ego ſum Dominus, & non eſt Deus præter me.* Ad hæc Rex: Quid autem? *Ante luciferum genui te?* Item: Nunquid ego, qui alios parere facio, ipſe non faciam? Reſpondit Judæus: Deus non poteſt homo fieri, ex muliere naſci, verberibus ſubdi, aut morte damnari. Accedit deinde *Gregorius*, & explicat: Hoc propter noſtram neceſſitatem fieri oportuiſſe: ac adducit multa teſtimonia ex Lege & Prophetis, præſertim ex Eſaiæ quinquageſimo tertio capite: quibus evidenter & irrefragabiliter demonſtrat, quod Chriſtus ſit filius Dei, quod oportuerit eum utramque habere naturam, divinam & humanam: quod pati & reſurgere neceſſe fuerit. Sed Judæus, hæc eo dicente, non compunctus eſt corde, ut crederet: ſicut ipſe ſubjecit ibidem. *Hæc ap. Magdeburgenſes ad Sæcul. VI.*

Fourthly, Pagan Writers of the Sixth Century.

Damaſcii Athenienſis Philoſophi, qui cl. An. 540, ext. excerpta quædam vitæ Iſidori Philoſophi ab eo conſcriptæ ap. Photium Cod. 181. & 242.

Dama-

Damaſcius Damaſco oriundus, vixit Sæc. 6. tempore Juſtiniani Imperat. Scripſit *Inopinatorum* Lib. 4. Quorum primus agebat de fictionibus incredibilibus, ſecundus de narrationibus Dæmonum incredib. Tertius de apparitionibus incredib. Ultimus de rebus naturæ captum ſuperantibus. *Photius Bib. Cod.* 130. Et hinc eſt quod novis atque anilibus fabellis animum ſimul ac ſermonem refertum geſſiſſe dicitur. Et quam iniquus fuit in fidem noſtram apparet in vita Iſidori quam ſcripſit, qua Chriſtianam Religionem allatrat.

V. Pe-

V. Period or Interval from the Empire of *Phocas* An. 602. and *Boniface* the III. An. 606. his Assuming the Title of Universal Bishop, to *Gregory* the VII. or *Hildebrand*, under whom the Papal Anti-Christian Power arrived to its Heighth An. 1073.

VII. *The Ecclesiastical Writers of the Seventh Century.*

First, The Fathers.

(*a*) Hesychii Patriarchæ Hierosolymitani qui cl. An. 601. ext. Explanationis in Leviticum Libri VII. Latine, *Par.* 1581. 8°.

——— Στίχοι, sive Κεφάλαια in XII. Prophetas minores, & Esaiam ext. in Critic. Sacr. Tom. VIII. p. 26. ext. & plurima alia ejusdem Opera in Bib. Patr. & Auctuario, de quibus vide Cavum nostrum.

(*b*) So-

(*b*) Sophronii Patriarchæ Hierosolymitani, qui cl. An. 629. ext. Ep. Encyclica, statim post susceptum Episcopatum scripta ad Honorium Papam & Sergium Cp. Prolixa illa quidem, si quæ alia Epistola, adeo ut justi Voluminis molem adæquare posset, ut de eâ *Cavus*. Ext. Græ. Lat. Concil. Cp. III. Act. XI. Concil. Tom. VI. p. 851.—— Ext. & alia ejusdem, de quibus vide *Cavum*.

(*c*) Sancti Maximi qui cl. An. 645. ext. Opera Græc. Lat. cum Notis Fr. Combefisii. *Par.* 1675. 2. Vol. Fol.

—— Computus Ecclesiasticus Libris II. comprehensus, sive Enarratio Christiani Paschatis cum brevi temporum supputatione ext. à Dionysio Petavio Græc. Lat. evulgata in Uranologia. *Par.* 1630. Fol.

—— Ext. & ejusdem Ambigua, seu Scholia in Gregorii Theologi locos difficiles, una cum Johannis Scoti Eriginæ Libris de Divisione Naturæ qui prodierunt. *Oxonii* 1681. Fol.

—— Scholia in Dionysii Opera ext. Græc. Lat. inter Dionysii Opera Antwerp. 1644. —— Expositio in Cantica Canticorum, quam ex S. Maximi, Gregorii Nyssæni, & Nili Commentariis collegit Michael Psellus: Ext. Græc. Lat. in Auctuario Duaceno. Tom. II. p. 681.

(*d*) Theodori Archiepiscopi Cantuariensis, qui cl. An. 668. ext. *Pœnitentiale* omnibus quæ reperiri potuerunt

tuerunt ejuſdem Capitulis adauctum, per Canones ſelectos ex antiquiſſima Canonum Collectione MSS. nec non per plura ex variis pœnitentialibus hactenus ineditis excerpta, expoſitum: præclaris Eccleſiaſticæ Monumentis quæ ex optimis Codicibus MSS. ſelecta ſunt, confirmatum; cum Diſſertationibus & Notis Jacobi Petiti. *Par.* 1679. 4°.

(*e*) Juliani Pomerii Ep. Toletani qui fl. An. 680. ext. de Demonſtratione Sextæ Ætatis, ſive Chriſti adventu, adverſus Judæos Libri III. ad Ervigium Regem —— Prognoſticorum Futuri Sæculi, *viz.* de Origine mortis humanæ, de Receptaculis Animarum, de Reſurrectione & Extremo Judicio Libri III. —— Ἀντικειμένων, ſive Contrariorum in ſpeciem locorum utriuſque Teſt. Libri II. —— Commentarium in Nahum Prophetam ext. in Bib. Patr. Tom. XII. p. 590.

N. Sterilis hæc ætas Scriptorum bonæ frugis; cujus rei cauſæ potiſſimæ fuerunt, calamitates Occidentis per Saracenos, faſcinum Monothelitarum, iniquitatis myſterium, ſuperſtitio Occidentalium, dignitatum luxus, inertia Monachalis. Unde cauſatus potiſſimum moram ſuam *Agatho*, Literis ad Conſtantinum Imperat. in mittendis ad Synodum Univerſalem legatis, quod diu multumque laboraſſet in conquirendis hanc in rem Theologis, etiam ex tranſmarino orbe, quales negaret temporum barbaries. *Span. ad Sec. VII.* Celebrioris nominis fuerunt Heſychius, Sophronius, Maximus, Theodorus, Julianus Pomerius, de quibus pauca.

(*a*) Plures fuerunt *Heſychii*, è quibus unus Epiſcopus Hieroſolymitanus poſt *Hamoſum* An. 601. à Gregorio M. monitus, ut Simoniam in ſua Diœceſi extirparet. An vero hic fuit Author Commentarii inſignis in Leviticum, dubitatur, an alius Presbyter Hieroſolymitanus qui Sæculo 5. floruit, cui etiam *Hiſtoria Eccleſiaſtica* citata Concil. V. tribuitur. Interim quicunque fuit auctor Commentarii, in eo præclare Myſteria referat ſub Cæremoniarum Moſaicarum corpore latentia. *Cabaſſutius.*

(*b*) Hic

(b) Hic ultimus Hierosolymorum Episcopus habetur, vixit enim cùm Saracenorum Princeps *Haumar* urbem & Templum ingrederetur An 636. & spectator fuit ultimi interitus religionis, & tristissimarum calamitatum populi ejus loci, & non ferens Sanctum locum à canibus proculcari moritur ex mœrore; Interim obtinet ab Haumare ut Christianis secure liceret sua Sacra peragere. Strenue etiam egit adversus exorientem Monothelitarum Hæresim. Cum enim Cyrus coacta Alexandriæ Synodo Monothelitarum Hæresi aperuit viam eo simulato prætextu quod hæreticos omnes in Ægypto positos, Ecclesiæ Catholicæ jungere posset; si duarum voluntatum & operationum voces silentio supprimerentur; satis esse si in Christo tantum Dei-virilis voluntas & operatio diceretur: Verum huic subdolo Cyri conatui mox adversatum esse Sophronium constat, literasque dedisse ad Sergium Constantinopolitanum, ut illud de unica Voluntate & Operatione capitulum Synodi Alexandrini deleretur, duæque asserentur in Christo Voluntates & Operationes.

(c) Maximus Martyr, Abbas vel Confessor, natus Constantinopoli, inclyta stirpe, doctrina & pietate, generis splendorem auxit. Ab Imperatore Heraclio invitatus in Palatium, ut ibi Historiam Imperatorum elaboraret, eo in Monothelitismum prolapso, in Monasterium se recipit. Jam Abbas cum errorem late spargi hunc videret, Romam, Africam, *&c.* profectus, Episcopos ubique cohortatus est, huic ut gangrenæ in Oriente serpenti mederentur. In Africa, An. 645. Pyrrhum Constantinop. hæresim hanc ibi disseminantem, colloquio instituto, ad meliora inflexit. Dein Romam cum venisset, Martinum I. ad Concil. contra hos errores celebrandum induxit: aliquoties cum Anastasiis duobus discipulis suis, in exilium à Constante actus, obiit. *Hoffman.* Quod ad dictionem, per Sermonem ejus & obscuritas & difficultas passim decurrit, ut de eo *Photius*; at apud *Card. Bonam*, sublimis, fervens & limatissimus Scriptor audit.

(d) Theodorum in infimum subsellium hujus sæculi Scriptorum detrudunt Doctores Reformati, utpote qui superstitioni deditus, *miseras hominum Conscientias captivavit suis Scriptis, ut Summa Pœnitentiali, Capitulis Fratrum, Epistolis*, &c. ut de eo *Baleus de Script. Britan.* E contra Pontificii tam ratione Sanctitatis & vigilantiæ Pastoralis, quam doctrinæ, inter summos habent. Nec pigeat cum primus fuit Archiepiscopus, cui omnis Anglorum Ecclesia manus dare consentiret, utrinque de eo, ejusque tum Scriptis, tum factis Testimonia proferre.

Eum Tharso Ciliciæ natum, *Vitalianus* Papa Romæ Episcopum ordinans ad Britanniam misit, unde tam Orientalium, quam etiam Occidentalium Ecclesiarum consuetudinibus pleniter instructus fuerat: Nec eum aliqua latere potuerunt, quæ in Observationibus legitimis Græci, vel Romani eo tempore habuerunt, maxime cum in utraque lingua perfecte instructus esset. Ne vero quid ille contrarium veritati fidei, Græcorum more, in Ecclesiam cui præesset introduceret; Adrianus quidam Abbas prope Neapolim in Campania, comes & συνεργὸς ipsi datus est. Vir natione Afer, Sacris literis diligenter imbutus, Monasterialibus simul & Ecclesiasticis disciplinis institutus, Græcæ pariter & Latinæ Linguæ peritissimus. *Petitus in Testimoniis Veterum ejus Operibus præfix.*

Pervenit autem Theodorus ad Ecclesiam suam secundo postquam consecratus est Anno, & fecit in ea annos viginti & unum, menses tres, dies viginti sex. Moxque peragrata insula tota, quaquaversum Anglorum gentes morabantur (nam & libentissime ab omnibus suscipiebatur, & audiebatur) certum vivendi ordinem, ritum celebrandi Paschæ canonicum, per omnia comitante & cooperante *Adriano*, disseminabat. Et quia literis sacris simul & secularibus, ut diximus, abundanter ambo erant instructi, congregatâ discipulorum catervâ, scientiæ salutaris quotidie flumina in rigandis eorum cordibus emanabant; ita ut etiam Metricæ artis, Astronomiæ & Arithmeticæ & Ecclesiasticæ disciplinam inter sacrorum codicum volumina suis auditoribus venditarent. Indicio est, quod usque hodie supersunt de eorum discipulis, qui Latinam, Græcamque Linguam, æque ut propriam in qua nati sunt, norunt. Neque unquam prorsus ex quo Britanniam petierunt Angli, fœliciora fuere tempora dum & fortissimos Christianosque habentes Reges, cunctis Barbaris nationibus essent terrori, & omnium vota ad nuper audita cœlestis regni gaudia panderent: & quicumque lectionibus Sacris cuperent eruditi, haberent in promptu magistros qui docerent: & sonos cantandi in Ecclesia, quos eatenus in *Cantio* tantum noverant, ab hoc tempore per omnes Anglorum Ecclesias discere cœperunt, *&c.* Itaque Theodorus perlustrans universa, ordinabat locis opportunis Episcopos, & ea quæ minus perfecta respexit, his quoque juvantibus corrigebat. Sic de eo *Beda in Ecclesiast. Histor. Lib. IV. c.* 1. 2. Unde, ut & ex aliis de ipso Testimoniis multum gloriantur de hoc suo Theodoro Doctores Pontificii. Sed & audi de eodem *Magdeburgenses.* Illum Pontifex Vitalianus, septimum Dorobernensis Ecclesiæ Archiantistitem ad Anglo-Saxones confirmandarum traditionum gratia transmittebat, LXVI. annos ætatis habentem, & nostræ salutis Anno DCLXVI. qui in Apocalypsi Joannis tam numerus bestiæ, quam numerus hominis est, mysterioque non

vacat.

vacat. Nam quod tunc venerit cum illius magnæ beſtiæ charactere, apud Ceſtrenſem, Capgravum, & alios Anglicarum rerum fide dignos auctores valde perſpicuum fit, quum ante id tempus tam fortiter iniquus ille Anti Chriſtus non operaretur ſui ſceleris myſterium. Hæc de Sanctitate & vigilantia Paſtorali Theodori; En vero de ipſius doctrina: Artes omnes calculandi, ſupputandi, metricandi, modulandi, arguendi, ſyllogizandi, divinandi, ungendi, exorcizandi, ne dicam, incantandi Chaldæorum more, ſecum attulit, ac per Mathematica quædam rudimenta in clero ſuo Latine, & Græce docuit. Veſtales Notarias multis in locis fecit, ac *Mildredam* cum LXX. mulieribus in inſula *Tanetos*, ad Papiſticæ Religionis cultum ſuperſtitioſe velabat, *&c.* Noviſſime Theodorus congeſſit, quo miſeras hominum conſcientias ad quæſtum illaquearet, ac formidoloſis comminationibus terreret, *SUMMAM POENITENTIALEM.*

Et inter celeberrima hujus Opera & facta merito adnumeretur ipſius *POENITENTIALE, in quo ſingulatim unicuique peccato pœnitentias impoſuit, Confeſſioniſque & Abſolutionis ritus deſcripſit*; non tantum quod opus ſatis amplum ſit, & omnibus pene Pœnitentiæ caſibus accommodatum, ut de eo *Cavus*, ſed & omnium Librorum *pœnitentialium* apud Latinos primus ille laudatur, cujus poſtea imitatione multi compoſiti ſunt, quos inter laudatiſſimi fuerunt, *Romanus*, & qui *Bedæ* nomen tulit. Porro & tanto in pretio habitus fuit; ut ſtatim à quo editus per univerſam Eccleſiam Latinam divulgatus & celebratus, Occidentem totum pervaſit; illumque imitati ſunt multi alii Epiſcopi, non tantum ipſius Pœnitentiale comprobantes, ſed etiam alios inſtar illius commodiores & ampliores componentes; Imo & Concilia, Synodaleſque Conventus ſingulis annis poſt ſæculum ſeptimum celebrati ſevere ſemper conſtituerunt, ut ſinguli Preſbyteri *Theodori Pœnitentialem* præ manibus haberent, ut ex illius præſcripto peccantibus pœnitentias imponerent. Neque mirum, quod adeo opportuna & commoda haberetur ſingulis ſacerdotibus nova illa Pœnitentialium Libellorum conſcriptio, ſic enim unicuique Presbytero erat in promptu indiculus velut in tabella effigiatus, ſecundum quem ſingulis peccatis erant pœnitentiæ aſſignandæ. *Morinus de Pœnitentia*, *Lib.* 7. *c.* 1. *Num.* 15. 16. 17.

(*e*) Hoc tempore vexabantur Hiſpaniarum Eccleſiæ multitudine Judæorum, qui haud valentes Regum legibus, Synodalibuſque decretis coerceri, inter alia exprobrare ſolebant Chriſtianis falſam annorum ſupputationem ab origine mundi, ex qua factum eſſet ut ipſi perperam Meſſiam recipiſſent, cujus adventus nondum tempus adeſſet. Ad quorum procacitatem retundendam, Ervigius Rex rogavit *S. Julianum Toletanum* Epiſcopum, ut ſuis ſcriptis

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redargueret. Præſtitit id ipſe quam fideliſſime, tres eo argumento libros edens, qui adhuc extant. *Spond. ad An.* 686. Porro & uniuſcujuſque libri Argumentum ſumas, ex Magdeburgenſ. in libro primo ex teſtimoniis Veteris Teſtamenti, demonſtrat Jeſum Chriſtum Meſſiam eſſe: Et eo tempore exhibitum, quo prædictus eſt venturus in carnem à Prophetis. In ſecundo libro ex Novo Teſtamento probat, Jeſum Meſſiam eſſe exhibitum illo tempore, quo oportuit: Et Judæos nunquam objeciſſe Chriſto & Apoſtolis Argumentum de tempore, quaſi nondum illud adſit, in quo Meſſias debeat exhiberi. In tertio libro oſtendit Jeſum Chriſtum ſexta ætate natum eſſe, & refutat Judæorum præpoſteram ſupputationem.

Secondly, The Hereticks and Heretical Writers.

I. *Tretheits.*

Johannis *Philoponi*, à Studiorum aſſiduitate ſit dicti, qui cl. An. 601. ext. in Hexaemeton Liber, ſive Commentarius in Cap. I. Geneſeos, Sergio Patriarchæ Cp. dicatus——Ext. & ejuſdem Diſputatio de Paſchale. Quæ bina Opuſcula Græc. Lat. edidit Balthaſar Corderius. *Viennæ* 1630. 4°.——De Æternitate mundi contra Proclum Liber Græce. *Venet.* 1531. Cætera ipſius ſunt Dialectica, Phyſica & Mathematica, quæ huc non ſpectant.

II. *Monothelitæ.*

Sergii Patriarchæ Cp. qui cl. An. 608. & Conſtantinopoli Synodo Hæreſin Monotheleticam confirmavit, ext. Epiſtolæ III. Altera ad Cyrum Patriarcham Alexandrinum Græc. Lat.

Cyri Ep. Alexandrini, qui cl. An. 620. Et Synodum Alexandriæ habuit, in qua omnes unicam in Chriſto

Chriſto Dei-virilem Operationem non confitentes, anathemati ſubjecit, & Heraclii Imp. *Ecbtheſin* ſubſcriptione ſua roboravit, ext. Græ. Lat. Concil. Tom. VI. p. 954. *Libellus Satisfactionis* in Synodo Alexandrino, An. 633. Theodoſianis ſive Severianis in Eccleſiæ ſinum recipiendis, ſubſcribi juſſus, Capitulis IX. conſtans, quorum ſeptimum Hæreſin Monotheleticam non obſcure confirmavit; ext. & Ep. III. ad Sergium Patriarcham Cp. Concil. Tom. VI. p. 207. 950. 952.

Honorii Ep. Rom. qui cl. An. 626. quique Cyro Alexandrino de unica in Chriſto Voluntate & Operatione conſenſit, & Scriptis & Authoritate ſua quantum potuit, confirmavit, ob Hæreſin Monotheleticam à Synodo Generali VI. diſerte Anathematizatus eſt, ext. ab eo Scriptæ Ep. VIII. Concil. Tom. V. p. 1681. Et *Epigramma de Apoſtolis ob Chriſti ad Cœlos obſtupeſcentibus Aſcenſum* in Bib. Patr. Tom. XII. p. 214.

Theodorus, urbis Pharan in Arabia Petræa prope Ægypti confinium, Epiſcopus, Eutychianorum & Monothelitarum hæreſibus perditiſſime addictus. Claruit Anno 640. Scripſit *Librum ad* Sergium Arſenoitarum Epiſcopum *de Operationibus Chriſti*, cujus Fragmenta V. extant Græ. Lat. Concil. Lateran. Act. 3. Concil. Tom. VI. p. 164. *Librum de interpretatione teſtimoniorum è Patribus adductorum circa Operationes Chriſti*, cujus Fragmenta VI. habentur Gr. Lat. ibid. p. 165. *Epiſtolam ad Paulum Hæreticum, qua anathematizavit Synodum Chalcedonenſem.* Fragmentum ejus reperitur Concilii VI. Actione 10. Concil. Tom. VI. p. 839.

Pauli Ep. Cp. & Monothelitarum Sectarii, qui cl. An. 642. ext. Ep. ad Theodorum Papam de recipiendo Edicto Imperatorio Græc. Lat. Concil. Lateran. Actione 4. Concil. Tom. VI. p. 221. Et

Fragment.

Fragment. Epiſtolæ ad Theodorum Pharanitam Concilii VI. Actione 10. Concil. Tom. VI. p. 839.

Macarii Patriarchæ Antiocheni, Hæretici Monothelitæ, qui cl. An. 680. ext. Expoſitio, ſeu Confeſſio Fidei Concilio Tom. VI. p. 743. Extat & alia Fragm. ejuſdem Concil. Tom. VI. p. 906.

III. *Mirabilarii.*

Johannis Moſchi, *Evirati*, dicti, qui Cl. An. 630. ext. Opus Hiſtoricum *Pratum Spirituale*, *Hortulus Novus*, *Limonarium*, *& Viridarium*, dictus, quo clariſſimorum iſtius Sæculi Monachorum res præclare geſtas, quas partim à ſe ſpectatas, partim ab aliis auditu acceptas, conquiſiverat, ut præ ſe fert, tradidit. Græc. Lat. in Cotelerii Monument. Eccl. Græc. Tom. II. p. 341.

N. Afflixerunt hac etiam ætate Eccleſiam Hæreſes Superiores, ut *Arianorum*, *Neſtorianorum*, *Eutychianorum*, quæque ex ea propagines fuerunt, nempe *Monophyſitarum*, *Acephalorum*, *Agnoetarum*. Quod ad novas autem, ſurrexit hoc ſæculo Hæreſis *Tritheitarum*. Cum primis vero hoc ſæculum exercuit in Oriente juxta & Occidente, nova Hæreſis exorta *Monothelitarum*. Inficerunt etiam hanc & ſequentes ætates, *ſigna mendacia* à *Mirabilariis* enarrata, utpote quæ Superſtitiones innumerabiles in Eccleſiam intulerunt, & inde foverunt, de quibus pauca ſingulatim.

(a) Tritheitæ dicti ſunt, eo quod in Sanctiſſima Trinitate tres ſubſtantias & naturas per omnia ſimiles dicerent; quamvis tres Deitates, aut tres Deos dicere omnino refugerent, ſed unam aſſererent Sanctam & Conſubſtantialem Trinitatem, unam Deitatem, unum Deum: Sic impie & abſurdiſſime ſomniantes pluralitatem naturarum in una Deitate. Hujus hæreſeos infamis defenſor extitit, tempore Phocæ Imperatoris, *Johannes Philoponus*, Philoſophus Alexandrinus, quem & hæreſeos *Tritheitarum* du-

ceſſe

cem fuiſſe ſcribit Nicephorus Calliſt. Lib. 18. cap. 46. & 47. Hæc *Forbeſius Inſtructi. Hiſtorico-Theol. Lib. III. c.* 17. Addunt & *Philoponum* Reſurrectionem ejuſdem carnis inficiatum eſſe, aſſeruiſſeque nova Corpora creanda in Reſurrectione, nempe ex Origenis diſciplina.

(*b*) *Monothelitarum* Hæreſis fructificatio quædam fuit *Eutychianæ*, & ut ultimus, ſic & peſſimus fuit ejuſdem ſurculus. Cujus occaſionem & rationem tradit *Forbeſius* noſter *Inſtruct. Hiſtoricor. Lib.* 5. *c.* 1. at & totius rei Hiſtoriam, & Miſeriarum Eccleſiæ exinde enaſcentium, per totum *Librum quintum.* Quod ad hoc noſtrum inſtitutum ſatis ſit, in ipſius verbis hic habeas. Heraclius Imperator, Defenſor Orthodoxæ fidei, & quinque Oecumenicorum Conciliorum, cum poſt bellum Perſicum, verſaretur *Edeſſæ*, in colloquium deſcendit cum Athanaſio, ſive *Anaſtaſio* quodam, viro eloquente & callido, quem Authores fuiſſe *Jacobitarum Catholicum*, ſeu Patriarcham unum ex Principibus impiæ partis Severi hæretici. Hunc ad rectam fidem pertrahere volebat Imperator Heraclius, promittens ei Patriarchalem ſedem Antiochenæ Eccleſiæ, ſi Concilium Chalcedonenſe reciperet, & duas in Chriſto naturas inconfuſe unitas confiteretur. Cupiens igitur Imperatori placere ille Athanaſius, profeſſus eſt ſe recipere Chalcedonenſe Concilium, & duas agnoſcere in Chriſto naturas inconfuſe unitas. In illo autem colloquio facta eſt mentio unius voluntatis & unius Operationis Chriſti. Imperator de hac quæſtione conſuluit Cyrum, tunc quidem Pſaſidis, quæ Lazorum Provinciæ Metropolis erat, poſtea vero Alexandriæ Epiſcopum, & Sergium Epiſcopum Conſtantinopolitanum, quos cum de una voluntate, & una Operatione conſentientes videret, ipſe etiam eandem tenuit ſententiam. Hæc eſt illa Hæreſis *Monothelitarum*, qui ore tenus confitentes duas in Chriſto naturas, earum tamen veram diſtinctionem ac diverſitatem reipſa tollebant, confundentes Voluntates, & confundentes Operationes, non agnoſcentes niſi unam Chriſti Voluntatem, & unam Operationem.

Cum autem huic dogmati, à Sophronio Epiſcopo Hieroſolymitano, multiſque aliis, vehementer contradici animadverterent, opeſam dederunt, ut de una vel duabus *Operationibus* diſputatio prohiberetur, & ut nemini liceret dicere duas *Voluntates*, ſed ut omnes unam *Voluntatem* palam profiterentur. Cyro & Sergio conſenſit *Honorius*, hujus nominis primus, qui tunc Romanæ Eccleſiæ præerat Epiſcopus. Quo igitur majore auctoritate hæc doctrina omnibus obtruderetur, neque cuiquam contradicendi libertas relinqueretur, effecit *Sergius*, ut fidei declaratio ſeu Expoſ-

ſitio, ἔκθεσις dicta, nomine Imperatoris Heraclii promulgaretur, hanc Monothelitarum doctrinam complectens, eandemque omnibus Chriſtianis commendans, ut, nimirum, de una & de duabus operationibus ſilentes, unam Voluntatem aperte omnes profiterentur. Exſtat ea *Ecthheſis* in Actis Synodi Lateranenſis, Præſide Martino primo Papa Romano celebratæ, in Secretario ſeu conſultatione tertia. Sergius, habito Epiſcoporum Concilio, *Ecthheſin* eam approbatione Synodica confirmavit. Idemque rurſum fecit Pyrrhus ſucceſſor Sergii. Et eandem *Ecthheſin* recepit, atque laudavit Cyrus Alexandriæ Epiſcopus, datis ea de re ad Sergium literis. Ut legere eſt in tertio Secretario Concilii illius Lateranenſis, Martino præſidente celebrati. At eam *Ecthheſin* damnavit Joannes, hujus nominis quartus Epiſcopus Romanus, cum ſua Synodo; idemque fecerunt Theodorus & Martinus, ſucceſſores Johannis. Hæc *Forbeſius Hiſtorico-Theologicæ Libro quinto Cap.* 1. Et tandem omnes iſtæ ſuperiores Sectæ & contentiones à Conſtantino Pogonato Imperatore profligatæ videbantur, magno pietatis zelo, collecta ab eo Conſtantinopolim Synodo, quæ *Sexta, Univerſalis & Oecumenica* dicta eſt, ubi Sergius etiam mortuus excommunicatus eſt. De quo toto negotio, & quam fœde Hæreticæ pravitatis *Monotheliti∫mi* labe *Honorius*] *Papa* Romanus infeſtus fuerat, quo nomine & à Concilio Generali anathematizatus eſt, dignam ſane quæ perlegatur Hiſtoriam Forbeſius per totum præfatum Librum quintum contexuit.

(*c*) *Mirabilarii*, Miracularii, & Miratores dicti ſunt ii omnes, qui Miraculorum à ſe vel ab aliis editorum prætextu, vel novum in Eccleſia Dei errorem induxerunt, vel Veterem renovarunt ut recte *Danæus ad calcem Auguſt. de Hæreſ.* Cujus generis fœdæ Impoſturæ tum fidem invenerunt, quo tempore Anti-chriſtus juvenilem ætatem ageret; prævaluerunt autem cum caput extulit, & Dominationis habenas in ſe ſuſcepit. Nec ſane alio fundamento magis nituntur omnes errores qui præter, atque etiam contra manifeſtum Dei verbum in Papiſmo defenduntur. Hoc certum eſt, ſuper hanc incudem novas indies ſuperſtitiones & Hæreſes fabricatas fuiſſe, ut ex Gregorio Turonenſi, Auctore Dialogorum Gregorio M. aſcriptorum, ſed falſo, ut quibuſdam videtur, ex Johanne Moſcho, Theodoro Studita, Theophane, Metaphraſte, Sigeberto, & id genus fabellarum conſarcinatoribus, facile colligi poteſt; ex quibus, ut ex aliis hujus, & ſequiorum ævûm, ſeu Byzantinis ſeu Latinis Chronographis, & præ cæteris ex vitarum Scriptoribus, quouſque Mendacia ſigna ſervierunt ad confirmationem Papalis Tyrannidis, Hagiolatriæ, Iconolatriæ, Leipſanolatriæ, Purgatorii, precum pro mortuis, & id genus errorum multiplicium, cordatus lector facillime dignoſcere queat.

Thirdly,

Thirdly, The *Pagano-Popiſh*, or *Anti-Chriſtian* Writers of the Seventh Century.

Bonifacii IV. Pontificis Rom. qui cl. An. 606. ext. Epiſtola ad Ethelbertum Anglorum Regem, & Decretum in Synodo Romana latum de Monachis Officium Sacerdotale miniſtrantibus. Concil. Tom. V. p. 1618.

Bonifacii V. Pontificis Rom. qui cl. An. 620. ext. Epiſtola ad Juſtum Archiepiſcopum Cantuarienſem de pallii uſu; Alia ad Edwinum Northumbrorum Regem, qua eum ad fidem Chriſtianam exhortatur; Tertia ad Edilburgam Edwini conjugem. Concil. Tom. V. p. 1658.

Johannis IV. Pontificis Rom. qui cl. An. 640. ext. Epiſtola ad Scotos Epiſcopos de Paſchate more Romano celebrando, & Hæreſi Pelagiana extirpanda. Concil. Tom. V. p. 1757. Apologia pro Honorio Papa ad Conſtantinum Imp. ib. 1758. Epiſtola ad Iſaacum Syracuſanum Ep. ut Monachis Eccleſiarum ſuarum ſacerdotes inſtituere liceat ib. p. 1772.

Vitaliani Pontificis Rom. qui cl. An. 657. ext. Epiſtolæ VI. Concil. Tom. VI. p. 445.

Agathonis Pontificis Rom. qui cl. An. 1678. ext. Epiſtolæ III. una, eademque admodum prolixa, ad Conſtantinum Imp. quæ habetur Græc. Lat. Synodi VI. Actione 4. Concil. Tom. VI. p. 629. Altera ſui, ac Synodi Romanæ nomine, ad Imperatorem & Concil. Cp. de Legatis ad Synodum miſſis ib. p. 678. Tertia ad Ethelredum Merciorum Regem, & alios, de collata Abbati Medamſtedenſi poteſtate Vicaria ib. p. 578.

Sergii Pontificis Rom. qui cl. An. 688. ext. Epistola ad Ceolfridum Abbatem, de Beda Romam transmittendo. Concil. Tom. VI. p. 1294.

Leonis II. Pontificis Rom. qui cl. An. 682. ext. Epistolæ V. Concil. Tom. VI. p. 1245.

N. Cum Scriptores tum Judæi, tum Ethnici hoc tandem sæculo defierunt, qui Christianismum suis scriptis impugnarunt, nulli hominum potiori jure utrisque succedere deputantur, quam ex una parte *Anti-christiani* & *Bestiani* i. e. *Papistici*, ex altera *Mahumedes* cum ipsis in sua Impostura subservientibus. Quorum illi Gentilium Diis & Simulacris, Divos Christianorum, eorumque Imagines & Reliquias substituerunt; Isti cum sequacibus & Judaicis Rabbinorum næniis & deliriis ut plurimum, *Alchorani* somnia mutuarunt. Unde & in posterum per aliquot sæcula, vice Judaicorum Scriptorum substituam Mahumedanos, & Ethnicorum vice, reponam Insigniores tandem de Anti-christianis; Sed ut cum Anti-Christianismo & Anti christianis incipiam, primo Characteres hujus quosdam insigniores proferam, deinde de propugnatoribus ejusdem acerrimis quædam annotabo.

Et quod ad Anti-christianismi notas, præter signa mendacia de quibus proxime dictum est, eminet 2. Dominatio in Ecclesiam Dei usurpata tum quoad nomen *Oecumenici*, tum quoad rem eidem superbo titulo respondenti. 3. Idololatria in cultu, Gentilium Diis & Simulacris substituendo Divos Christianorum, eorumque Imagines & Reliquias, una cum immani quadam Superstitione in Ritibus externis ex Paganismo & Judaismo conflatis, in quibus tum Religionis summa constitit. 4. Conjugii prohibitio omnibus omnino Altari inservientibus. 5. Flagitiorum Impunitas, per Disciplinæ Canones Capitalibus etiam delictis, ut incestui, homicidio, adulterio, fornicationi, *&c.* decernentes modo aliquot vel annorum vel hebdomadum pœnitentiam. 6. Sævæ & inhumanæ in quoscunque contradicentes persecutiones.

Qui autem fuerunt inter primarios hujus Apostasiæ authores si inquiratur; quod ad Dominationem Anti-christianam, Superiori quidem Sæculo aucta est in majus Episcoporum Romanorum in Occidente Dominatio procul agentibus in Oriente Imperatoribus, ut bene *Spanhemius*; Hinc facta varia Symmachi, Hormisdæ, Johannis,

Johannis, Agapeti, Vigilii, Pelagii, Gregorii, quibus Poteſtatem illi extenderunt, Vicarios paſſim in Occidente conſtituerunt, in Conſtantinopolitanos immodeſtius ſe geſſerunt; Archiepiſcopis paſſim imperarunt ut ſibi obnoxiis, Cauſarum omnium Cognitionem & Appellationes ſibi vindicarunt, illudque, *Tu es Petrus*, importune ebuccinarunt. Hoc autem Sæculo fimbrias poteſtatis maxime dilataſſe Pontifices in Britannias, Germanias & Friſias Gentes, conſtat ex Vitis & factis Honorii, Vitaliani, Sergii in Epiſcopos Ravennatenſes & Aquileenſes, ex factis, Agathonis, Leonis II. & Sergii, & in Eccleſiam univerſam ex ſuperbis Literis Agathonis, ad *Conſtantinum Pogonatum* inſertis actis Synodi VI. Act. IV. Bonifacius autem Tertius Colophonem poſuit huic Tyrannidi cum *Oecumenici Pontificatus* & Titulum, & Rem ſuperbe uſurpavit, & ſibi ſoli aſſeruit: Quod quicunque faceret, ipſum Anti-chriſtum fore Gregorius M. vaticinatus eſt *Lib.* 4. *p.* 39. & *Lib.* 6. *Ep.* 30. II. Quod ad Cultum Imaginum & Reliquiarum, egregium fuit facinus Bonifacii IV. qui *Feſtum omnium Sanctorum* inſtituit more Gentilium, qui *Feſtum omnium Animarum* & ipſi habuerunt; Et *Pantheon* in *Panagium* convertit. III. Eugenius I. ut & cæteri de Clericorum Cœlibatu Leges ſuper legibus induxerunt. Et IV. Quod ad Flagitiorum impunitatem præter quod Bonifacius V. Aſyla in Templis & Aris conſtituit pro reis nequaquam inde auferendis, Antiquam Eccleſiæ Diſciplinam Pontifices, & ipſis obſequentes, Claves Regni Cœlorum ſibi ſolis aſſerentes, peſſundarunt, mundi notoriam & commutativam quandam pœnitentiam inducendo, ut in *Theodori Pœnitentiali*, & alibi videre eſt.

Sed cum de his poſterioribus Anti-chriſtianiſmi Notis & Characteribus in ſequioribus ſæculis erit dicendi locus, de Dominatu & Tyrannide hanc notulam cum *Danæi* verbis, ut plurimum claudam ut ſe habent ad calcem *Auguſt. de Hæreſibus.* Papiſmus tandem exortus eſt. Qui ſuperiores omnes Hæreſes partim ut alveus recepit, partim ut mare abſorpſit, alieno quidem nomine, ſed tamen earum dogmate retento & confirmato. Eſt autem *Papiſmus* univerſa Anti chriſti proprie dicti doctrina, & regnum in Eccleſia Chriſto contrarium, myſteriumque illud jampridem à Paulo 2 *Theſſ.* 2. prænunciatum, quod ex iſtis erroribus omnibus velut corpus quoddam conflatum & productum, magno Satanæ enixu magniſque ὠδίναις tandem in Occidente & Septentrione editum eſt. Cujus ſeminandi initia ſub ipſis adeo Apoſtolis jacta jam fuerunt; pariendi autem tempus, [cum ſtatim poſt obitum Valentiniani III. decem cornua, ſive Regna de Romani Imperii ruinis ſeſe erigerunt; Et Dominandi tempus] demum fuit Phocæ Imperatoris in Mauritium perfidiſſimi imperium,

rium, & Bonifacii Tertii Episcopatus. Hoc propter ambitiosam & infelicem illam de primo Episcoporum Episcopatu in Ecclesia designando, constituendoque contentionem inter Constantinopolitanam & Romanam Sedem accidit. Obtinuit autem in ea lite Roman. Pontifex Phocæ Imperatoris beneficio, cui gratificatus erat. Nam propter cædem Mauritii omnibus odiosus erat Phocas. Sed illi, favente suadenteque Bonifacio, à S. P. Q. R. tanquam legitimo Imperatori acclamatum est. Circa annum autem à Christo nato 606. nata est hæc Ecclesiæ universæ internecio, pestis & tyrannis, quæ Christi regnum postea funditus delevit, ex omnium hæreseon erroribus, veluti deforme monstrum, composita.

Fourthly, The *Mahometan* Writers.

(*a*) Alchoranum Muhammedanum à Bibliandro editum Lat. cum Variorum Annotat. *Basil.* 1550.

(*b*) Liber Doctrinæ Muhammedis Dialogum exhibens Muhammedis & Abdiæ.

(*c*) Liber de Generatione Muhammed & Nutritura ejus.

N. Cum mysterium iniquitatis in urbe Roma ad fastigium properaret, & Phocæ præsidio *Bonifacius*, verius Malefacius, supra omnes Ecclesias esset elevatus, Anno Domini 606. tum *Maosis*, hoc est Missa, mortuorum reliquiæ, supererogationis opera, prohibitio nuptiarum, discrimina ciborum & vestium, somnia de purgatorio, ceremoniæ superstitiosæ, & infiniti errores passim exundarent, veramque doctrinam & veros Dei cultus opprimerent: tempus erat etiam alterum hostem regni Christi extra Ecclesiam exoriri.

Nactus ergo diabolus organum commodum in Arabia, *Mahometem*, hominem Ishmaelitam genere, ex collatione omnium errorum & scelerum compactum, Anno 622. alterum Anti-christi regnum seu membrum exorsus est, horribili Ethnicæ, Judaicæ, & Christianæ religionis confusione, & Ecclesiæ Dei persecutione, &

& Romani Imperii (ut à Daniele erat prædictum) detruncatione & mutilatione. Hæc *Magdeburgenſes*.

Sed ut in hoc caput quod res exigit annotemus, dicendum eſt primo ex Hottingero, item Forbeſio & aliis, de Mahumede ipſo, etiam & de occaſione & ſucceſſu famoſiſſimæ ipſius impoſturæ; Quibus Adminiſtris Alchoranum ſuum compoſuit; Quo pretio ipſe & ſequaces eum habent, quo autem revera habendus eſt, ut & cæteri ejuſdem farinæ Libri, è quibus ejus doctrina eliciatur: Tum deinde in ſequente ſæculo ad quoſdam Libros Epitomen ejus dogmatum exhibentes. Synopſim brevem ſubjiciam iſtius Dogmatum, ut cujuſnam indolis & genii ſint, ob oculos habeat Lector cui non adeo facile fuerit Alchoranum ipſum, & cæteros id genus libros acquirere quos inſpiciat.

I. Et primo quod ad Muhammedem ipſum, inſignem iſtum Arabum Impoſtorem & agyrtam; Natus eſt *Muhammed* ille in valle lapidoſa, urbe Mecca, quæ urbs in Arabiæ deſerta, alias *Becca* dicta eſt. Ortum autem duxit ex nobiliſſima Koreiſchitarum familia, Patre *Abdalla*, Matre *Emina*. Cum vero Pater ejus duobus menſibus, antequam filius *Muhammed* (idem hoc eſt Arabibus, quod Græcis ἐρέσμιος, Latinis Deſiderius,) naſceretur, vivis exceſſit, Mater autem, cum ille annum ætatis ageret ſextum, eum ad ſe recepit avus *Abdolmutleb*, & poſt hujus obitum, patruus *Abutaleb*. Juventutem, adoleſcentiam, & aliquam virilis ætatis partem variis negotiis, ſervilibus maxime, & ſuſceptis in Syriam peregrinationibus, trivit. Poſtea vero, Anno ætatis 40. verſutus ille agyrta, cum obſervaſſet Chriſtianorum in religione diſſidia; varia in vita vitia; Judæorum contemptum, & attritas ubique vires; Arabum vero feram & barbaram plane religionem, de novis quibuſdam in Arabiam invehendis ſacris ſerio cogitavit. Novam vero doctrinam, quam partim ab ipſo DEO, partim vero ab Archangelo Gabriele accepiſſe ſe mentiebatur, clam primo, per annos quatuor, propinavit, paucoſque tantum ex amicis & famulis aſſeclas interea adeptus eſt. Sed cum 44. ætatis annum compleviſſet, publicè doctrinam ſparſit. Interim Magiſtratus Meccenſis, civis ſubdoli animum ſeditioſum animadvertens, ſolum vertere jubet Muhammedem. Expulſus itaque cum aſſeclis ſuis Mecca, *Medinam* ſeu *Jathreb*, ſua jam Religione imbutam ingreditur. Atque ab hac ejus ob Religionem *fuga*, quæ *Hegira* Arabice dicitur, Muhammedani annos ſuos numerare ſolent, ſeu Epochum, quæ incidit in diem 16 Julii Anno 622. Cum autem Medinæ, quæ vulgo *Medinat Alnabbi* vocatur; aliquando ſubſtitiſſet, ita viribus crevit, ut victis ſuis tum in Prophetico munere æmulis, tum adverſariis *Koreiſchitis*,

ſchitis, incredibili ſucceſſu regnum ampliarit. Mortuus eſt Anno ætatis 63. vel, juxta alios 65. Hæc *Hottingerus ad Sæcul.* 7.

II. Occaſio autem qua Diabolus per hunc impium latronem tam nefandam peſtem invexit in orbem, fuit ex juſto judicio Dei, ex quo flagellum furoris ſui in orbem prodire paſſus eſt ob impiarum Hæreſium de Chriſto colluviem per Orientem jam diffuſam, jactis & Hæreſeos *Monothelitarum* mox ſecutæ fundamentis; & tum per Orientem, tum Occidentem ob tam nefandam Idololatriam paſſim graſſentem. Quod ad anſam vero quam Impoſtor accepit tum inveniendi, tum propagandi tam fœdam impoſturam; præter jam dicta, (Chriſtianorum nempe in Religione diſſidia, *&c.*) *Inveniendi* fertur hanc fuiſſe; Cum Muhammedis uxor nomine *Cadiga* (quam opulentam viduam duxerat) indignaretur ſe homini impuro & epileptico nupſiſſe, mentiebatur impoſtor (adjuvante eum, & idem de eo affirmante blaſphemo quodam Monacho Ariano) Angelum Gabrielem ad ſe miſſum divina ei Oracula revelare, & ideo eum ſic convulſe & agitari, quod Angeli præſentiam ferre non poſſet: Et *propagandi* anſam hinc arripuit; Qui militabant ſub Heraclio Imperatore populares ejus Arabes, cum ob non ſoluta ſtipendia diſſeſſionem ab Heraclio feciſſent, homo ambitioſus *Mahummedes* inde Principatus affectandi occaſionem nactus eſt, animos militum adverſus Imperatorem acuens, & in defectione confirmans; & tum creatus eſt ex quadam militum parte dux Muhammedes. Pſeudopropheta quidem poſt ſuum ex urbe *Meccha* egreſſum, collecto exercitu Meccenſes primo bello adortus eſt, & ſeptimo tandem poſt ſuam à Mecca fugam Anno, Meccham expugnavit. Inde latius arma circumtulit, & Legatos ad diverſos Reges miſit, commendans eis legem ſuam. Decimo autem *Hegiræ* Anno, & ſuæ ætatis Anno 63. morbo correptus cardiaco, mortuus eſt, in Civitate *Jathreb*, quæ *Medina* dicitur. Quamvis autem Muhammedis lex per legationes viam non invenit, ejus autem cultores eam viribus & armata manu longe lateque propagarunt, tanta cum celeritate, ut intra primam annorum Hegiræ Centuriam, Saraceni victricibus armis totam *Arabiam*, *Perſidem*, *Armeniam*, *Ægyptum*, *Syriam*, & quædam *Aſiæ Minoris* loca, & *Africam* uſque ad *Oceanum Atlanticum*, & tranſmiſſo freto Herculeo totam etiam *Hiſpaniam* occuparint. Et ipſum Romani Imperii Sedem *Conſtantinopolim* premerint. *Forbeſius.* Adeo totum Orientem & Meridiem celerrime occupavit *Mahumetiſmus*, quemadmodum *Papiſmus* totum Occidentem & Septentrionem; atque ita duplex, & bipartitum factum eſt Satanæ regnum: E quibus Mahumetiſmus quidem Naturas in Chriſto abolet & negat: Papiſmus autem Officia & verum unicum Mediatoris; & titulum

Chriſti

Christi abolet & negat. Ut recte *Dupæus, ad calcem Augusti de Hæresibus.*

III. Administri quibus usus est Mahumedes ad tantam, & tam dissonam Errorum colluviem condendam, fuerunt quidam ex Hæreticis Pseudo-christianis, videlicet *Baira* Jacobita, & *Sergius* Monachus Nestorianus, & ex Judæis *Phineas* quidam, & *Abdias Ben Salon*, & alii; Ex quibus venena & deliramenta veris quibusdam mista, eoque ad fallendum rudem plebeculam aptiora, hauriens, eisque Pagana quædam interserens, chartas quasdam scripsit per modum legis, impiis blasphemiis & absurdissimis commentis, impudentissimisque mendaciis refertas, interspersis quibusdam generalibus præceptis de colendo uno Deo, de Eleemosyna, de Oratione, *&c.* Quibus quicquid sanum suis discipulis commendavit, illud multo clarius, longe jucundius, & immenso gravius diu ante impostoris istius tempora traditum est in Sacris Literis Veteris & Novi Testamenti. Oras scyphi tartareo veneno pleni, visum est Diabolo, quibusdam quasi mellea illectamentis allinere, ad occidendum incautos. Neque tamen pietatis, justitiæ, & temperantiæ amantibus, sed solis voluptuariis & belluinis hominibus illecebrosa esse potest illa ineptissima & spurcissima farrago. Hæc *Forbesius.*

IV. Librum autem hujus suæ impietatis Muhammed appellavit modo *Alchoran*, modo *Alfurcan*. *Al* articulus est, dicitur autem *Coran* à verbo *Kara*, quod significat legere vel colligere, quasi lectione dignus sit, & qui in Ecclesia legatur. *Furcan* autem dicitur à radice *Farack*, divisit, discrevit, discriminavit; Mentitus enim Impostor Deum sibi misisse scriptum *Alfurcan*; hoc est, sententias discretas, & figuras ejus, nec simul super se descendisse verbum Dei, quemadmodum simul data sit Lex Mosi, Psalmi Davidi, & Evangelium Christo. Et huic Dogmatum Chaos confuso, ex Ethnicorum, Judæorum & Hæreticorum variis opinionibus conflato, eidemque putidissimæ fabellarum farragini, ut plus authoritatis compararet, finxit cœlitus idem esse sibi datum, jurat enim sese in cœlum raptum didicisse sua Mysteria Azoara 63. omnis falsitatis expers esse pronunciavit, Azoara 20. & 22. 24. Normam secundum quam judicandum esse de causis & dogmatibus monuit Azoara 10. Nullam doctrinam perfectam esse, quam Vetus Testamentum, & Evangelium, & Alchoranum non continet, placuit Azoara 12. Contemptoribus Alchorani minatur pœnas æternas, suscipientibus vero eum promittit Paradisum Azoara 12. 13. Nefas esse quicquam de Alchorano mutare, aut addere, vel etiam quæstionem de eo movere, monuit Azoara 13. 28. Negat opus esse signis ad confirmandum Alchoranum,

Azoara 16. Et quod ſummum rei eſt A'chorano credere recuſantem jubet bello & armis invadi & opprimi Azoara 10. Et tam diu oppugnari, donec obediant aut petentes pacem Alchoranum ſimul accipiant Azoara 59. Tanti apud ipſum inſanum hoc commentum fuit, vel ab aliis tandem haberi voluit. Hæc apud *Magdeburgenſes* paſſim.

VI. Nec minori pretio apud ſequaces habeatur. Arabes enim centonem illum definiunt; Quod ſit *Liber cœleſtis, veritatis indubiæ; Angelis, Diabolis & hominibus intellectu difficilis, Certis capitibus & verſiculis diſtinctus, atque ad univerſalem omnium Gentium Apoſtolum demiſſus, ut credentes illi ſerventur, increduli vero hic ferro & flamma extirpentur, & in altera vita ſuppliciis æternis mactentur.*

VII. Sed quanti apud veritatis cultores habendum ſit, audi *Hottingerum* definientem; nempe, *Alchoranum eſſe farraginem & Rhapſodiam ex Scriptura, depravata plerumque, & fabulis Talmudicis permixta, collectam: Cloacam item hæreticorum omnium, Muhammedis aſtutia ad ſuas partes pertractorum. In qua Phraſis quidem elegans eſt; ſed inſulſis rythmis, & periodis ineptis diſtincta; propter voces peregrinas, obſcuras, magicas, Arabibus quoque ignota; ipſum genus doctrinæ perplexum, impium, Scripturæ, Naturæ, & omnium gentium conſenſui in multis plane contrarium.*

(c) Nec aliud quam nugas & deliria ſapit *Liber Doctrinæ Muhammedis*, modo Dialogi inter *Muhammedem* ipſum & *Abdiam* Judæum conſcriptus. Hic eſt Liber doctrinæ Muhammedis, & ut *Alchoranum* totum, vaniſſimis & ſceleratis fabulis refertum eſt; quo Sacras quaſdam ex divinis literis ſumptas Hiſtorias impie transformat, & contaminatiſſimis fabulis conſpurcat fabuloſus iſte peſtifer erroris magiſter; Et ut videatur quam ſtollida farrago, & impudens congeries febrilium Somniorum, & abſurdiſſimorum deliramentorum, eſt hic liber eorundem ne pigeat hoc ſpecimen tibi dare. Ait ibi *Abdias* Muhammedi: Expone, quomodo facta eſt terra, & montes; & quæ eis nomina, & quando fuerunt? Reſpondet *Muhammedes*, Deus fecit Adam de limo, limus autem erat de ſpuma, ſpuma autem de procellis, procellæ vero de mari, mare autem de tenebris, tenebræ vero de luce, lux de verbo, verbum de cogitatione, cogitatio vero de Jacinto, Jacintus autem ex præcepto, eſto, & fuit.

Et

Et paucis interjectis ait *Abdias*; Quid post hoc operatus est Deus? Respondet *Muhammedes* Tabulam & Calamum: Dic, quam tabulam, & quem calamum? Respondet Muhammedes; Longitudo quidem itineris quingentorum annorum, Latitudo vero octoginta itineris annorum. Octoginta dentes habet, qui non cessabant scribere, quicquid fit in mundo usque ad diem judicii. Ait; & tabula unde? *Resp.* De Smaragdo viridissimo, verba ejus de margaritis, dorsum ejus de pietate. Ait; Quoties ergo respicit Deus illam tabulam per diem & noctem? *Resp.* Centum sexaginta: Singulisque respectibus erigit quem vult, & deponit quem vult.

(*c*) Extat *Liber de Generatione Muhammedis & Nutritura ejus*, quo dicitur lucem quandam in Adam splendentem fuisse, & ab eo per seriem generationum delatam esse in Patrem Muhammedis, & à Patre in Matrem: atque ita tandem genitum esse Prophetam Muhammedem. Ea ipsa autem horâ qua natus est Muhammed, Angelos acceptum Luciferum immersisse profundo maris *Alcazum*. Et inde vix post quadriginta dies eum evasisse, & aufugisse in montem Kobeiz: Et illuc terribili fragore horrendoque mugitu omnes Angelos suos convocasse; eisque, quid causæ esset anxie rogantibus, respondisse; quia natus est, inquit, *Muhammed* filius *Abdallæ* in nostram plane ruinam. Hæc *Forbesius Histor. Theol. Lib. IV. c.* 13. quo plura hujus farinæ videat lector. Sed hæc pro præsenti satis sint quibus Scriptorum Muhammedanorum indoles dignoscatur, nam ex pede Hercules.

VIII. The Fathers and Ecclesiastical Writers of the Eighth Century.

First, The Fathers of the Eighth Century.

(*a*) Bedæ Venerabilis dicti, qui cl. An. 701. ext. Opera. *Basil.* 1635. 3. Vol. Fol.

——— Historia Ecclesiastica, una cum Alfredi Regis Paraphrasi Saxonica, doctisque Abr. Wheloci Notis *Cantabr.* 1644. Fol.

—— Vitæ quinque Abbatum Priorum Weremuthenſium & Gervicenſium cum Notis Waræi. *Dublinii* 1664. 4°.

—— Ep. ad Albinum apud Mabillon. Analect. Tom. I.——Martyrologium Carmine Heroico ap. Dacher. Tom. 10.

(*b*) Johannis Damaſceni qui cl. An. 730. ext. Opera Græc. Lat. cura Jacobi Billii. *Par.* 1619. Fol.

(*c*) Caroli M. Imper. qui cl. An. 768. ext. Libri, Carolini dicti, de non adorandis Imaginibus, contra Conſtantini IV. Imp. & Irenes Matris decretum, & Synodum Nicænam II. Pſeudo-ſeptimam Oecumenicam, ſive univerſalem, An. 794. in Concilio Francofordienſe, editi à Goldaſto 1608. 8°.—— Extant & Capitularia de quibus infra.

(*d*) Pauli Diaconi qui cl. An. 774. ext. Homiliæ, Lectiones & Poſtillæ, unicuique totius Anni feſto convenientes in duo volumina diſtributæ, ex SS. Ambroſii, Auguſtini, Hieronymi, Origenis, Leonis, Gregorii Maximi, Bedæ, aliorumque Operibus deſumptæ. *Par.* 1569. Fol.

——— Ext. & alia ejuſdem Opuſcula de quibus conſule noſtrum Cavum.——— Ext. & de Hiſtoria Longobardorum Libri VI. & Hiſtoriæ Miſcellæ Libri XXXIV. de quibus alibi ſub Titulo de Hiſtoria Eccleſiaſtica, dicendi erit locus.

(*e*) Paulini Patriarchæ Aquileenſis qui cl. An. 776. ext. Libellus de Sanctiſſima Trinitate adverſus Elipandum Toletanum & Fœlicem Orgelitanum, *Sacro-Syllabus* dictus—— Libri III. adverſus Fœlicem Orgelitanum, una cum Epiſtola ad Carolum M. &

Regula

Regula Fidei metro exarata, ex Editione Andreæ Du-Cheſnii ad calcem operum Alcuini. *Par.* 1617.— De Salutaribus Documentis Liber ext. in nuperima Operum S. Auguſt. Editione Pariſienſe —— Ext. Epiſtola ad Heiſtulphum qui uxorem Adulterii cauſa propter unius teſtimonium occiderat, increpatoria, ex Concilio Francofurtenſi data. Concil. Tom. VII. p. 164. —— Epiſtola ad Carolum M. ex Synodo Altinenſi data, ib. p. 1187.

Alcuini qui cl. An. 780. ext. Opera cura Andreæ Quercitani, ſive Du-Cheſne. *Par.* 1617. Fol.

—— Confeſſio Fidei ſive Defloratiuncula ex Auguſtini, aliorumque Patrum Scriptis, collecta, & in quatuor Partes diviſa ext. *Divione* 1654. 4°. —— Ext. & alibi plurima ejuſdem Opuſcula de quibus vide Cavum.

N. (*a*) Hic cum ingenio fœlici, & memoria vivaci præditus eſſet, & graviter ſtudiis linguarum, artium, Philoſophiæ & Theologiæ dies noctesque operam navaret, evaſit vir doctiſſimus. Ob exactam Latinæ, Græcæ & Ebraicæ Linguæ peritiam, & ſtyli ſuavitatem, & dicendi copiam, à multis Gregorio Magno prælatus eſt. Legit & evolvit cum judicio & fructu Ethnicorum Scriptorum, tum Hiſtoricorum, tum Philoſophorum, tum Poetarum volumina, ut patet ex citationibus. Nam paſſim ex illis quæ ſibi viſa ſunt accommoda, depromit. *Centuriatores.* Verbo, nihil fere lectione dignum in omni reperitur vetuſtate, quod ſuis locis non legatur in Beda: tametſi Britanniæ limites nunquam fuerit egreſſus. Si Auguſtini, Hieronymi, aut Chryſoſtomi temporibus claruiſſet, non dubito quin potuiſſet de paritate cum ipſis contendere, cum inter tot ſuperſtitionum præſtigia tam caſtos ediderit fœtus. *Balæus.* Vitio autem temporum Pontificios errores pleroſque amplexus eſt, de Sanctorum Invocatione & Intercellione, de Cultu Imaginum, de Cœlibatu, de Traditionibus humanis & monaſticis, de Oratione & Miſſis pro mortuis, de Reliquiis Sanctorum & de ſimilibus nugis verbo Dei contrariis, quas ex ſomniis & viſionibus Monachorum, & ex Dialogis Gregorii hauſit.

(*b*) Scho-

(b) Scholaſticorum hic apud Græcos quemadmodum *Petrus Lombardus* apud Latinos, caput fuit. Et doctrinam quidem de Deo & Trinitate, & duabus in Chriſto naturis, Voluntatibus & Operationibus, certe quidem tradidit: Sed erroneas opiniones & ſtipulas in aliis locis aſſeruit ſane multas, de Sanctorum Interceſſione, & de Imaginum adoratione, & miſſis pro mortuis, & aliis Anti-chriſti erroribus.

(c) Cum imaginum non uſus tantum Hiſtoricus, ſed & veneratio, annitente *Irene*, Synodo Nicæna, reſtituta eſſet, actaque hujus Concilii Adrianus ad Carol. M. miſiſſet, ut ea Germaniæ, Galliæque Epiſcopi approbarent, Carolus Francofurti Concilium 300 Epiſcoporum An. 794. celebravit, in quo imaginum uſus Hiſtoricus quidem approbatus, ſed adoratio damnata, Græcorum Nicæna Synodus deſtructa, acta reſciſſa ſunt, *&c.* Refutatio etiam ejus ſub nomine Caroli M. contexta. *Hoffman.* Et quam parum faverit Carolus Magnus, præ reliquis Principibus, Ignorantiæ, Superſtitioni, erroribus temporum, docent ejus *Capitularia*, *Epiſtolæ*, *Libri de Imaginibus*, *Acta Conciliorum*, & *Vitæ Carolinæ* Scriptores. Ante omnia ſtudium Sacrarum Scripturarum, tum exemplo ſuo, tum frequentibus Capitulis & Conſtitutionibus excitavit. Solos Libros Canonicos fidei normam eſſe cenſuit, non decreta Pontificum, non Synodorum illa, qualia Nicænæ II. non Pſeud-epigrapha innumera, non Apocrypha; Et Anathema cum *Paulo* dixit, in *Præfat. Librorum de Imaginibus*, ſi quis evangelizaret præter id quod evangelizatum eſt. Unde ab Alcuino Scripturam univerſam recognoſci juſſit, & à mendis repurgari, teſte ipſo *Alcuino*, *Præfat. Commentar. in Joh. Part. I. Operum*, nec diffitetur Baronius. Quin Novum Teſt. in Linguam Germanicam tranſtuliſſe fertur ſapientiſſimus Princeps. Nec huic tanto Principi quicquam amplius cordi fuit; quam Chriſtianam fidem propagare, Barbaros exſcindere, Superſtitionem, Idololatriam, Hæreſes extinguere, Barbariem & ignorantiam profligare, extirpare flagitia quæ Clerum, Magnates, Populos conquinarent, & partim ſuis Legibus ac Capitularibus, partim exemplo ſuo, præire ad omnem laudem, virtutem, pietatem. *Hæc Spanhemius ad Sæculum Octavum.* Et ut Princeps ubique Magnus Chriſtianam religionem, quacunque protenditur Europa longe lateque propagavit, Eccleſiam continua ſollicitudine ditavit, auxit, ampliavit, Eccleſiæ diſciplinam ubique fere collapſam per multis convocatis Epiſcoporum Synodis reſtituit, & mirifice ſtabilivit: Idem quoque ingenio præſtans, & diſciplinis excultus, literas & literatos viros inſigniter ſtuduit promovere, tandemque *Aquiſgrani* diem

clauſit

clauſit extremum An. Chriſti 814. ætatis 72. Regni 47. Imperii 14. *Cabaſſutius.*

(*d*) Paulus Diaconus à Secretis erat Deſiderii Longobardorum Regis, everſoque per Carolum Magnum illo regno, feceſſit in Caſſinenſe Monaſterium, in quo Monachus pie & religioſe vitam duxit, ut tradit Leo Oſtienſis in Chronico Caſſinenſi Lib. 2. c. 17. *Libros ſex procudit de Longobardorum geſtis, Miſcellan. Hiſtoriam,* & alia Opuſcula. Inter quæ eminent vitæ & Lectiones quas juſſu Caroli cuilibet Sanctorum feſtivitati convenientes collegit ex patribus, & hymnos addidit, Anno Domini octingenteſimo ſeptimo. Qui poſtea ita corrupti & mutilati ſunt, ut vix à ſuo auctore, ſi hodie ſurgeret, agnoſcerentur. *Paulus Æmylius Lib.* 2. *de Francif.* Interim Scriptor fuit pro temporum ratione & eruditus, & ingenuus, nec favens tyrannidi aut uſurpatis deinceps juribus Pontificum, quanquam Gregorii I. cujus vitam ſcripſit, ſummus Admirator. *Spanhemius.*

(*e*) Paulinus Aquileenſis Præſul, tempore Caroli Magni claruit, & non inter poſtremos habitus eſt. Ut enim coævus fuit Alcuino, & Carolo M. ita pari ſtudio animatus pro aſſerenda Orthodoxa fide, eliminanda Iconolatria, & reſtituenda diſciplina, ut docet Sacro-ſyllabus de Sanctiſſ. Trinitate, inſertus Actis Synodi Francofurti, cui interfuit Paulinus; ſed & Symbolum, & Capitula Synodi Forojulienſis, Anni DCCXCI. in Tom. 8. Conciliorum *Col.* 991.

(*f*) Alcuinus, Anglus, vir eruditiſſimus, variis & reconditis diſciplinis ornatus, primus apud Pariſios literarum operuit ludum, honeſtiſque effecit exhortationibus, ut Carolus Magnus, cujus præceptor fuerat, Pariſienſe extruxerit Gymnaſium, multiſque exornaverit Privilegiis. De quo *Conradus in hunc modum ſcripſit in Bibliotheca.* Alcuinus, ſeu Albinus, Monachus ac Diaconus, Abbas Monaſterii S. Martini Turonenſis, natione Anglicus, & Bedæ Presbyteri quondam auditor, infinita pene ſcripſit volumina, author ubique pius, ubique doctus, ſuccinctus, maturus, gravis, ſcientia plenus, & ante alios præcipue dignus qui ſemper in hominum manibus teratur, quo vanitas omnium, quæ ſub ſole geruntur, magis diluceſcat; & corda mortalium ab inſtabilium rerum curis ad amorem cœleſtium ardentius inflammentur. Et ut erat ingenii feliciſſimi, mitis animi, facundæ linguæ, miræ modeſtiæ, moderatæ gravitatis, maturi judicii, magnæ pietatis, ſingularis eruditionis, terſi Sermonis, ſtyli ſuccincti, ſimplicis, puri; politè tum verſu, tum Proſâ ſcripſit. Cum Latina-

Latinarum literarum Scientia, Græcarum etiam & Hebraïcarum cognitionem conjunxit. Nam has Linguas & perfectè calluit, & publicè docuit. Omnes denique Scientias Mathematicas, Philosophicas & Theologicas accurate tenuit, atque etiam docuit. *Joban. Pitsæus.* In dubium est hunc Alcuinum, post Bedam magistrum, palmam commeruisse in Scriptoribus hujus sæculi, frequentibus in Scripturas S. Commentariis, Tractatibus, Epistolis. Acerrime se opposuit Hæresibus in conciliis damnatis, sed & ejus temporis *Hæresi Fœlicianæ* seu *Adoptianæ*, atque etiam *Superstitioni Iconolatricæ*, pari cum Carolo M. Studio; Unde scripsisse Epistolam ex authoritate divinarum Scripturarum, contra Imaginum adorationem, testes sunt Anglorum Chronographi ad Ann. DCCXCI. citati Usserio nostro.

Secondly, The Heretical Writers of the eighth Century.

I. The *Adoptionarij*.

(*a*) Fœlicis Orgelitani qui cl. An. 776. ext. Assertiones ap. Paulinum Aquileensem in libro *Sacrosyllabus* dicto.

Elipandi Toletani qui cl. An. 776. ext. etiam Assertiones ap. Paulinum. *ib.*

II. The *Hagiolatræ*, *Iconolatræ*, *Staurolatræ*, & *Lipsanolatræ*.

(*b*) Patres Synodi Nicænæ, Damascenus & cæteri; Gregorius II. & III. Hadrianus I. Pontifices Romani; Tarasius Patriarcha CP. Constantinus & Irene Imp. de quibus sub Titulo Pagano-christianor.

N. (*a*). Felix Orgelitanus & Elipandus Toletanus in Hiſpania Epiſcopi, Neſtorianam hæreſin obliquo flexu in Eccleſiam revocare ſatagentes, aſſerebant, ac palam prædicabant, Chriſtum, etiamſi ſecundum divinam naturam ſit verus, proprius, ac naturalis Dei filius, ſecundum humanam tamen naturam non niſi *adoptione* & *gratia* eſſe Dei Filium, ſeu eſſe filium *adoptivum*. *Forbeſius.* Unde ſequebatur, quod & Felicianis adſcriptum, prout error erroris ferax eſt, ubi oppugnatur acrius, aut pertinacius defenditur; Nempe in Chriſto eſſe duos filios, adeoque duas perſonas, ſeu alium atque alium eſſe in uno Redemptore, nec Dei filium pro nobis traditum, paſſum, Crucifixum, ſed hominem, & à Filio Dei Aſſumptum, quo nomine Hæreſis ab Orthodoxis damnata eſt tanquam Neſtorianiſmi genuina propago. *Spanhemius.*

(*b*) Memorant inter Hæreſes hujus ætatis Latini omnes, illam *Iconoclaſtarum*, ſeu *Iconomachorum*, quos damnarint Synodi Romanæ, dein & Pſeudo-Nicæna; verius autem Hæreſibus infeliciſſime natis accenſenda illa *Iconolatrarum*, & *Xylolatrarum*, quæ ex Occidente in Orientem propagata eſt; & à Romanis Pontificibus, cum primis Conſtantino, Gregoriis, Hadriano, firmata, tandem in Nicæna Synodo ſancita fuit. Cultui vero cuicunque Imaginum, ut graviſſimæ Hæreſi Idololatriam revocanti, atque adeo cultui religioſo Reliquiarum, non reſtitiſſe modo *Iconoclaſtas* Græcos, ſed & Gallos, Germanos, Britannos, Italos etiam Pontifici haud obnoxios, ut fuſe *Spanhemius ad Sæc. VIII. & Hiſtoria Imaginum.*

Nec immerito; rejicitur enim ut Hæretica, à Synodo ſecunda Nicæna opinio illa quorundam qui imaginum uſum probant quidem ad ornatum, & ad excitandam etiam fidelibus memoriam Exemplaris, ita tamen ut non concederent imaginem ullo modo in ſe colendam, ſed ſolum coram imagine colendum exemplar. Imo *Synodus ſecunda Nicæna*, Actione 4. & Actione 7. decernit ſalutandas & adorandas eſſe imagines, & anathema dicit aliter docentibus aut ſentientibus. Si crucem (inquit Damaſcenus) & lanceam, & arundinem, & ſpongiam, quibus Dei interfectores Judæi ignominia & morte Dominum meum affecerunt, ut ſalutis cauſas adoro, & colo: Cur imagines ad Chriſti gloriam, & cruciatuum ejus memoriam, à Chriſtianis hominibus inſtitutas non adorabo? Si crucis effigiem ex quacunque materia confectam, crucem illam ſalutiferam, & qui in ea fuffixus eſt, judicantem, adoro; cur imaginem non adorabo? Hæc ille, *Orat. 1. de Imag.* Et poſtea ait, *Orat. 3. de Imag.* Qui imaginem

ad Chriſti, aut matris ejus Dei genetricis, aut alicujus Sanctorum gloriam, & memoriam, Diabolique & Dæmonum ipſius ignominiam & detrimentum, divino Studio æque ac ardore confectam, evertere conatur, ac non potius adorare & colere ac venerari ſtudet, ut rem honore dignam, non autem ut Deum, hunc Chriſti & Sanctæ Dei genetricis, atque Sanctorum hoſtem, Diaboliique ac Dæmonum ejus defenſorem omnes homines eſſe non dubitent. Hæc *Joannes Damaſcenus.* Et propter hanc doctrinam anathematizatus eſt Joannes Damaſcenus, cognomento *Manſur*, in Concilio nuncupato Oecumenico 7. quod ſub Imperatore Conſtantino Copronymo celebratum eſt Conſtantinopoli, Anno Dom. 754. Et ob eandem doctrinam laudatus eſt in Concilio Secundo Nicæno, Anno 787. at teſtantur eorundem Conciliorum acta, ſub finem 6. Act.

Imo adeo inſaniebant in negotio imaginum, *Joannes Damaſcenus*, & illi qui Secundam Nicænam Synodum celebrarunt, ut non erubuerint laudare fœdam illam, atque nefariam doctrinam Abbatis Theodori Æliotæ; qui ſub prætextu adorandi Chriſtum, & Sanctam Deiparam, docet *melius alicui eſſe, nullum omittere in civitate Scortum, ad quod non ingrediatur, quam ut recuſet adorare imaginem Chriſti & B. Virginis.* Inhoneſtam hanc & mendacem Theodori doctrinam recipiunt ac laudant, Joannes Damaſcenus ſub finem primæ Orationis de Imaginibus. Et Secunda Nicæna Synodus, Actione quinta. Hæc *Forbeſius.*

Thirdly, *The Pagano-Chriſtian, or Anti-Chriſtian Writers of the Eighth Century.*

Gregorii II. Pontificis Rom. Imaginum Adorationis propugnatoris acerimi, qui cl. An. 715. ext. Epiſtolæ 15. Et Capitulare Legatis in Bavariam miſſis datum, Concil. Tom. VI. p. 1437.——Liturgia ſeu Formula miſſæ in Auctuario Duaceano, Tom. II. p. 125.

Germani Patriarchæ CP. *Iconolatræ pugnaciſſimi*, qui cl. An. 715. ext. Epiſtolæ III. *viz.* ad Joannem Epiſcopum Synnadenſem, ad Conſtantinum Ep. Nacoliæ, ad Thomam Claudiopolis Epiſcopum Græc. Lat.

Lat. Concil. Nicæn. II. Act. 4. Concil. Tom. VII. p. 280.——Tractatus de Sex Oecumenicis Synodis Græc. Lat. inter Stephani de Moyne varia Sacra Tom. I. p. 68.

Bonifacii Archiep. Moguntiaci Pontificiis Supremitati & Superstitionibus addictissimi, qui cl. An. 723. ext. Epistolæ in Bib. Patr. Tom. XIII. p. 70. ——Vita S. Levini apud Mabillon. Sæcul. Benedict. II. p. 449——Statuta ap. Lucam Dacherium Tom. IX. p. 63.

Auctor Orationum III. de Sacris Imaginibus Damasceno ascriptarum, quæ ext. inter Damasceni Opera——Oratio demonstrativa de Sanctis & venerandis Imaginibus adversus Copronymum Imperatorem ext. Græc. Lat. à Combefisio cum Notis edita Auctuar. Nov. Tom. II. p. 665.

Gregorii III. Pontificis Rom. qui cl. An. 731. Gregorii II. decessoris, sui, tum quoad Cultum Imaginum, tum quoad contumaciam in Imperatorem, vestigiis inhærentis, ext. Epistolæ VII. & excerpta XXXIII. ex Patrum dictis, Canonumque Sententiis, de diversis criminibus & eorum remediis Concil. Tom. VI. p. 1468.

Hadriani I. Pontificis R. qui Imaginum Causam pro virili putidissimis tamen Argumentis egit, & cl. An. 772. ext. Epistolæ XVIII. Concil. Tom. VI. p. 1762.——Epitome Canonum Carolo M. An. 774. Romæ oblata ib. p. 1800.——Capitula ex Græcis & Latinis Canonibus & Pontificum Decretis collecta in usum Ingilbamni Medionatricum Ep. ib. p. 1828.——Epistola seu Libellus Responsorius ad Carolum M. pro Synodo Nicæna II. Libris Carolinis oppositus Concil. Tom. VII. p. 915.

Tarasii ex Laico Patriarchæ CP. qui cl. An. 785. & Conciliabulo Nicæno II. initium dedit, atque omnia pro sua ac Irenes Imp. libidine agitans Concilium CP. Generale VIII. damnari, & Iconoduliam decretis Synodicis sanciri effecit. Ext. Epistolæ Græ. Lat. Concil. Tom. VII. p. 161.

Constantini & Irenes Imp. qui cl. An. 785. ext. Literæ ad Hadrianum Papam, quibus eum invitarunt ad Concilium & ad Bellum Iconoclastis inferendum ap. Baronium ad An. 785. N. II.

N. Anti-christianismi Characteres, cum efferret sua cornua, ad superius sæculum signavimus potissimum sequentes, I. Inexplebilem in Romanis Pontificibus dominandi libidinem. 2. Signa & prodigia mendacia ad decipiendum ficta. 3. Nefandam & plusquam Paganicam in cultu Idololatriam. 4. Tyrannicas in Conjugium Leges. 5. Antiquæ Disciplinæ in re Pœnitentiali subversionem per Commutativam quandam vice ejusdem, introductam. Et 6. Sævas & inhumanas in quoscunque contradicentes persecutiones.

Quod ad primam, Dominandi scilicet affectum, jam dictum est, sed qui ulteriora affectati in Ecclesiam universam Dominij, quin & in Regna ipsa & Imperia, non titulo tantum Universalis Papæ, inde à Bonifacio III. Sed factis ipsis & Usurpationibus, quærunt specimina, adeant ipsi ad Historicos hujus, & sequiorum sæculûm, *Spanhemium* inter cæteros, unde innumera colligantur hujusmodi exempla. Sed & secundo de mendacibus Miraculis, sub titulo de *Mirabilariis* pauca annotavimus.

Jam ad *Sæculum Iconoclasticum* devenimus, unde & de Tertia Anti christianismi nota, *Idololatria* scilicet, & *Superstitionibus plusquam Paganicis in Ecclesiam Dei introductis*, quædam ex *Forbesio*, *Spanhemio* & aliis, adnotemus. Quod faciemus primò, quousque liceat Imaginum usus, indicando, & tum deinde Historiolam quandam subnectendo de variis utrinque nisibus, & Successibus Imperatorum & Pontificum, sive in astruendo, sive destruendo fœdo hujusmodi Paganismo.

I. Quod

I. Quod ad primum, non formatio, sed religio Imaginis est *Idololatria.* Vel expressius, non omnem Imaginem, quamvis non colatur, (etiam Jovis & Minervæ) esse *Idolum* asseritur, sumendo *Idolum* non ut vox sonat, pro formula vel effigie, sed pro *alieno Deo*, à cujus cultu dicuntur *Idololatræ*, nam illud solum hoc sensu Idolum est, cui cum non sit natura Deus, exhibetur religiosus cultus, sive imago sit, sive creatura quælibet, quæ non est natura Deus, sed opus Dei vel hominis. Certe neque Beata Virgo Maria, neque ejus Imago, neque Sol, neque imago Solis, neque ipse Diabolus, aut ad representandum illum facta imago, neque ullum figmentum est in se *Idolum*, id est, *Deus alienus.* Sed si horum quippiam religiose colas, jam defers ei honorem divinum, & illud tibi jam facis *Idolum*, eique serviens *Idololatriæ* teneris, nullo quidem vitio rei adoratæ (nisi tibi hoc suadeat, vel facienti consentiat, ut facit Diabolus) sed tua Solius culpa. Stat autem inconcussa & universaliter vera illa argumentatio contra religiosam adorationem cujuscunque imaginis manufactæ; *Os habent imagines & non loquentur, oculos habent & non videbunt*, &c. ergo non sunt adorandæ.

II. Imagines autem quædam, secluſa adoratione & scandalo, haberi possunt, quæ honestum præstant ornamentum, vel Historicam præbent aut Ethicam ad pietatem commonefactionem; & tales in templis etiam esse, non est absolute illicitum, sed ἀδιάφορον. Quamvis imagines illius quod colitur, aut ad quarum cultum proclivis est lapsus, illic collocare, res sit plena periculi, nec fiat sine ingenti scandalo Judæorum & Muhammedanorum, qui rectè non sunt propter humanas inventiones negligendi, & à Christo absterrendi. Inexcusabile vero peccatum est earum adoratio, quæ honorificam earum in templis collocationem consecuta est.

III. Factum autem quinto & sexto Sæculis, ut Ecclesia, in Nestorii, & Eutychetis, & Pelagii, & Acephalorum, & Origenistarum, aliisque multis hæresibus refellendis occupata, non usque adeo, ut veteres Patres, de excludendis imaginibus, sollicita fuerit, aliis jam curis intenta; Nullo tamen Decreto Ecclesiastico fabricatæ sunt, vel in templa introductæ imagines, illis sæculis, sed suo quisque judicio, viri etiam pii, secuturæ pestis non satis providi, eas in templis poni vel jusserunt vel permiserunt: ab earum tamen adoratione alieniſſimi.

IV. Propte-

IV. Propterea circa Annum Domini 600. Serenus Episcopus Massilienſis, conſpiciens adorari à quibuſdam imagines, pio *Ezekiæ* regis (qui ſimilem ob cauſam ſerpentem æneum, licet ipſius Dei juſſu alios in uſus olim factum confregit) zelo accenſus, eas confregit atque projecit. Eumque Gregorius, hujus nominis primus Epiſcopus Romanus, laudavit quod imagines adorari non paſſus ſit, licet eas mallet non eſſe confractas. *Lib. 7. ex regiſtro, Epiſt.* 109.

V. Hæc fuit Doctrina Gregorii, initio ſeptimi Sæculi, eademque viguiſſe videtur reliquo illo Sæculo, uſque ad *Quinſextam* Synodum: nempe imagines Sanctorum in templis utiliter haberi, ſed nefas eſſe ullam imaginem adorare, quæ non eſt Deus; nulla autem imago Deus eſt, niſi ſolus unigenitus Dei Filius, quem Scriptura vocat *imaginem inviſibilis Dei*, Coloſſ. 1. 15.

VI. Synodus Quinſextâ, quæ Anno Domini 692. celebrata eſt, imagines vocat venerabiles, σεπτὰς, Can. 82. Sed hoc Epitheton & templis [τοῖς σεπτοῖς ναοῖς] tribuitur poſtea ab ipſis Nicænis illis Patribus in Concilio Nicæno Secundo, Actione 6. Tom. II. Sectione illa quæ antepenultimam proxime antecedit.

VII. In eadem Quinſextâ Synodo, Can. 73. dicunt Patres illi, ſe vivificæ cruci tribuere adorationem [τὴν προσκύνησιν,] & propterea crucis figuras [τῷ σωτῆρι τύπους] in ſolo ac pavimento fieri prohibent, ne incidentium pedibus calcetur Victoriæ nobis Trophæum. Magnifica iſta crucis elogia, à veteribus quibuſdam uſurpata, Patres Francofurdienſes, in refutatione Septimæ Pſeudoſynodi, ſeu Nicænæ Secundæ, intelligenda eſſe aiunt non de ligno, ſed de toto opere Chriſti in cruce peracto, item de afflictionibus piorum. Et rectè Trullani illi Synodi Quinſextæ Patres, non dicunt ſe adorationem impertiri figuræ crucis [τῷ τύπῳ τοῦ σωτῆρος] ſed vivificæ cruci; id eſt, Chriſto crucifixo: quo ſenſu dixit Apoſtolus Paulus, *Se gloriari in cruce Domini noſtri Jeſu Chriſti*, Galat. 6. 14. Et *ſe non ſtatuiſſe ſcire aliquid inter Corinthios, niſi Jeſum Chriſtum, & hunc crucifixum*, 1 Cor. 2. 2. Et ad honorem Chriſti crucifixi pertinere putabat Quinſexta Synodus, ut non calcaretur figura crucis.

VIII. Poſt annum vero Dominicæ Incarnationis 700 jam palam urgeri, atque ab ipſo Romano Pontifice, aliiſque Epiſcopis,

pis, ingenti ſtudio defendi cœpit, atque obtrudi religioſus cultus & adoratio imaginum, contra mentem Gregorii I. & Orthodoxæ Antiquitatis. Hinc acerrimæ exortæ ſunt & diuturnæ concertationes, aliis *Serenum Maſſilienſem* imitantibus, & imagines (cum eas coli dolerent) confringentibus ac delentibus, aliis earum adorationem obſtinate exercentibus atque urgentibus: Illi *Iconomachi* & *Iconoclaſtæ* dicti ſunt, iſti *Iconolatræ*.

IX. Eouſque autem invaluerat *Iconomania*, ut imagines religioſe adorarent ipſi jam Pontifices Romani, aliarumque multarum ſedium degeneres antiſtites. Qua deteſtanda Idololatria merito commotus *Leo Iſaurus*, hujus nominis tertius, Romanorum Imperator, Conſtantinopoli regnans, edictum promulgavit Anno Dom. 726. ne quis ullam manufactam imaginem adoraret, & quia eas adorari videbat, amovendas curavit, non quod Hiſtoricum imaginum uſum prorſus improbaret, ſed pie & prudenter reputans eo potius carendum eſſe, quàm permittendam imaginum adorationem. Hic enim cardo fuit controverſiæ, ut docet *Zonaras*, *Tom.* 3. *Annalium*, in imperio Leonis Iſauri; Accerſito (inquit) *Germano* Patriarcha, negat [Leo Imp.] colendas eſſe imagines, earumque adorationem Idololatriam vocat. Hanc Imperatoris propoſitionem hæreticam, averſatus *Germanus*, de Sede Conſtantinopolitana pellitur, ſuffecto in ejus locum Anaſtaſio, qui de imaginibus idem ſentiebat quod *Leo Auguſtus*.

X. Gregorium etiam Papam Rom. hujus nominis ſecundum, monuit Leo ut imagines adorari non ſineret, ſed eas potius auferret. Sed tantum abfuit ut ſalubribus Imperatoris & Anaſtaſii Patriarchæ Conſiliis aurem præberet Gregorius Papa, ut è contrario adorationem imaginum inſana obſtinatione, tuendam ſuſceperit. Propter eam controverſiam, Gregorius, repudiata Societate Patriarchæ Conſtantinopolitani, & eorum qui ei conſentirent, illos, una cum Imperatore Leone, Synodo anathemate obſtrinxit. Et impietati rebellionem addens, *Vectigalia Romana & Itala, quæ ad id uſque tempus Imperatori Conſtantinopolitano pendebantur, inhibuit, ſtto cum Francis fœdere.* Unde illi occupandæ Romæ occaſionem habuerunt. Sic Abbas Urſpurgenſis, Miſit (inquit) & ad Papam Romanum Gregorium, ut ſimiliter faceret, ille vero noluit, ſed omnia tributa Romanæ urbis & Italiæ, ſibi dari prohibuit. Hæc ille, & in eandem ſententiam plura, in ſuo Chronico, ubi de Leone Iſauro. Unde notes hic geminam Sedis Romanæ apoſtaſiam: A Dei obedientia unam; alteram ab Imperatoris

XI. Leon.

XI. Leoni Isauro succeſſit ipſius filius Conſtantinus Quintus, quem *Copronymum* cognominant: hic Synodum convocavit trecentorum triginta octo Epiſcoporum, quæ celebrata eſt Conſtantinopoli, Anno Domini 754. & *Septima Oecumenica* dicta eſt. In ea Decretum eſt, non eſſe adorandas arte factas imagines, nec in Templis collocandas, aut in privatis domibus, nec occultandas. Earumque adoratores, ut *Idololatras*, *Xylolatras*, *Iconolatras*, anathemate condemnant, & in eis nominatim *Germanum*, & *Georgium* quondam Patriarchas Conſtantinopolitanos, & *Johannem Damaſcenum*, qui cognomento *Manſaur* dictus eſt, ut patet ex ejuſdem Synodi geſtis, quæ exſtant inſerta actis Synodi Secundæ Nicænæ, Actione Sexta.

XII. Mortuo jam Anaſtaſio, Patriarcha Conſtantinopolitano, ſuffectus in ejus locum eſt, in hac Synodo, Conſtantinus, qui Silæi Epiſcopus fuerat, cui poſtea ſucceſſit Nicetas, regnante adhuc Conſtantino Copronymo; teſte Zonara. Succeſſit autem Patri Conſtantino in Imperio filius Leo, hujus nominis quartus, Anno Dom. 775. etiam adverſarius adorationis imaginum, eoque regnante, Nicetas mortuus eſt, ſuccedente in ejus locum Paulo Patriarcha.

XIII. Mortuo deinde *Leone*, ejus vidua *Irene* & filius *Conſtantinus* Sextus, Imperium ſuſceperunt, Anno Dom. 780. favebat *Irene* adorationi imaginum, & filium ſecum traxit. Paulus autem Patriarcha, qui regnante Leone averſationem cultus imaginum præ ſe ferebat, conſenſit Irenæ Imperatrici, & ſe Patriarchatu abdicans monachus fieri voluit. Et ejus loco Imperatores *Taraſium* Secretarium, hominem laicum, conſtituerunt Patriarcham Conſtantinopolitanum; quæ promotio, ex laico ſtatim in Patriarcham, initio quidem improbata eſt Hadriano, hujus nominis primo, tum Papæ Romano, intellecta tamen Taraſii in adorationem imaginum propenſione, diſſimulata, eidemque probata eſt, ut patet ex Hadriani Epiſtola ad Taraſium, inſerta Actis Nicænæ Secundæ Synodi, Actione Secunda. Atque ita opportunitate utentibus *Iconolatris*, indicta eſt Synodus Conſtantinopoli celebranda, pro reſtitutione imaginum & adoratione earundem, ſed cum eam impietatem ita averſarentur Conſtantinopolitani, ut non ſuccederet, dilata res eſt, & poſtea cogitatum de Nicæa Bithyniæ, ut monet Binius in Hiſtoria Septimæ Synodi. Celebrata eſt igitur Niceæ Synodus trecentorum quinquaginta Epiſcoporum Anno Dom. 787. qui fuit annus octavus Imperii Irenes & Conſtantini, hanc cultores imaginum *Oecumeni-*

cam

cam Septimam appellârunt. Quid in ea, in negotio de Imaginibus decretum sit, prolixe declarant ejus acta, Tomo quinto Conciliorum, *Editionis Paris.* Compendio vero sic refert Zonaras, in Imperio Irenes & ejus filii Constantini; Decretum (inquit) τὰς σεπτὰς εἰκόνας καὶ προσκυνεῖσθαι καὶ τιμᾶσθαι, venerabiles imagines & adorandas & religiose colendas esse. Non tamen *latria*, ut patet ex Synodi Actis. In eademque improbata est prior illa Synodus sub Constantino Copronymo contra imagines celebrata, & anathemate notati tres, qui Constantinopolitanæ Ecclesiæ præfuerant Patriarchæ, Anastasius, Constantinus & Nicetas, quia docuerant non esse adorandas imagines.

XIV. Perlatis in Occidentem Synodi hujus actis, per Hadriani Papæ Legatos, qui eidem interfuerunt, Carolus Magnus, Francorum Rex, Generalem indixit Synodum Episcoporum Franciæ & Italiæ aliarumque suarum ditionum, quæ de hac controversia judicaret. Celebrata est igitur Francofurti ad Mœnum celebris illa Francofurtensis Synodus trecentorum Episcoporum, Anno Dom. 794. consentiente Hadriano Papa Romano, qui ad celebrandam eam Synodum suos etiam Legatos misit, Theophylactum & Stephanum Episcopos. Ibi primum damnata est Hæresis Felicis & Elipandi, de qua supra: deinde (utar jam verbis Adonis Archiepiscopi Viennensis) *Pseudo-Synodus*, quam *septimam* Græci appellant, pro adorandis imaginibus abdicata penitus. Hæc Ado, in suo Chronico.

XV. Clarissime autem mentem suam ipsa illa Francofurtensis Synodus aperit in libris illis, qui sub Caroli Magni nomine scripti sunt in illa Synodo, contra illam Pseudo-septimam Synodum, & contra adorationem imaginum, quod opus *Capitulare* dictum, misit Carolus ad Adrianum Papam Romanum, qui *Capitularis* illius confutationem, Synodique Nicænæ Pseudo-septimæ Defensionem, infelici conatu, molitus est, scripto quodam ad Carolum misso, quod exstat subjunctum actis illius septimæ Synodi, in editione Binii.

XVI. Summa doctrinæ operis illius *Carolini*, quod adhuc exstat, huc redit. Neque probandum esse rigorem illius Synodi sub Constantino quinto celebratæ, quæ imagines in Historicum usum positas prorsus abolendas censuit; & multo magis rejiciendam esse Synodi sub Irene habitæ impudentiam in adoratione Imaginum. Paucis enim rejecta priore Synodo in Præfatione operis, reliquum opus in quatuor Libros distinctum prolixè impendunt refutationi ejus Synodi, quæ (ut loquuntur in Præfatione

Carolus, seu sub ejus persona Concilium Francofurtense) propter adorandarum imaginum, impudentissimam traditionem in Bithyniæ partibus gesta est. Contra quam ineptissimam Synodum Carolus ait se opus hoc adgressum esse cum cohibentia Sacerdotum in regno à Deo ei concesso Catholicis gregibus Prælatorum, non arrogantiæ supercilio, sed zelo Dei & veritatis studio.

XVII. Porro ita tuentur usum imaginum Historicum, Carolus & Patres Francofurtenses, ut tamen fateantur eum non esse necessarium & esse parum utilem: earum vero adorationem rejiciunt ac refellunt, ut prorsus illicitam ac nefariam. Hæc *Forbesius Institut. Histor. Theolog. Lib. VII. c.* 9, 10, 11.

Fourthly, Writers concerning the *Mahometan* Religion, giving an Account of the same.

(*a*) Balth. Raithii Profess. Tubing. Pandecta dictorum Factorumque Mahumedis, complectentia Epitomen Islanismi Turcico-Muhammedici, ad agnoscendam tesseram Fidei hostis Ottomanici. *Ulm.* 4°. 1664.

(*b*) Henningii Muhammedanus precans, sive Liber precationum Muhammedicarum. *Slesvici* 8°. 1666.

N. De *Mahumede* ipso, etiam & occasione & successu famosissimæ istius impostura; quibus Administris Alchoranum suum composuit, quo pretio ipse habuit & ab aliis haberi voluit, quo autem revera habendus est in hunc titulum adnotando superius diximus. Nunc restat ut Synopsis brevis istius dogmatum subnectetur, ut cujus indolis & genii revera sunt, ob oculos habeat Lector, cui non adeo facile fuerit Alchoranum ipsum acquirere quem inspiciat. Quod faciam ponendo *Muhammedismi* definitionem ex *Hottingero*, & deinceps in eandem ampliando. Sic autem deficitur *Muhumedismus*, nempe, Quod est *Hæresis ex Christianismo vero & falso, Judaismo, Saracenismo, propriis denique Muhammedis figmentis, & ineptissimis Antilogiis, & anachronismis constata.*

I. Et

I. Et primo notandum est, quod *Mahumedismus* aliquid ex *vero Christianismo* in se adoptavit. Multa enim occurrunt in *Alchorano*, quæ ex Scriptura Sacra sunt deprompta, quoad τὸ ὄν, seu substantiam; fabulis licet plurimis ubique, vel ex Talmude, vel aliis, Christianorum etiam libris, admixtis quoad τὸ ποῖον, seu circumstantias. 2. Πολυθείαν à Christianis rejicere, & essentiæ divinæ unitatem asserere contra Gentiles *Koreischitas* cumprimis, didicit. Ab iisdem etiam habuit, quod Deus Essentia sua sit infinitus, omniscius, invisibilis, fons omnis perfectionis, incomprehensibilis, immutabilis, potentissimus, incorporeus, misericors, justissimus, liberrimus. 3. Providentiam ambitu suo omnia complecti, maxima, medioxuma, minima; bona, mala, modo tamen naturæ divinæ, & perfectissimæ essentiæ congruente. 4. De Creatione statuunt, quod homines & Angeli, boni & mali, cum reliquis creaturis omnibus ex nihilo ad Dei gloriam sint creati. 5. Angelos bonos Dei esse ministros. Malorum caput vocant Diabolum, qui etsi πάσῃ μηχανῇ humano generi insidietur, eidem tamen, absque permissu Dei, nocere non possit. 6. Hominem, ex pulvere plasmatum vicarium Dei fuisse in terris, totiusque generis humani stirpem & radicem. 7. Peccasse hominem, non coactum sed sponte; Diaboli promissis pellectum. Nec tamen a peccato hoc, Dei præscientiam, quam nihil effugere queat, excludendam. 8. Peccatum etiam in originale & actuale pauci quidem distinguunt. 9. Veram Vet. Testamenti Ecclesiam eos constituisse, qui Abrahami, Isaaci & Jacobi doctrinam fuerint seculi; In Nov. vero Testamento veræ doctrinæ normam fuisse Christum, ejusque Apostolos. 10. De Christo ita sentiunt: Eum esse verbum Dei, virtute Sp. S. conceptum à B. Virgine, sine Patre natum; Messiam verum, magnumque mundi Prophetam, sine peccati labe vixisse, multisque miraculis claruisse. 11. Corpora demortuorum aliquando resurrectura, & animabus unita, rationem vitæ transactæ redditura. Hunc vero de certitudine resurrectionis articulum contra Koreischitas Muhammed argumentis variis probare solebat, quorum alia petita à creatione; alia ab operibus providentiæ; alia aliunde. 12. Legem, Mosi datam, ipsi quoque fatentur. Ἀδυναμίας eam servandi Judæos accusant. Decalogum duabus constare Tabulis agnoscunt. 13. Idola, cultum Idolorum & imaginum omnem omnino, primitivæ & veræ Apostolicæ Ecclesiæ exemplo tollunt, iisdem usi verbis, quibus David Psal. 11. 14. Rescipiscentiam, fidem, vocationem dona esse, & bona, puræ putæ Dei gratiæ accepta ferenda.

Hæc de *vero Christianismo*; Nec mirum est Muhammedem ut Christianam quoque plebeculam dementare posse, multa reti-

 nuisse,

nuisse, quibus jam aures & animi illorum erant assueti: Vix alioquin assensum à quoquam eorum, qui Christiano nomine gaudebant, obtinuisset. Adeo monstrosa erant, absurda & impia reliqua Muhammedicæ Religionis principia, ex turpissimis & nigro ubique theta notatis hæresiarchis (qui tamen omnes etiam, externa Christiani nominis larva superbiebant) interpolata, ut, nisi fucum fecisset aliunde, hanc suam mercem obtrudere mundo difficillime potuisset. Quid enim absurdius erat, quam, contra tot Gentium & Judæorum testimonia, negare, Christum esse passum & cruci affixum? At nugas has Muhammed cum Cerinthianis, Basilidianis & aliis hæresiarchis impudentissime defendit. Hæc *Hottingerus ad Sæcul. VII.* 2. Sed cætera ex falso Christianismo, seu ex Hæresibus mutuatus est Imp. Noster. Nempe 1. negat esse tres in una eademque divina essentia personas. *Sabellianum*, & *Arianum* est. 2. De creatione mundi, & dæmonum natura, & propagatione, tum *Manichæorum*, tum *Valentinianorum* absurda & nugatoria dogmata retinet. 3. De septem cœlis & eorum intelligentiis eodem modo quo *Valentiniani & Ethnici* fabulatur, in quo & Dei generalem tantum providentiam constituit: & Angelorum cultum inducit. *Azoa* 23. & 25. 4. Divinam Essentiam negat esse simplicissimam, sed & eam cum *Anthropomorphitis* corporalem fingit, & Deo præter essentiam tribuit animam. Itaque semper de Deo tanquam de pluribus quibusdam rebus unitis plurali numero loquitur. 5. Christum negat esse Deum, ex *Ario*, sed creaturam tantum appellat, etsi magnum quidem & Sanctum Prophetam eum fuisse agnoscit, cum *Carpocrate*. 6. Christum negat esse verum Dei filium, qui Deum sine uxore Filium genuisse putat, cum *Cerdone*, absurdum & ἀδύνατον, etsi ex Sancto Spiritu conceptum concedit *Azoa* 9. & 11. 7. Christum neque passum, neque crucifixum. vult: Sed phantasma pro eo Judæis esse oblatum, quod illi delusi pro Christo in cruce fixerunt. *Manichæanum* & *Marcionitarum* istud, *Azoa* 11. 8. Diabolos tandem salutem consequuturos, cum *Origenistis* docet. 9. Vitam æternam, *Epicureorum* more, in voluptatibus corporis, etiam in cœlo collocat, cum *Cerinthianis*, *Azoa* 23. 10. Infernum & pœnas inferni fabulose explicat, ad modum inferni *Virgiliani*, *Purgatoriique Papistici*. *Azoa* 21. & 25. 11. Legis cæremonias, imprimis circumcisionem, delectum ciborum & corporis, imprimis autem ani, lotiones, uti necessarias ad salutem retinent & observant, cum *Ebionitis*, *Azoa* 12. & 16. 12. Jurant per creaturas veluti per ficum, & ficetum, item per olivetum, cum *Priscillianistis*. 13. Bella pro sola religionis causa, & ut inviti homines cogantur suscipere ipsorum dogma, geri oportere docet, *Azoa*. 6. 7. 18. & 19. 14. Matrimonii Sanctam institutionem tollit, profanat, & polluit: Pluresque cuique uxores habere concedit. Divortia extra causas verbo Dei expressas fieri concedit, *Azoa*. 8.

&

& 9. 15. Operum merita inducit, per quæ se salvos fore sperare facit cum *Pelagianis*, *Azoa.* 18. & 41. Itaque varias ceremonias habent, & diversas vitæ rationes, velut Monachismos quosdam, instituit, & observare fecit. 16. Deficientibus à fide ipsius veniam cum *Novatianis* in perpetuum denegat. 17. Peccata alia mortalia, alia venialia constituunt. *Azoa* 10. 18. Orandum omnino versus Orientem docet, ut sit Deo accepta oratio, & cretum precationum numerum quoquo die uti necessarium præscribit, *Azoa* 10. & 17. & 19. Neque pro incredulis orandum esse vult. 19. Omnia Sacramenta à Christo instituta tollit. Denique infinitum esset reliquos errores persequi, contra quos & Joannes *Cantacuzenus* Græce, nomine Achæmenidis Persæ, ad fidem conversi; scripsit, convertit autem Gualterus D. eximius, & Pius Secundus, & Richardus quidam tempore Bernardi, & D. Philippus Melanchthon. Hæc *Danæus* ad calcem Augustini de Hæresibus.

(*b*) Certis & distinctis vicibus preces suas concipiebant veteres Judæi. Exemplum habemus in Daniele, & *Act. c.* 3. sic author *Lib. Inch. p.* 8. Abrahamum authorem facit trium precandi temporum. Ita Muhammedani, aucto Judæorum instituto quinquies aut septies etiam, qui majorem pietatis speciem præ se ferunt, orant. Vide notas *Lud. de Dieu in Act.* 3. *Sionit. de Moris. Orient. p.* 58. & 9. Quinquies, inquit, ad has preces interdiu noctuque accedunt. Primæ orationis tempus est hora antelucana, cum apparere incipit Aurora: Secunda fit circa meridiem, tertia post meridiem antequam sol declinare incipiat quarta post Solis occasum, dum stellæ apparere incipiunt, quinta denique prima noctis vigilia, seu tertia noctis parte, quæ licita est, inquit *Ben-Sydi Aali* usque ad mediam noctem, quo tempore transacto, illicita omnino est. His ergo præcise horis adeo sunt intenti, ut nemini illas absque peccato transgredi liceat, imo ait *Ben-Sydi Aali*, si quis in mare fuerit dejectus, sciatque orationis tempora instare, si potest, Orationis legem complere debet; ac mulier, inquit, tum cum parturit, non est ab hac lege immunis, sed infantis caput aliquo in loco reclinare debet, & statutum orationis tempus adimplere, quod in hac secta arduum omnino est. Hæc *Hottingerus ad Sæcul. VII.*

III. Ex *Judaismo* etiam & multa habet *Muhammedismus* & Historias, vel fabulas potius, & dogmata prioris generis *Sur.* 21. & alibi ut mentio magiæ *Salomonis*, quæ in Talmudicorum libris decantatissima. 2 *Sur.* 2. *v.* 36. habetur, quod Angeli omnes, uno excepto Dæmone, jussu Dei adorarint Adamum, quod & ipsum à Judæis petitum. 3. In legislatione id cum primis memorabile contigisse fabulatur Muhammed, quod Mons *Sinai* radicibus suis con-

convulsus loco cesserit, ipsosque Israelitas texerit. Talmudicum hoc est figmentum, in Commentariis Rabbinicis ubique obvium.

Dogmata quoque multa *Muhammedanis* cum *Judæis* sunt communia, cujusmodi sunt, 1. Quod Angeli creati sunt ex igne. 2. De Angelo mortis multa habent Arabes, cujus crebra occurrit mentio in Paraphrasi Chald. Psalterii. 3. Lotiones manuum totiusque corporis; ubique etiam deficiente aqua, arena sordes defricant, quod Arabes *Lajammam* appellant. 4. Majestatem Templi sui Meccani, peregrinationesque Religiosas Muhammedani, instituere didicerunt ab ipsis etiam Judæis quos hoc quoque loco æmulari, & imitari voluerunt. 5. Esum carnis suillæ utrique pariter aversantur: De Judæis res est manifesta, & quotidiana suffulta experientiâ; Muhammedanorum causam agit. *Ahmed Ben Edris, p. m.* 179. 6. Judæi Cœlum & infernum septem distinguunt sedibus & receptaculis: Idem observare licet in Arabum Scriptis. 7. Conjugiorum divortia utrique probant. 8. Jejunia etiam, etsi toto Cœlo diversa, *Muhammed* Judæorum exemplo suis suasit.

IV. Quædam etiam ex *Saraceniſmo* mutuatus est impostor; Talis est *Circumcisio*, quam veteres Saraceni ab *Ismaele* derivati, (*Epiph. hær.* 30. sub finem) hactenus diligenter retinuerunt. Circumcisioni, autem cui fœmellæ etiam, in Ægypto præsertim, non legis, ait *Seid Ben Ali*, sed honoris causa subjiciuntur, multum tribuunt. Masculorum Circumcisio fit cum annum octavum, nonum, decimum, undecimum, duodecimum attigerint, ut sic, inquiunt, quid agant intelligant; ac fidei professionem habeant cum rationis usu. Sunt qui in decimum tertium annum circumcisionem differunt, exemplo *Ismaelis* Filii Abrahami.

V. Plurima etiam ex propriis Muhammedis figmentis conflata sunt quæ duum sunt generum; aut enim doctrinam ipsam spectant, ejusque dogmata, ut cum usum sustulit vini & mellis, *&c.* aut personam Muhammedis, Authoritati & Imperio ejus augendo inservientes; ut cum 1. Jactat, peculiari sibi Privilegio omnia peccata esse remissa. 2. Cum postulat ab astectis, ne sui facerent mentionem absque *Euphemia*. 3. Cum sibi divinitus concessum esse asserit, omnia honestarum legum matrimonialium vincula rumpendi, & uxores pro lubitu capiendi, repudiandi. 4. Cum omnibus illis, qui pro religione nova arma capessebant, vitam æternam promittit. 5. Cum suis interminatur, ne ad quemquam superiorem provocent. 6. Ne quisquam à se absque impetrata venia

venia diſcedat. 7. Cum ſe ultimum Prophetam, & omnium Prophetarum ſigillum jactat.

VI. Sed ut nequiſſimis ipſius deliramentis, ſic & ejuſmodi *Antilogiis* totus *Alchoranus* ſcatet. Sume aliquot exempla. Alicubi mundus dicitur creatus intra ſex dies; alibi intra biduum, in qua Antilogia concilianda Arabes multum deſudant. Alibi ſuam ubique Muhammed ipſe fatetur ignorantiam; alibi *Civitas ſcientiæ* appellari vult. Alchoranum modo dicit una nocte ſimul & ſemel, deſcendiſſe, modo diſtinctis vicibus. Memorabile etiam Antilogiæ occurrit exemplum *Sur.* 2. in quo explicando Interpretes Arabum miſere ſe torquent.

VII. Denique & *Anachroniſmis* plenus eſt *Alchoranus*. Illi enim qui Muhammediſmi in Σανασίμῳ μελικράτῳ ſunt inebriati, credere coguntur 1. Mariam Σοφόνον Aharonis Sacerdotis eſſe ſororem, quo anachroniſmo nihil fingi poteſt abſurdius. 2. Vitulum Aharonicum conflatum eſſe a quodam Samaritano. 3. Moſis & Joſephi Pharaonem eſſe eundem. Hamanem συνχρόνον fuiſſe Moſi. 5. Moſem, Eliam & Joſuam fuiſſe coætaneos.

IX. The Eccleſiaſtical Writers of the Ninth Century.

Firſt, The Fathers of the Ninth Century.

(*a*) Smaragdi Abbatis Sancti Michaelis ad Moſam in Dioceſi Verdenſi, qui cl. An. 810. ext. Commentarius, ſeu *poſtilla* in Evangelia & Epiſtolas, in divinis officiis per anni circulum legenda, ex SS. Patribus collectus. *Argentorati* 1536. Fol.

——— Diadema Monachorum ex ſententiis Patrum contextum. *Antw.* 1540.

——— Commentarius in Regulam S. Benedicti. *Col.* 1575.

— Vita

——— Via Regia à Dacherio edita Tom. V.——Epiſtola Caroli M. ad Leonem III. Papam de Proceſſione Spiritus Sancti à Smaragdo ſcripta Concil. Tom. VIII. p. 1199.——Acta Collationis Romanæ de Proceſſione Spiritus Sancti, Anno 810. *ib.* 1194.

(*b*) Agobardi Archiepiſcopi Lugdunenſis, qui cl. An. 813. ext. Opera cum Notis Baluzii. *Par.* 1666. 2. Vol. 8°.

(*c*) Claudii Taurinenſis Ep. qui cl. An. 820. ext. Commentarius in Epiſtolam ad Galatas in Bib. Patr. Tom. XIV. p. 134. ext. & Præfatio in Epiſtolam ad Epheſios Mabillon. Analectis Tom. I. p. 20. ———Ext. & Fragm. Apologetici & reſcripti adverſus Theodomirum Abbatem de cultu Imaginum & Sanctorum hinc inde in Reſponſione Jonæ. Aurialenſis.

(*d*) Bertrami, ſeu Ratrami, qui cl. An. 840. ext. de Corpore & Sanguine Domini liber in Micro-Prebytero. *Baſil.* 1550. p. 513. —— De partu Virginis, ſeu de Nativitate Chriſti liber ap. Dacher. Spicileg. Tom. I. p. 218. ——— De Prædeſtinatione.

(*e*) Haymonis Diſcipuli Alcuini, & Ep. Halberſtadienſis qui cl. An. 841. ext. Commentarius in Pſalmos. *Friburgi* 1533.——In Iſaiam. *Col.* 1531. 8°.—in Epiſtolas S. Pauli, *Par.* 1556. 8°. Apocalypſin. *Col.* 1531. ——— Hiſtoriæ Eccleſiaſticæ Breviarium. *Helmſtadii* 1671. ——— Homiliæ in Evangelia Dominicalia & de Sanctis. *Par.* 1545. 8°.——— De Varietate Librorum, ſive de amore Patriæ Cœleſtis libri 3. *Par.* 1551. —— Tractatus de Corpore & Sanguine Domini à Dacherio editus Spicileg. Tom XII. p. 27.

(*f*) Amu-

(*f*) Amulonis Archiep. Lugdunenſis, qui cl. An. 841. ext. Opera cum Notis Baluzii ad calcem Agobardi Tom. II. p. 135.

———Contra Judæos Liber ext. ſub Rabani Mauri nomine cum Fulgentii Opuſculis Chifletii. *Divionæ* 1656.

(*g*) Hincmari Archiep. Rhemenſis, qui cl. An. 847. ext. Opera cura Sirmondi, *Par.* 1645. 2 Vol. Fol.

——— Extant & Opuſcula quinque de Eccleſiaſtica libertate ad Hincmarum Laudunenſem, una cum Concilio Duziacenſi, & Cellotii Notis eruditis, quæ ad innocentiam Hincmari Rhemenſis vindicandam plurimum conferant. Concil. Tom. VIII. p. 1552.——Ext. & VIII. ejus ad Hincmarum Laudun. Epiſtolæ *ib.* p. 1789.

(*h*) Rabani Mauri Ep. Moguntini, qui cl. An. 847. ext. Opera. *Col.* 1627. Fol.

——— Extant & de Prædeſtinatione Dei contra Goteſchalcum Epiſtolæ III. à Sirmondo editæ. *Par.* 1647. 8°.———Opuſcula 2. Unum de Chorepiſcopis, alterum de Reverentia Filiorum erga Parentes à Baluzio ad calcem Operum *Petri de Marca* edita. *Par.* 1669. Fol. Tom. I. p. 285.——— Epiſtola ad Heritoldum Antiſidorenſem ab eodem edita in ſua Reginonis Appendice. *Par.* 1671. 8°. p. 465.——Liber de computo à Baluzio editus Miſcell. Tom. I. p. 1. ——— Poemata quædam à Baluzio evulgata Miſcel. Tom. IV.

——— Epiſtola ad Reginaldum Chorepiſcopum, & Opuſculum de Chorepiſcoporum Ordinationibus Concil. Tom. VIII. p. 1845.

(*i*) Johannis Scoti Erigenæ, qui cl. An. 858. ext. de Diviſione Naturæ, ſeu de rerum Naturis Libri 5. *Oxon.* 1681. Fol.

——— De Prædeſtinatione Dei contra Goteſchalchum liber, à Giberto Maguino editus in vindiciis Prædeſt. & Gratiæ. Tom. I. p. 103.

(*k*) Photii Patriarchæ Cp. qui cl. An. 858. ext. Bibliotheca Græc. Lat. cum Interpretatione Latina & Obſervationibus Andreæ Schotti, & Notis Hœſchelii. *Rothomagi* 1653. Fol.

——— Epiſtolæ 248. una cum Auctuario quinque aliarum de rebus in jure Canonico Orientalium dubiis, ex verſione, & cum Notis Richardi Montacutii Græc. Lat. *Londini* 1651. Fol. ——— Extant aliæ ejuſdem Epiſtolæ ap. Baronium de quibus vide Cavum.

——— Nomocanon, ſive jus Pontificium cum Commentario Balſamonis. Græc. Lat. de quo infra.

——— Extant & alia Opuſcula, de quibus vide Cavum.

(*l*) Baſilii Imp. *Macedonis*, dicti, qui cl. An. 867. ext. Capita Exhortatoria 66. ad Leonem filium Græc. Lat. cum Notis Damckii Hamburgenſis, 1633.

——— Orationes aliquot una cum Actis Synodi Editæ 8o.

——— Allocutiones tres ad Synodum dictam Concil. Tom. VIII. p. 1151.

——— Epi-

——— Epiſtolæ 2. ad Nicolaum Papam ap. Baronium ad An. 867. N. 105. ad An. 871. Num. 7. Fragmen. IV. de Nuptiis agentia, Græc. Lat. in Leunclavii Jure Græc. Rom. Lib. 2. p. 86. & alterum de Officio Patriarchali Lat. ap. Baronium ad An. 886. Num. 12.

Leonis Imperatoris, *Sapientis* & *Philoſophi*, dicti, qui cl. An. 886. ext. Orationes 9. Græc. Lat. Gretſeri. *Ingolſtad* 1600.

——— Epiſtola ad Omarum Saracenorum Regem de fidei Chriſtianis Myſteriis & Veritate, Saracenorum autem impietate & Blaſphemiis Lat. in Bib. Patr. Tom. XVII.

——— Oratio Paræneticа, ſeu Epiſtola Encyclica ad omnes Chriſti fideles hortatoria ad bene vivendum, Latine ap. Baronium ad An. 911. Num. 5.

——— Canticum Compunctionis ex Meditatione Extremi Judicii à Jacobo Pontano Latine editum. *Ingolſtad.* 1663.

——— Oracula & Vaticinia XVII. de futuræ Conſtantinopolis Statu Græc. Lat. ad calcem Codini Antiquitatum. *Pariſ.* 1685. Fol.

——— Tactica, ſeu de re Militari Opus Græc. Lat. cum Verſione & Notis Sexti Arcerii. *Lugd. Bat.* 1613. 4°.

——— Baſilica, ingens & immenſi laboris opus, quibus omnes Græcorum Imp. Leges & Conſtitutiones in unum corpus coadunari curavit, & in 60. Libros diſtribui Græc. Lat. Septem Tomis ex editione Fabrotti. *Par.* 1674.

—— Basilicorum Synopsim Antiquam edidit Joh. Leunclavius Græc. Lat. Basil. 1575. Fol.

—— Novellæ Constitutiones III. à Leone & Constantino Fratre Aug. ext. Græc. Lat. ad calcem Synopseos Leunclavianæ P. 82.

N. (*a*) *Smaragdus* Abbas, Divinæ Scientiæ lumine imbutus. *Card. Bona Not. Auct.* Sed cum hic etiam insignis *postillarius* fuit, & spectat ad hujus ætatis primordia, ut colligitur ex Homiliario *Pauli Diaconi*, cum Præfatione *Caroli M.* ex *Sigeberto, Trithemio*, nova quædam ratio Lectionis Sacræ & Ecclesiasticæ; de ista re ut quædam annotemus ex *Spanhemio* ad Sæcul. IV. non incongruum erit. Olim ante Eucharistiam S. Lectiones factæ ex libris utriusque Testamenti, post quas habitæ ad Populum Conciones vel Homiliæ. Tandem certæ *Lectiones* ex Epistolis & Evangeliis, decerptæ, ac singulis per annum diebus præscriptæ, & in seriem dispositæ, quas perperam adscribunt Hieronymo. Et Epistolæ Lectio seu Apostoli, primum Sub-diaconis committi cœpit, & ex inferiore loco sive gradu; Evangelii autem, tanquam dignioris, gerentisque Christi typum, Diaconis, ex sublimiore gradu; vix rei testibus ante Sæculum 9. Sed Sæculo octavo contigisse suspicatur *Bona Cardinalis*, mirato hanc consuetudinem Amalario, in Libro de *Divinis Officiis*. Et Concionum loco Dominicis, & Festis diebus, additæ *Lectiones Anniversariæ*, ex Homiliis Patrum, per totius anni circulum congruentes, Hyemales & Æstivales, distribuente ita sub finem Sæculi 8. *Paulo Diacono*, Cassinensi Monacho, Caroli M. jussu. Quod opus *Homiliarium*, sive *Lectionarium* appellatum est. Et jam tum *Postillarium*, à *post illis*, id est, explicationibus, post illa quæ ex Textu Sacro lecta fuerant. Qui hodie Græcorum & Orientalium mos est, legendi decerpta ex Homiliis Patrum, post lectum Evangelium. Mox additæ hoc ævo Homiliæ aliæ, pro Festis nuper institutis, ut *Omnium Sanctorum*, *Assumptionis Virginis*, &c. Operâ Monachorum: Hinc & Acta Sanctorum, legenda postmodum fuêre eorum in Festivitatibus, unde *Legendarum* nomen, & *Legendæ Aureæ*, quamvis hoc Sæculo *Agobardus* noluerit legi humana figmenta, sed non nisi purissima S. Scripturæ verba. *De Correctione Antiphonar. C.* 19. *T.* 11. Et eum ante Alcuinus, *Epist. 69. ad Fratres Lugdunenses*; in Ecclesiasticis Officiis, *inauditas priscis temporibus Traditiones nolite diligere.*

(*b*) Ad

(*b*) Ad Agobardi laudes plurimum confert quod Pontificii homines in eo cenſent. Agobardus Lugdunenſis Epiſcopus, vir doctrinæ inſignis, ſed *Iconomachis* conſentiens, præterquam in cultu S. Crucis: Qui etiam lapſus eſt, quod in Divinis Officiis nihil vellet adminiſtrare præter Sacram Scripturam. Hæc *Card. Bona.* Huic & conſentaneæ *Spondanus ad An.* 815. 5. Agobardus in Commentario quem de Picturis & Imaginibus ſcripſit, Iconomachis conſenſit in omnibus præterquam in cultu Sacratiſſimæ Crucis, & quod Reliquias ſive Chriſti, ſive Sanctorum Imagines memoriæ cauſa (non etiam adorationis ergo) haberi poſſe concedat. Unde merito idem mox ut apparuit, proſcriptus ſit liber, eo quod abſque Antidoto prodierit. Et *ad An.* 830. 11. Hoc Anno nempe 830. Amalarius Fortunatus inſignis doctrinâ & pietate vir, Albini olim diſcipulus, miſſus eſt à Ludoviço Imp. Romam ad Gregorium Papam; occaſione Librorum de Eccleſiaſticis Officiis, quos idem Amalarius à ſe compoſitos miſiſſet ad eundem Imperatorem: Imperator vero ipſum Romam miſit ut quod deeſſe ad opus videretur, illic addiſceret, atque ex Romana Eccleſia Gallicanos Antiphonarios corrigeret, augeretque: quod & ille ſolertiſſime adimplevit, confecto tunc Commentario de Ordine Antiphonarii. Sed & eodem tempore Agobardus Archiepiſcopus Lugdunenſis in reſtituendo pariter Vetere Antiphonario magno opere laboravit: Verum ob nimiam ſuam ſcrupuloſitatem, cum præter Divinam Scripturam admittere in Sacris Officiis nihil vellet, haud quam putavit conſecutus eſt gloriam.

Sed & audi à parte Reformatorum Cl *Spanhemium.* Agobardus certe dignilſimus ſcriptor quem Papirius Maſſonius, & Stephanus Baluzius darent publicæ luci, & in quo præclara multa, ut pro fide Orthodoxa, ita contra Judaicas Superſtitiones, ſed & Chriſtianas plurimas, quas inter, *Judicium Dei, igne, aquis, Duello explorandum.* Cumprimis in eo plurima quæ opponenda ſint Baronio, & ſuis: *ex. gr.* Eſſe *unum Eccleſiæ ſponſum Chriſtum, unum ſummum Sacerdotem, unum Paſtorem Paſtorum; Neotericos ſui temporis Romanos longè alia ſentire ab antiquis; Illibatos conſervari debere veterum Canones, qui firmati eſſent Spiritu Dei, Obedientia Principum, conſenſu totius Mundi, & conſonantia Scripturarum, de* Papâ nihil; *Legatos Romanos non neceſſarios fuiſſe ad condendos in Conciliis Canones, ſatiſque ſi duo vel tres in nomine Domini convenerint; Apoſtolicas eas ſedes eſſe dicendas, fundamentum Eccleſiæ, quæcunque ab Apoſtolis fundatæ eſſent, & ad quæ ſcriptæ extarent Epiſtolæ Apoſtolorum,* &c. Hæc & alia id genus ille, ad

Nibri-

Nibridium, de lege Gundobaldi, de Regimine Eccl. de Dispensatione, nec inobservata Baluzio. Sed cedro cum primis dignus *Liber de Imaginibus*, ac nemo unquam animosius omnem tandem *Iconodulíam*, sed & *Hagiodulíam*, è Christianâ Republ. eliminandam esse censuit, Sanctis idem adscriptus. Hæc *Spanhemius.*

(c) Claudius Taurinensis apud *Card. Bonam* quidem bene audit, ut scientia, eloquentia & pietate insignis, at *Baronio & Spondano* diris devovendus ob Imaginum *Iconomachiam*, apud quos ut *impiissimus Hagiomachus* notari meruit ad *An.* 325. 5. Bene, sed centum *Baronianis*, nobis præferendus unus *Spanhemius.* Is ipse est, qui non cultui modo Imaginum, cum Parisino Conventu, acerrimè restitit, sed & usui, ob fœdos & Idololatricos abusus in Italiâ suâ observatos, postquam in Scripturis S. evolvendis commentandisque triviisset magnam vitæ partem. Sed odioso hinc traducendus *Iconoclastæ* nomine, apud Ludovicum Pium, excitatis adversus eum *Jona Aurelianensi*, Theodemiro Abbate, & Dungalo Monacho; Et homo quidem fuit eruditissimus simul & religiosissimus, ut testantur Commentarii in Libros Mosis, in Libros Historicos, in Matthæum, in Paulinas Epistolas, in Bibliothecis, repositi; de quibus, præter Flaccium, Dallæum, Usserium & nostrates, cum laude referunt, Miræus, Labbæus, Mabillonius, Oudinus, *&c.* Sed hos ante Trithemius, quin ipse Jonas Aurelianensis hujus Claudii non sine commendatione meminit, initio libri I. adversus eundem. Unum scelus Claudii, scripsisse quædam in cultum Sacrarum Imaginum, piasque peregrinationes, nempe nefanda in his superstitione accusata, revocatisque fidelibus à Creaturis ad Creatorem, ut in *analectis Mabilonii*, *P.* 1. *pag.* 36. 46. Nec de Eucharistia aliter sensisse, quam ut memoria Dominicæ Passionis, excerpta docent, ab Usserio & aliis producta. Hæc *Spanhemius* ad Sæcul. II.

(d) *Ratramus*, *Bertramus*, vel *Intramus*, Monachus Corbiacensis, & Presbyter, floruit Sæc. 9, sub Carolo Calvo. S. Scripturarum scientissimus, & in humanioribus quoque literis probe versatus, *Trithem. Cat. Script. Ill.* judicio acri, eruditione ac pietate inclytus; scripsit de Prædestinatione, de corpore & Sanguine Dom. N. J. C. quo opere, Rabani Mauri sententiam, contra Oralem Manducationem in sacra Cœna jam tum doceri cœptam, Imperatoris jussu tuitus est, & Hæc *Spanhemius.* ib.

(e) Haymo gente Anglo-Saxo, discipulus Alcuini, Rabani in Cœnobio contubernalis, dein Abbas Fuldensis, & Episcopus Halber-

Halberſtadii, fuit medio ferè Sæculo doctrinâ, pietate, & ſcriptis commendatiſſimus, Lothario imperante.

(*f*) Inter Amulonis opera maximè eminet Epiſtola ad Theobaldum Epiſcopum Lingonenſem, cujus occaſio hæc fuit. Conſultus Anno 844. à Theobaldo Lingonenſi Epiſcopo ſuper incertis Sanctorum reliquiis, ſuperque prodigiis, quæ illarum occaſione dicebantur evenire, gravem ad ipſum epiſtolam ſcripſit adverſus temeritatem quorundam Monachorum, quos *viles & nequam homunculos* vocat, (verbis utor Cl. Baluzii) reliquias illas venditantium. *Spanhemius* & hinc tandem ob argumenti dignitatem in hac claſſe auctorum nominandus. Cujus & extant adverſus Goteſchalcum tria non contemnenda opuſcula. *Cabaſſutius.*

(*g*) Hincmarus eruditione, ſapientia & facundia clarus; Philoſophus, Poeta & Theologus: Rhemenſis Archiepiſcopus conſtitutus eſt, circiter Annum Domini 854. ſub Lotharii Imperio. In curia Romana male audit præcipue ap *Baronium*; & *Card. Bona* doctum quidem agnoſcit, ſed dubiæ famæ, dubio vitiorum, ac virtutum temperamento. Nec mirum, cum multa magnaque ei fuere certamina tum Nicholao I. & Hadriano II. Pontificibus, quibus de Papali Tyrannidi magnanime ſe oppoſuit, Jura Eccleſiæ Gallicanæ in cauſa *Appellationem* ſtrenuè vindicando. Porro & non tantum ſuæ, ſed omnium Eccleſiarum totius Provinciæ inſpectorem egit, ut patet ex Epiſtolis ejus; & Epiſcopos de ſuis Officiis diligenter commonefecit, eorumque vitia reprehendit, ut Simoniam, Avaritiam & Tyrannidem. *Magdeburgenſes.* Decertavit etiam contra Goteſchalcum. Denique ut erat in Divinis Scripturis ſingulariter doctus, & in Sæcularibus literis nulli ſuo tempore ſecundus; ita ſapientia & morum honeſtate conſpicuus atque eloquentiſſimus. Scripſit non contemnendæ auctoritatis opuſcula. *Trithem.*

(*h*) Rabanus Maurus ex Abbate Fuldenſi Archiepiſcopus Moguntinus æque doctus, ac pius, ligata & ſoluta oratione excellens. *Bona.* Imo omni diſciplinarum genere excelluit, Theologus, Philoſophus, Aſtronomus, Rhetor ac Poeta inſignis; nec habuit eo tempore Italia ei ſimilem, nec Germania æqualem, adeo Scriptor Sæculi 9. celeberrimus fuit. In totam Scripturam commentatus eſt: Et Sententiæ de *Orali Manducatione Corporis Chriſti* in Cœna Domini, jam tum ſpargi cœptæ, acriter reſtitit, item & *Goteſchalcum* Monachum confutavit.

(*i*) Jo-

(*i*) Johannes Scotus, dictus Erigena, è Scotia in Franciam delatus, Carolo Calvo gratus fuit. Vir pusillo corpore, sed Ingenio maximus, festivus ac facetus, unde & mensæ & cubiculi Imperatori non rarò particeps; Philosophus porro eximius, Theologus consummatus. Eodem tempore, Anno 876. quâ Rabanus Episc. Moguntinus, diligens Augustini Sectator, in *Lib. de Institut. Clericorum*, figuratam locutionem, in verbis S. cœnæ agnoscebat, à Bertramo Presbytero, jussu Caroli defensus, edito libro de Eucharistia, dogma Augustini quoque retinuit. Hinc Parisiis, Papæ instigatu, pulsus, cum in Angliam perveniisset, à Discipulis, instinctu Monachorum, graphiis confossus est Anno 884. Opus ejus aliquot in Conciliis damnatum, & Berengarius, qui ex illo salutarem doctrinam hausit, Romæ Anno 1059. sub Nicolao 2. in ignem conjicere coactus est, quasi igni in veritatem jus esset. *Hofman.* Regis porro rogatu *Hierarchiam* Dionysii de Græco in Latinum, de verbo verbum transtulit, quo fit ut vix intelligatur Latina, quæ volubilitate magis Græcâ quam positione constituitur nostrâ. Composuit & Librum quem de *naturæ Divisione* titulavit, propter quarundam perplexarum Quæstionum solutionem bene utilem, si tamen ignoscatur ei in quibusdam, quibus à Latinorum tramite deviavit, dum in Græcos nimirum oculos intendit. Fuit multæ lectionis & curiosæ, acris sed inelegantis ad interpretandum scientiæ; quod eum (ut verbis Anastasii Romanæ Ecclesiæ Bibliothecarii loquar) non egisse aliam ob causam existimo, nisi quia cum esset humilis spiritu, non præsumpsit verbi proprietatem deserere, ne aliquo modo à sensus veritate decideret. *Malmsburiensis.*

(*k*) Photium Patriarcham verbis passim Pontificii, dicteriisque petunt; nec mirum cum multa audacia in Anti christum insurgeret, ut integrum Volumen in Synodo sua contra Rom. Pontif. Tyrannidem, & de Nicolai scelcribus conscripsit. Interim tam ipsi Pontificii quam alii de Eruditione ejus magnâ prædicant, ut inter alios *Cabassutius* ad *Sæc.* 9. Photius Pseudo-episcopus Constantinopolitanus magni vir ingenii, sed majoris nequitiæ, scripsit *Nomocanon* qui extat cum Scholiis Balsamonis, & præclarum opus quod nomine *Bibliothecæ* inscripsit. Hæc ille inter plurima ipsius scripta eminent Μυριοβίβλος sive Βιβλιοθήκη ista, *Epistolæ*, & *Nomocanon.* Quod ad Bibliothecam; hanc laudat *Andreas Schottus* his verbis, Non ex aliorum sermone, vel obiter, & tanquam per transennam inspecto Opere, ut fere hoc sæculo, de toto opere judicium sibi ferendum existimabat, sed à capite ad calcem perlecto, liberè judicat Censor & Criticus gravissimus, summi & ingenii & judicii de Scriptoribus ducentis amplius & septuaginta, Philologis, Poetis, Historicis, Oratoribus,

toribus, Philosophis, & Theologis: qui maximam partem, temporumne injuria, an majorum incuriâ perierunt. Et quidem de stili charactere, scriptorum numero, & titulis, quæ γνήσια, ψευδεπίγραφα, quid laude & imitatione, quid contra, vituperatione dignum in singulis deprehendisset, sine fuco & odio, mère majorum, pronunciat. Denique quacunque tempestate floruerit, cæteraque (longum esset enim iter per singula) audacter dijudicat. Hæc *Schottus*.

Epistolæ 248. editæ à Richardo Montacutio Norvicensis Episcopo, qui ex instituto eum defendit contra Pontificios, ut summam ejus ostendunt Eruditionem, utpote quibus Philosophica, Medica, Mathematica, Theologica ad amussim tenuisse videre est, imo & prudentiam, pietatem, constantiam; ita in specie Historiam Photianæ persecutionis, & innocentiæ, in aperta luce ponunt. Et *Nomo-canon* denique sub Titulis 14. complectitur jus omne Canonicum prius, inde à Canonibus vulgo Apostolicis collatum cum Imperatorlis Legibus, illustrante Scholiis *Balsamone*, edente post alios *Justello*.

(*l*) Basilius I. Imperator Orientalis, cognom. *Macedo*, quia è Macedonia oriundus. Ex Scutario nobili in consortium imperii à Michaele 3. electus, hunc omni ope à turpi vita revocare conatus est; mox cum ab eo sibi insidias strui animadverteret, illum necavit A. 867. ob quod parricidium per Photium à communione remotus.

Commendatur autem ipsius pietas in ædificandis & restituendis ecclesiis, iisdemque exornandis, ac reditibus locupletandis: Item & à libris ab ipso vel editis vel scriptis. Scribendum curavit librum *de jure*. Ipsum etiam Græcorum *Menologium* scribendum pariter curavit, & augendum: atque etiam imaginibus exornavit, quibus singulorum exprimerentur certamina: Et quod ad sui ipsius opera, idem Imperator una cum hæreditate, filio suo Leoni egregia plane & aurea scriptis reliquit, sexaginta sex capitibus comprehensa: quibus imprimis fidei Catholicæ observantiam, & Ecclesiæ ac Sacerdotum venerationem, diligenter commendavit, tanquam fundamentum & basim quandam, super quam universa moles Imperii collocata, firmâ consistat. Et in Synodo Oecumenica octava, tam ad Episcopos, quam Laicos egregias habuit admonitiones, dignas Augusto maximè pio; ad illos quidem, ut gregem Dei diligenter curarent; & inter alia, ut saltem diebus Dominicis miserarent

illi verbum Dei; ad Laicos vero, ut Ecclesiasticis rebus non se immiscerent. Hæc *Spondanus ad An.* 885.

Præter Leonis *Basilica* & *Novellas Constitutiones* diversorum argumentorum ad res, vel personas etiam ecclesiasticas pertinentes, quibus imitari voluit Justinianum de quibus infra; extat præterea ejusdem Epistola ad Omarum Regem Saracenorum, de Christianæ fidei veritate & mysteriis, ac Saracenorum variis hæresibus & Blasphemiis. In qua inter alia de Sanctissima Trinitate doctrinam ingerens, Spiritum S. à Patre simul filioque procedere aperte absque ulla hæsitatione profitetur. Unde intelligas eam Orthodoxam doctrinam ab hujus temporis viris disertis, etiam Græcis receptam esse; exclamasse tamen eos, quod sine Oecumenici Concilii auctoritate in Symbolo posita esset. Sed & præter edita ista, alia insuper extant in variis codicibus Vaticanæ Bibliothecæ, licet valde depravata ejusdem Leonis Scriptorum monumenta: videlicet variæ Orationes numero ducentæ & quatuor, aliæque triginta tres in diversas Domini ac Sanctorum festivitates: itemque præcepta Moralia, de Instruendis Aciebus; Constitutiones Leonis & Basilii; atque Ænigmata. Inter Orationes autem maximam ejusdem Imp. pietatem denotat illa, seu Epistolam Circularem dixeris, qua tanquam præsens, ubique omnes sibi subditos ad vitam bene instituendam hortatus est, imitatus in his Episcopos, qui hujusce modi *Encyclicis literis Pastoralibus* populum sibi subditum admonere consueverunt. Sed & in Commentario quo res bellicas pertractavit, inter alia docet, Ducem curare debere, ut pridie ejus diei quo certamen sit ineundum, per sacerdotem universus exercitus expietur aqua benedicta; & ut quotidie, mane & vespere dicat hymnum Trisagium. Hæc *Spondanus ad An.* 911.

The Heretical Writers of the Ninth Century.

I. *The Iconolatræ.*

(a) Nicephori Patriarchæ Cp. qui cl. An. 806. ext. opuscula IV. adversos Iconomachos Bib. Patr. Tom. XIV.

— Antig-

——— Ἀντιῤῥητικῶν adverſus Iconomachos ext. fragmenta ſatis ampla Græc. Lat. ap. Combefícium Auctuar. Tom. I. p. 267. 277. & Tom. II. p. 603.

Joſephus, *Theodori Studitæ* frater, & eorundem pro Iconoduliæ cauſa ſtudiorum & laborum particeps, unde & Confeſſor dictus. Cl. An. 808. cujus ext. *Oratio in Exaltationem venerandæ & vivificæ Crucis* Græc. Lat. ap. Gretſerum de Cruce Tom. II. p. 200. Et *Epiſtola ad Simeonem Monachum* Lat. ap. Baronium ad An. 808.

Theodori, *Studitæ* à Monaſterio Conſtantinopoli cui præfuit, dicti, qui cl. An. 813. ext. Teſtamentum ad Diſcipulos quo cultum Imaginum in eadem fidei Confeſſione Sacratiſſimis fidei Myſteriis accenſet, & uno eodemque Spiritu ſe in SS. & Conſubſtantialem Trinitatem credere, & Sacras venerandaſque Imagines amplecti & adorare, Sanctorumque Reliquias colere profitetur. Ext. hoc Latine in Bib. Patr. Tom. XIV.

——— Oratio de Honore & Adoratione S. Imaginibus exhibenda. Prodiit una cum Damaſceni Orationibus de eodem Argumento Lat. *Antv.* 1556. ——— Ext. & ejuſdem plurima id genus alia ap. Baronium & alibi, de quibus vide *Cavum.*

Naucratii Monachi Conſtantinopolitani, Theodori Studitæ diſcipuli, & Iconolatræ perditiſſimi, qui cl. An. 813. ext. Specimina quædam ejuſdem Encomii, quo ſummas Theodori Studitæ recens defuncti Laudes ineptiſſime proſequitur ap. *Cavum* Hiſt. Lit. p. 512.

Theodori cognomento Grapti qui cl. An. 818. ext. *Diſputatio de Imaginum Cultu*, quam cum Leone

ne Armeno Imp. habuit Nicephorus Patriarcha Cp. An. 815. cum Notis Fr. Combefícii Orig. Cp. p. 159. ——— Epiſtola ad Johannem Cyzicœnum Ep. de pœnis & tormentis ſibi fratrique à Theophilo delatis Græc. Lat. ib. p. 204.

Michaelis Syncelli, qui cl. An. 830. & qui multa paſſus eſt pro Imaginum cauſa, ext. *Encomium in Sanctos Dei Arch-angelos, & Angelos* Græc. Lat. ap. Combef. Auctuar. Nov. Tom. I. p. 1525. — Encomium S. Dionyſii Areopagitæ Græc. Lat. inter Opera S. Dionyſii Tom. II. p. 207.

Johannis Patriarchæ Hieroſolymitani, Iconoduli, qui cl. An. 842. ext. Joh. Damaſceni vita fabulis & ineptiis referta inter Damaſceni Opera.

Methodii Patriarchæ Cp. qui cl. An. 842. ext. Græc. Lat. Encomium S. Dionyſii Areopagitæ inter Opera Dionyſii *Antverp.* 1634. Tom. II. p. 242. ——— Oratio in eos, qui dicunt quid profuit filius Dei Crucifixus Græc. Lat. ap. Gretſerum de Cruce Tom. II. p. 1664.

——— Orationes duæ Græc. Lat. inter Opera Methodii Patavenſis à Combefício edita. *Par.* 1644.

Michaelis Monachi, qui cl. An. 878. ext. Encomium Ignatii Patriarchæ Cp. Concil. Tom. VIII. p. 1260. ——— Vita Theodori Studitæ, qua in rebus Theodori ad ineptias pene fabuloſus, & cœco plane in Imagines Zelo & amore flagrans ſe prodit.

II. *The Tranſubſtantiarii.*

Paſchaſii Radberti, Monachi Corbeienſis, qui cl. An. 844. ext. Opera cum Notis Jac. Sirmondi. *Pariſ.*

Paris. 1618. & exinde in Bib. Patr. Tom. XIV. p. 356.

——— Vita S. Walæ Abbatis Corbeienſis ap. Mabillon. Sæc. Benedict. IV. Par. 1. p. 453. ——— De partu Virginis Libri 11. ap. Dachier. Specileg. Tom. XII. p. 1.

III. *The Prædeſtinarii.*

Goteſchalchi Monachi Orbacenſis, qui cl. An. 840. ext. *Confeſſiones II. brevior una, altera* multo *prolixior*, ap. Uſſerium in Hiſt. ſua Goteſchalchi. ——— Epiſtola ad Ratramnum ap. Cellotii Hiſtor. Gotteſchalchi. p. 412. ———Fragment. Metricæ ejus Epiſtolæ ad Ratramnum inter Opera Hincmari ad Calcem libri de *non trina Deitate* Tom. I. p. 555.—— Libelli de Prædeſtinatione Fragm. ap. Hincmarum Libro de Prædeſtinatione.

N. (*a*) *Papiſmus*, ſeu Alveus quidam, omnes ſuperiorum ævûm Hæreſes adeo recepit & abſorpſit, ut vix reliquum hæreticæ pravitatis fuerit quod iſte in ſe non continebit; cum autem Iconolatria *i. e.* Idololatria inter præcipuos Anti-chriſtianiſmi notas eminet, de hac palmari papicolarum mania non opus eſt ut quicquam hic annotemus, cum de eadem alibi erit dicendi locus.

(*b*) Ut mali ovi malus corvus, ſic religioſa Imaginum Adoratio cauſa fuit quæ hanc Subſtantialem in Euchariſtiæ converſionem, & Corporalem præſentiam peperit, de qua audi *Forbeſium Inſtruct. Hiſtorico-Theolog. Lib. XI. cap.* 18. Tranſubſtantiationis commenti ab incunabulis Hiſtoriam petentem; cujus ſumma ſequitur his ipſius verbis.

Primos Erroris hujus fundatores invenio adoratores imaginum, Sæculo Octavo, quo tempore *Johannes Damaſcenus*, Imaginum cultor, clarus in Oriente habebatur, circa annum Domini 740. Hic ut imaginum oppugnatoribus, ſedam Euchariſtiam pro legitima

tima Christi imagine agnoscentibus, se opponeret, insano imaginum zelo & contentionis ardore eo devectus est, ut etiam sanctis patribus incautus contradiceret, neque erubesceret scripto publico hæc palam profiteri; nec vero (inquit) panis & vinum Corporis & Sanguinis Christi *figura* sunt, (absit enim hoc!) verum ipsummet Domini corpus Divinitate affectum: quippe cum Dominus ipse dixerit, *hoc est* non corporis signum, sed *corpus*, non sanguinis signum, sed *sanguis*. Hæc ille, *Libro quarto, de Orthodoxa fide, capite decimo quarto*; eum sequutus Epiphanius quidam Diaconus, in secunda Nicæna Synodo (seu potius ipsa secunda Nicæna Synodus) affirmat consecratum Panem & Vinum à nullo probabilium Patrum dici typum aut antitypa corporis & sanguinis Domini. Quam incautam atque inverecundam assertionem universa illa pro imaginum religioso cultu habita Synodus Nicæna secunda (Anno Domini septengentesimo octagesimo septimo) comprobavit, ut patet ex ejusdem Pseudo-Synodi actione sexta, Tomo tertio, Sectione ultima.

2. Sequenti, id est, nono sæculo, agitari cœpit in Occidente quæstio de Eucharistia: *Paschasio Ratberto* Abbate Corbeiensi (quem Bellarminus lib. de scriptoribus Ecclesiasticis, ait primum fuisse qui serio & copiosè scripsit de veritate corporis & sanguinis Domini contra Bertramum) & Amalario Episcopo Trevirensi, vel (ut monet Jacobus Usserius) in confutatione Jesuitæ, cap. de reali præsentia) Metensi ac deinde Lugdunensi, substantialem quandam conversionem & præsentiam introducentibus. Cui errori se oppositerunt, Rabanus Maurus Archiepiscopus Moguntinus, & Bertramus Presbyter & Monachus in eodem Corbeiensi Monasterio, cui præerat Paschasius.

3. Fervente ea controversia, scripsit Caroli Calvi hortatu, Bertramus insignem illum librum de corpore & sanguine Domini, in quo veterum patrum doctrinam perspicuè declarat, & novitium Paschasii errorem valide refellit. His se adjunxerunt *Walafridus Strabo*, Abbas Augiæ, & *Heribaldus* Altissiodorensis Episcopus.

4. Idem cum Rabano & Heribaldo & Bertramo (sive Ratramno) docuit Hejusdem nomi Sæculi scriptor *Florus Magister*, qui etiam tempore Caroli Calvi floruit.

5. Eodem sæculo clarus in Gallia vivebat popularis noster *Johannes Erigena Scotus*, quem magni nominis virum vocat Cardinalis

dinalis Baronius in Annalibus, Anno Domini 833. ille etiam Paschasii errorem oppugnavit, scripto libro de Sacramento Eucharistiæ.

6. Liber ille *Johannis Scoti* multis postea annis tanto fuit in pretio, ut contrarius error nondum publico aliquo decreto susceptus sit, aut veritas reprobata; donec elapsis tandem ab ipsius Johannis Scoti obitu annis centum & sexaginta septem, latius jam serpente erroris gangræna, ipsumque publici judicii locum palam occupante, liber Johannis Scoti, decreto Papali, ac Synodico Leonis noni Papæ Romani & Concilii Vercellensis, damnatus est, & doctrina eo comprehensa, cum ejusdem tunc defensore *Berengario*, patria Turonensi, Diacono Andegavensi, etiam proscripta, & Paschasii Ratberti doctrina palam suscepta & approbata est: Anno Domini supra millesimum quinquagesimo, ut scribit Lanfrancus, Paschasianæ doctrinæ Sectator & Defensor, libro de Eucharistiæ Sacramento contra Berengarium. In Bibliotheca Patrum, Tomo sexto, Editionis quartæ.

7. Nec mirum, eo nunc vecordiæ prolapsam esse Romanam Ecclesiam, ejusque admiratores; nam non solum religiosa imaginum adoratione, (quæ hanc substantialem in Eucharistia conversionem & corporalem præsentiam peperit) & Angelorum hominumque defunctorum invocatione Roma jam κατείδολος facta erat, sed &, inter mortem Johannis Scoti, & tempus prolatæ contra ejusdem de Eucharistia librum sententiæ, immane quantum iniquitas abundavit, & spissa caligo orbem ac præcipuè urbem Romam involvit, adeo ut dormientibus hominibus, zizania ἀκωλύτως sparsa paulatim radices egerint, sensimque adoleverint. Hæc *Forbesius*.

(*c*) Gravis Disputatio hoc ipsum Sæculum exercuit Galliam cumprimis, & Germaniam, occasione Doctrinæ *Godeschalci* de Prædestinatione & Gratia. Hic vir in Rhemensis Ecclesiæ Monasterio vivens, habitu Monachus, sed mente efferus, quietis impatiens, & novitatis amator fuit, si Abbatis & Monachorum quibuscum vixerat judicio standum putamus, quos hoc testatos de eo esse scribit Hincmarus Epistola ad Nicholaum Papam ap. Flodoard. Lib. 14. ubi etiam refert, ut à Rhemorum Chorepiscopo, contra Canones Presbyter sit ordinatus, atque è Monasterio, adversus regulam Ecclesiasticam egrediens, disjunctissimas terras peragravit, suam disseminans Doctrinam. Hæc Vossius Histor. Pelagian. Lib. VII. Part. 4

Porro

Porro Capitula à Godeſchalco aſſerta, intellectaque ex Hincmari ad Nicholaum I. Epiſtola, ex Capitulis Synodi Cariſiacæ, & ex Anti-theſibus Eccleſiæ Lugdunenſis, fuere hæc quatuor. I. *Dari Prædeſtinationem Duplicem, aliorum ad vitam æternam, aliorum ad æternam mortem: II. Nolle Deum omnes homines ſalvos fieri, ſed tantum eos qui ſalvantur, non fuiſſe quoque voluntatis Dei ut ſalvarentur. III. Chriſtum non pro totius mundi redemptione eſſe mortuum, ſed tantum pro iis qui ſalvantur. IV. Eſſe quidem in homine liberum Arbitrium, perditum tamen in Adamo quoad bonum, hinc requiri Gratiæ adjutorium & præventum ad ſingulos actus; quæ Gratia non datur ſecundum merita.* Adverſum quæ Capitula & auctorem Godeſchalcum, mox ſurrexere Hincmarus Rhemenſis Archiepiſcopus, Rabanus Moguntinus, Synodi duæ in Cariſiano palatio habitæ, & tandem Scotus Erigena. Contra vero Godeſchalco, ejuſque cauſæ & ſententiæ, velut Auguſtinianæ, Patrocinati ſunt ſcriptis adverſus Hincmarum Synodum Cariſiacam, Rabanum & Scotum, tanquam Pelagiazantes, Remigius Lugdunenſis Archiepiſcopus, Eccleſia Lugdunenſis & alii. Pro Godeſchalci cauſa etiam pronunciarunt Synodi duæ, Valentina III. Anno 855. Et Lingonenſis altera An. 859. Hæc *Spanhemius ad Sæcul. non.*

Gliſcente autem indies animorum diſſenſu, rex Carolus capita Valentinæ Synodi Hincmaro dedit, cum mandato ut iis quamprimum reſponderet. Ergo Hincmarus libro integro hac de controverſia diſſertavit, eumque ad regem miſit, una cum literis, quibus de injuria ſibi & ſuæ ſententiæ Epiſcopis, à Valentina Synodo facta conqueritur, ac ſingulos pene Canones ejuſce Concilii expendit. Atque hujuſmodi quidem tempeſtas Prædicatione Godeſchalci in Galliis excitata fuit. Poſtquam vero reſponſum ſuum Carolo regi tranſmiſerat Hincmarus, deſiiſſe ea paulatim videtur, interponente, ut credibile eſt, rege authoritatem ſuam; qui eo facilius componere potuit hos animorum motus, quod Lugdunenſis Eccleſia parata eſſet deſiſtere à damnanda Hincmari, & Galliæ Belgicæ Epiſcoporum ſententia, dummodo ne illi Lugdunenſis, Arelatenſis & Viennenſis Eccleſiæ Epiſcoporum ſententiam, tanquam Hæreticam, uti in Godeſchalco jam facere occeperant, condemnarent. Hæc *Voſſius ubi ſupra.*

Thirdly,

Thirdly, The *Anti-Chriſtian* Writers of the Ninth Century.

Gregorii IV. Papæ Romani qui cl. An. 828. ext. Epiſtolæ III. Concil. Tom. VII. p. 1571. & Epiſtola de Monaſterio Floriacenſi ap. Baluzium Miſcellan. Tom. II. p. 145.

Iſidori Mercatoris Epiſtolarum Decretalium Conſarcinatoris, qui cl. An. 830. ext. Collectio in omnibus fere Conciliorum Editionibus.

Sergii II. Pontificis Rom. qui cl. An. 844. ext. Unica Epiſtola ad Epiſcopos Tranſalpinos de prælatione Drogonis Mediomatricenſis, Vicarii Sedis Apoſtolicæ Concil. Tom. VII. p. 1799.

Leonis IV. Pontificis Rom. qui cl. An. 847. ext. Epiſtolarum Fragmenta varia Concil. Tom. VIII. p. 30.

Benedicti III. Pontificis Rom. qui cl. An. 855. ext. Epiſtolæ IV. Concil. Tom. VIII. p. 232.

Nicolai Pontificis Rom. qui cl. An. 858. ext. Epiſtolæ in Concil. Tomis de quibus vid. *Cav.*

Hadriani II. Pontificis Rom. qui cl. An. 867. ext. Epiſtolæ XXVI. Concil. Tom. VIII. p. 896. —— Allocutiones tres ad Synodum Romanam An. 868. habitam, & Capita V. in eâ pronunciata Græc. Lat. inter Acta Synodi VIII. Actione 7. Concil. Tom. VIII. p. 1342.

N. Quamvis Papis ad unum omnibus hoc Sæculo penſi fuit, ut ſinguli *Dæmonolatriam* & Iconolatriam, cujuſmodi Idololatria Anti-chriſtianiſmi Nota evidentior dari nequit, augerent; in Eccleſiis tum Occidentis tum Orientis, ea veritas palam prædicata eſt, quæ à Patribus Francofurtenſibus contra Imaginum Adorationem in autoritate Sacrarum literarum & teſtimoniis Antiquorum Patrum defenſa fuit, ac demonſtrata.

Conſtantinopoli ſub Leone Armenio Imperatore, habita eſt Synodus, quæ Nicænam illam Pſeudo-ſynodum anathematizavit, & Imaginum Adorationem ab eadem Pſeudo-ſynodo Nicæna decretam damnavit Anno 814.

In Gallia habita eſt Collatio ſeu Synodus Pariſienſis in qua rurſus damnatus eſt cultus Imaginum Anno Domini 825. tempore Ludovici Pii Imp. Occidentis & Michaelis Balbi Imp. Orientis qui ea de quæſtione Legatos ad Ludovicum Pium, Caroli M. filium miſerat. Et utriuſque Imperii Theologis conſentientibus, repudiata eſt illa Pſeudo ſeptima Synodus Nicæna; & reprehenſæ & erroris notatæ ſunt duæ Epiſtolæ Adriani Primi Papæ Romani, nimirum illa Epiſtola quam pro Adoratione Imaginum ſcripſit Adrianus ad Conſtantinum & Irenæum, & illa quam pro defenſione Pſeudo-ſynodi Nicænæ ſcripſit idem Adrianus ad Carolum M.

Michaeli Balbo, Orientis Imperatori, ſucceſſit in Imperio filius ipſius Theophilus, quem Zonaras ſcribit fuiſſe juſtitiæ obſervantiſſimum, & ejus quam probabat pietatis ſtrenuum defenſorem, multiſque aliis laudibus abundaſſe, & ab Imaginum cultu conſtanter abhorruiſſe, atque ab illo tanquam ab idolomania, ſubditos abducere ſummopere contendiſſe.

Theophilum excepit filius Michael, quo cæſo ſolus imperavit Baſilius Macedo. Hic ſuaſu Adriani Secundi Pontificis Romani, convocavit Anno Domini 869. Synodum illam Conſtantinopolitanam centum & duorum Epiſcoporum, quam Romanenſes Octavam Oecumenicam vocant. In ea Synodo approbata eſt Adoratio Imaginum, in qua præſens fuit Anaſtaſius Bibliothecarius, qui etiam geſta ejuſdem Synodi Romam pertulit, eademque hortatu Adriani Secundi Pontificis Romani, in Latinam ut ipſe

ipſe loquitur, tranſtulit; nec dehinc multi fuerunt qui late graſſanti hujuſmodi Idololatriæ ſeſe oppoſuerunt; Nec mirum, cum ſequiorum ſæculorum infelix conditio mirari nos prohibet, ſi mundo maximis Ignorantiæ & barbarei tenebris obruto, & Pontificali interim magnitudine obſtupefacto, non adeo multi legantur per illa tempora palam ſeſe oppoſuiſſe adorationi Imaginum Synodicis quibuſdam Pontificalibuſque impiis Decretis conſtabilitæ, quamvis nuſquam caruerit teſtibus veritas. Hæc ut plurimum ex *Forbeſio Lib. VI. c.* 12.

Fourthly, The *Mahometan* Writers.

Suna Muhammedanorum qui ipſis eſt qualis Miſhna Judæis.

N. Muhammedani *Alchorano* adjungunt *Sunam.* Quemadmodum enim Judæi legem diſtinguunt, in *Thorah Schebbiſtabh*, legem ἔγγραφον; & *Schebbeal Pœh'*, oralem; Ita Muhammed legem ſuam complexus eſt Alchorano, ſeu Scriptura, & *Suna*, *i. e.* Miſchna vel δευτερώσεις. Has vero δευτερώσεις in certos redigerunt titulos, & Apophthegmata, quorum celebris Arabum Scriptor *Bochari* integro volumine exhibet 5275. Titulus primus agit de *Inſpiratione Muhammedis Prophetica*, & ſententias habet 5. Secundus titulus de *Scientia* Sententias habet 75, & ita deinceps. His plerique Muhammedani ἀγυπεύθυνον adhibent fidem; unde etiam κατ' ἐξοχὴν populus *Sunæ* appellantur: Sed & *Oſman ap. Elmacin* p. 34 deponendus Imperio, legatos miſit qui rebelles provocarent ad librum Dei Alchoranum, & doctrinam Prophetæ ejus *Sunam.* Sic Talibitæ cum regnum ambirent, Muhammed filius Ibrahimi populum invitavit ad præſtandam benevolentiam generi Muhammedis, & ad obſervandum librum (*Alchoranum*) & legem *Sunam.* Verba ſunt Elmacini p. 132. Hæc *Hottingerus Hiſt. Sac. N. T. Cap. VII.*

X. The Eccleſiaſtical Writers of the Tenth Century.

Firſt, The Fathers of the Tenth Century.

(*a*) Reginonis Monachi & Abbatis Prumienſis, qui cl. vel exeunte nono, vel ineunte hoc Sæculo, ext. de Diſciplinis Eccleſiaſticis, & Religione Chriſtiana libri duo cum Notis & Præfatione doctiſſima Baluzii. *Par.* 1671. 8°.

——— Extant & Chronica à Nato Chriſto ad An. 908. inter alios rerum Germanicarum Scriptores. *Francofurti* 1583. Fol.

(*b*) Conſtantini Porphyrogennetæ Imp. Cp. qui cl. An. 911. ext. Collectanea de Virtutibus & Vitiis ex Hiſtoricis XIV. vetuſtioribus excerpta Græc. Lat. cum Notis Henr. Valeſii. *Par.* 1634. 4°.

——— Excerpta Legationum à Davide Hœſchelio edita Auguſt. Vindel. 1603. 4°. Latine à Carolo Cantaclaro cum Notis. *Par.* 1609. 8°.

——— Opuſcula Politica Græc. Lat. illuſtrata ſuis & Variorum Notis à Johanne Meurſio. *Lugdun. Bat.* 1617. 8°.

——— Narratio de Imagine Chriſti ab ipſo Servatore ad Abgarum Edeſſæ regem miſſa, & ab Edeſſa Conſtantinopolim deportata Anno 944. Græc. Lat. à Combefic. Orig. Gr. p. 75. ——— Vita Baſilii Macedonis Imp. avi ſui Græc. Lat. ab Allatio Sym. Par. II. p. 1.

(*c*) Ra-

(*c*) Ratherii Monachi Lobienſis, qui cl. An. 928. ext. Opera ap. Lucam Dacherium Spicileg. Tom. II. & Tom. XII.

(*d*) Suidæ Grammatici qui cl. An. 980. ext. Lexicon Græc. Lat. ex Editione Ludolp. Kuſteri Cantab. 3 Vol. Fol. 1706.

(*e*) Ælfrici, ſive Alfrici Abbatis Malmsburienſis, ſi non & Archiep. Cantuar. qui cl. An. 980. ext. inter cætera ejus Opuſcula, Celebris iſta Homilia de Corpore & Sanguine D. N. Jeſu Chriſti, quæ quovis Paſchate ad populum recitari, conſtituto olim Canone, juſſa eſt Saxonicè & Anglice. *Londini* 1638. 8°.

(*f*) Oecumenii, Novi Teſtamenti *Scholiaſtæ Græci*, vulgo dicti, ext. Enarrationes in acta Apoſtolorum——— Commentarii in Epiſtolas Sancti Pauli—— Commentarii in Epiſtolam S. Jacobi, aliaſque Canonicas Græc. Lat. *Par.* 1631. 2. Tom. Fol.

N. Hoc Sæculo fœdiſſimis Eccleſia maculis aſperſit profligatiſſima innumerorum Epiſcoporum Vita, nec tantum Romanorum Pontificum, ſed & aliorum diverſis locis, ut de eo *Cabaſſutius*, unde mirari nemo queat pro inopia literarum & literatorum, *Obſcurum* meruiſſe dici.

(*a*) Reginon Prumienſis Abbas in Diœceſi Trevirenſi, deinde pulſus præfectura ſimplex Monachus, ſub initia hujus Sæculi in eo otio elabo avit *Chronica à Chriſto nato ad An.* 908. Tum & *Librum de Eccleſiaſticis Diſciplinis & Religione Chriſtiana*, egregiis Notis à diligentiſſimo Baluzio illuſtratum; & in quibus plurima quæ ad horum temporum ſuperſtitioſos Ritus, diſcrepantiam ab hodiernis, modum Inquiſitionis Epiſcopalis, loca ſepulturæ, ac Diſciplinam omnem Clericalem, continentur; Ibi etiam luſe explicat quid *Exedra*, *Talamaſcæ*, *Armiſcara*, *Cotta*, *Renadiare*, *Marchidum*, *Libri retiati* &c. Hæc *Spanhemius ad Sæcul. X.*

(*b*) Curopalates hujus reprehendit violentiam, & in rebus publicis adminiſtrandis oſcitantiam, ſævitiam in puniendo, & in deligendis

ligendis magiſtratibus neglectum maximum: è contra vero laudat ejuſdem liberalium artium ſcientiam, & excellentem Philoſophiæ cognitionem, curamque artium Mechanicarum, quas ad magnum incrementum perduxit, nec non pietatem erga Deum, & liberalitatem, quippe qui nunquam ſine donis ad Eccleſias acceſſit. Sed & ſupereſt adhuc ejuſdem Imp. admonitio præclara ad Romanum filium ſuum de non ineundo connubio cum externis gentibus, quod fragmentum eſſe videtur, excerptum ex prolixiori ejuſdem ſcriptione: Cujus quidem admonitionis ſuæ fundamentum præcipuum ſumit ex antiqua Conſtantini Magni Conſtitutione, quam in Sacra menſa Eccleſiæ S. Sophiæ deſcriptam aſſerit; qua idem Conſtantinus Magnus ſeveriſſime ſanciviſſet, ne unquam Romanorum Imperatores affinitatem cum nationibus contraherent, diverſis moribus utentibus, maximè vero quæ alterius fidei eſſent, præterquam cum ſolis Francis, propter antiquam gentis claritudinem atque nobilitatem.

(*c*) Ratherius vir magni nominis inter Scriptores hujus temporis, multas reliquiſſe præclari ingenii lucubrationes conſtat, ut de eo *Spondanus* ad An. 944.

(*d*) In opere ſive ſcriptis quæ Suidæ nomen præferunt, complura ſunt, non tantum, ut de eo Poſſevinus, quæ ad Philologiam, ad Hiſtoriam humanam, ad Poeſin, ad Philoſophiam, ſed & ad Divinæ Scripturæ, patrumque & Hiſtoriarum Eccleſiaſticarum notitiam ſpectant. Veruntamen etiam plerique iiſdem fuerunt intertexta, quæ aut Evangelicæ veritati adverſantur, aut procul abſunt ab Hiſtorica integritate. Hæc *Poſſevin. in Appar. Sacr.*

(*e*) Profertur contra præſentiam Corporalem hic teſtis luculentus, eoque hujus Teſtimonium magis authenticum, quod continet doctrinam totius tum Eccleſiæ Romano-Saxonicæ publicè receptam, ſancitam, & quotannis Anglo Saxonice recitandam in Eccleſia, in die Paſchæ. *Spanhemius ad Sæc. X.*

(*f*) Oecumenius Græcus auctor, valde doctus, in explicandis Divinis Scripturis brevis, apertus, & elegans, atque in Veterum Commentariis evolvendis aſſidue verſatus, collegit ſolerti cura ex dictis præſtantiorum Græciæ Eccleſiæ doctorum, ex aureo iſto Chryſoſtomo præcipue, nobiles Annotationum Commentarios. *Sixtus Senenſis.*

Secondly,

Secondly, The Heretical and Anti-Christian Writers of the Tenth Century.

N. Cum parum aut nihil reliquum eſt Hæreſeos in hoc & ſequioribus Sæculis, quod Papiſmus ſive Anti-chriſtianiſmus non abſorpſit; vice errorum unoquoque Sæculo enaſcentium, ut ſuperius factum eſt, quædam hic addere viſum eſt (prout in Danæo ad calcem Auguſtini de Hæreſibus habetur) ex quibus quanta ſit hodie vaſtitas Eccleſiæ, quantique Errores, & quam ſævi pro vera fide regnent etiam inter eos, qui Chriſtianum nomen ſibi aſſumunt, luculenter apparebit. Sic igitur illa ſe ad verbum habent.

Denique gens Chriſtianum nomen profitentium, univerſa diviſa eſt in decem nationes, & velut diverſas, ejuſdem tamen religionis, profeſſiones præcipuas.

1. Latinorum qui parent Imperatori Germaniæ, & Romanæ Eccleſiæ: uti Germania ipſa, Gallia, Hiſpania, Italia, Polonia.

2. Græcorum, qui Imperatori Græco parebant olim, & nunc Conſtantinopolitano Patriarchæ, qui non obediunt Romanæ Eccleſiæ.

3. Indorum, ſive Æthiopum, quorum princeps eſt Presbyter Joannes in cujus terra eſt corpus Sancti Thomæ. Hic habet ſub ſe reges ſeptuaginta duos, & quando progreditur aliquo, crucem ligneam ante ſe portari jubet: quum in bellum it, duodecim cruces aureas.

4. Jacobitarum, à Jacobo hæretico diſcipulo Alexandrini Patriarchæ. Sunt in Oriente, Chaldæa & Arabia multi. Circunciduntur & ferro candente ſibi ſuiſque crucem imprimunt. Aiunt in Chriſto tantum eſſe divinam naturam. Soli Deo confitentur. Damnati concilio Cedenſi.

5. Neſto-

5. Neſtorianorum, à Neſtorio hæretico Conſtantinopolitano Epiſcopo, qui duas in Chriſto perſonas poſuit. Tartariam habitant latiſſimam, & in India majore. Conficiunt corpus Chriſti in fermento.

6. Maronitarum, à quodam Maronite hæretico, qui unam tantum in Chriſto voluntatem ponunt. Hi ſunt militares viri. Campanis, ut nos utuntur. Libyam incolunt, & Phœniciam. Lingua utuntur Arabica.

7. Armeniorum, à loco, ubi habitant, ſcilicet prope Antiochiam, & in utraque Armenia. Habent ſuum Catholicum, cui parent omnes: vulgari Sermone in Eccleſia & officio faciendo utuntur, ut omnes intelligant quæ geruntur. Jejunant quadrageſimam: die tamen Veneris carnes edunt. Sacerdotes eorum habent coronas in capite rotundas, alii quadratas. Hieroſolymam quotannis votiva peregrinatione veniunt, magni exercitus inſtar erectis vexillis.

8. Georgianorum, à beato Georgio, cujus imaginem in præliis & vexillis ferunt. Mediam & Perſiam, & Caſpium mare incolunt. Lingua Græca utuntur, & eorum more adminiſtrant Sacramenta. Fœminæ barbam habent, ut viri. Sacerdotes coronas in capite rotundas, alii quadratas. Magni exercitus inſtar Hieroſolymam quotannis votiva peregrinatione veniunt erectis vexillis.

9. Suranorum, à Sur civitate in Aſſyria. Lingua vulgari utuntur Saracenica in officiis Miſſæ. Græco more conficiunt corpus Chriſti in fermento. Horum ritus ſequuntur quidam in terra ſancta, qui dicuntur Samaritani. Obediunt Græcis, quorum doctrinam in multis amplectuntur.

10. Mozarabum. Hi partim ſunt in Africa, partim in Hiſpania, ex Arabia profecti. Utuntur in officiis Lingua Latina, & Romanæ Eccleſiæ parent. Conficiunt in azymis, in multis tamen à Latinis diſſentiunt. Inter ſuæ tantum gentis homines conjugia ineunt. Singulis horis ſingulos Pſalmos dicunt. Natio devota. Nunc pauci omnino reſtant.

Hacte-

Hactenus ista, ex quibus intelligitur quam nunc miser sit & prorsus infelix orbis terrarum status, qui Christianam fidem olim per Apostolorum & aliorum prædicationem semel amplexus, eam deseruit, novisque doctrinis delectatus, ita discerptus jam distractusque est, ut puræ religionis illic, ubi olim florentissimæ fuerunt Ecclesiæ vestigia vel nulla omnino, vel admodum exigua nunc restent. Ac mihi tot hæreses & tantas, tum in Deum, tum in Christum ipsum tamque horrendas blasphemias à Gentibus, & præputiatis (quibus magna sua misericordia Dominus tam liberaliter salutem Evangeliumque suum communicaverat) excogitatas, pertinaciterque defensas intuenti horret animus, venitque sæpe in mentem fore, ut propter tam gravem verbi nominisque sui contemptum, Dominus Deus à Gentibus suum Evangelium, justo suo judicio auferens, transferat iterum traducatque ad Judæos à quibus primum ortum est. Nam si Deus illis naturalibus ramis non pepercit, ut ait Paulus, vide ne tibi, qui oleaster es, & in eorum locum tantum insitus, non parcat. Ac certe notanda est illa maxime necessaria Pauli admonitio & sententia ad nos Gentes, Rom. 11. versu 22. Vide igitur benignitatem & severitatem Dei: in eos quidem, qui ceciderunt, severitatem: in te vero benignitatem, si permanseris in benignitate: alioquin & tu excideris. Quod tam horrendum suum judicium Deus, Pater misericordiarum, per Dominum nostrum Jesum Christum à nobis avertat. Cui laus & gloria in sæcula sæculorum, & ultra. *Amen.* Hæc *Danæus ad calcem Augustini de Hæres.*

XI. The Ecclesiastical Writers of the Eleventh Century.

(*a*) Michaelis Pselli, qui cl. An. 1050. ext. Carmina, seu Paraphrasis Metrica in Cantica Canticorum Lat. *Antwerp.* 1615. 8°. Græce cura Jo. Meursii, *Lugd. Bat.* 1617. 4°.

—— Commentarius in Cantica Canticorum ext. Græc. Lat. in Auctuario Duceano Tom. II. p. 681.

—— Capita quædam de Trinitate & Persona Christi ad Michael. Imp. Græc. Lat. cum Notis Woegelini Augustæ 1608. 8°.

—— Iambi in Vitia & Virtutes, & Anagoge in Tantalum & Circen, & Allegoria de Sphinge Græc. Lat. *Baſ.* 1544. 8°.

—— De Operatione Dæmonum Dialogus Græc. Lat. cum Notis Gilberti Gaulmini, *Par.* 1615. 8°.

—— Expoſitio ſeu Scholia in Oracula Chaldaica, una cum Oraculis Sibyllinis, *Par.* 1599. 8°.

—— Brevis dogmatum Chaldaicorum declaratio Græc. Lat. à Patricio edita, *Venet.* 1593.

—— Opuſcula quatuor, *viz.* Synopſis Legum Verſibus Iambicis & Politicis, Carmina Politica de dogmate, Carmina de Nomocanone, Libellus de VII. Sacris Synodis Oecumenicis cum Notis Fr. Boſqueti, *Par.* 1632. 8o.

—— De Facultatibus Animæ Liber Græc. Lat. cum Origenis Philocalia, *Par.* 1624. 4°.

——- Annotationes in aliquot Gregorii Nazianzeni Loca Lat. à Billio editæ cum Gregorii Nazianzeni Operibus——— Oratio Panegyrica in Simeonem Metaphraſtem Lat. ap. Allatium de Scriptis Simeonis, p. 221.——— Officium pro ejus Commemoratione Græc. Lat. ib. p. 236. Cætera ipſius ſunt Philoſophica, Mathematica, Rhetorica de quibus vide *Cavum* Hiſt. Lit.

(*b*) Simeonis *Junioris* dicti, ut à *Metaphraſte* diſtinguatur, & qui cl. An. 1051. ext. Opuſcula Latine ex Jacobi Pontani Verſione, & cum Notis Gretſeri, *Ingolſt.* 1603.

—— Orationes, Hymni & Capita Practica & Theologica varia ap. Allatium de Scriptis Simeonum.

(*c*) Petri

(*c*) Petri de Honeſtis, & *Damiani* dicti, qui cl. An. 157. ext. Opera cum Notis & Obſervationibus Conſtantini Cajetani Romæ Tom. III. Fol.

—— Ext. & Tomus Quartus, *Par.* 1663.

—— Liber de Correctione Papæ & Epiſcopi, *Argentorati* 1562.

(*d*) Lanfranci Archiep. Cantuarienſis, qui cl. An. 1070. ext. Opera à Luca Dacherio cum Notis edita, *Par.* 1648. Fol.

N. Pauci hoc Sæculum ornarunt Scriptores, unde & *Obſcurum* dictum, etiam & à Pontificiis ipſis *Infœlix* habetur. Qui inter tantam barbariem paulo emicuerunt, ſequentes fuerunt; nempe,

(*a*) Pſellus nobiliſſimus, & diſertiſſimus Philoſophus, & Theologus, uti de eo *Bona*. Quis autem hic fuerit & quæ ſcripſerit, docet vir doctiſſimus *Leo Allatius in Diatriba de Pſellis*, ubi de hoc noſtro ſic effatur. Auſim dicere, neminem ea, vel ſubſequente ætate, Græce vel inveniſſe acrius, vel ordinaſſe aptius, vel locutum eloquentius, vel profundius res pertractaſſe. Nulla fuit ſcientia, quam ipſe vel Notis non illuſtraverit, vel compendio non tentaverit, vel optima Methodo non expedierit.

(*b*) Simeonis præpoſiti Monaſterii S. Mamantis, quem Græci Novum Theologum poſt Nazianzenum vocant, Orationes & Opuſcula Sanctis documentis pleniſſima. *Bona*.

(*c*) Petrus Damianus ex Monacho Cardinalis, vir optimi ſenſus, & aureæ facundiæ, ob zelum Eccleſiaſticæ diſciplinæ alter Hieronymus dictus. *Bona*. Hic auctor fuit, ut Officium B. Virginis in Monaſterio ſuo recitetur; propagator pœnitentiæ diſciplinalis per voluntaria flagella, aliorumque Sacrorum rituum quo nomine à *Baronio* & ejuſmodi auctoribus ad cœlum tur, hoc vero nomine à veræ religionis cultoribus in cla ti chriſtianiſmi ſatellitum detrudi meretur, ut &

(*d*) Lanfrancus etiam, primo Cadomenſis Abbas, dein Cantuarienſis Archiepiſcopus, qui ſcripſit contra Berengarium in re Sacramentaria, eumque ita convicit, vel potius ira Papalis compulit, ut *Berengarius* librum ſuum in ignem jecerit. Hoc certe nomine à Pontificiis mire prædicatur; ſed & audi *Balæum de Scriptoribus Britan.* Lanfrancus Longobardus, Papiæ oriundus, erat Sophiſmatum Strophis, ac omni genere Dialectices ætate ſua inſtructiſſimus, novos erexit cultus, & multa pro ampliando Papiſmo fecit.

VI. Pe-

VI. Period or Interval from *Gregory* the VII. or Pope *Hildebrand*, under whom the Papal Anti-Chriſtian Power arrived to its full Growth, and continued in ſuch its Exaltation, till the Reformation.

XI. *The Remaining Writers of chiefeſt Note in the Eleventh Century.*

Theophylacti Achridiæ primariæ Bulgarorum Eccleſiæ Archiepiſcopi, qui cl. An. 1017. ext. Commentaria in IV. Evangelia Græc. Lat. cum variis Lectionibus, *Par.* 1631. Fol.

——— Commentaria in Acta Apoſtolorum Græc. Lat. *Col.* 1568.

——— Commentaria in Epiſtolas S. Pauli Græc. Lat. è Joh. Loniceri tranſlatione & recognitione Philippi Montani, *Londini* 1636. Fol.

——— Commentaria in IV. Minores Prophetas, *viz.* Habaccuc, Jonam, Nahum, & Hoſeam, Lat. *Par.* 1549. 8°.

——Inſti-

——— Inſtitutio regia ad Conſtantinum Porphyrogenentam Michaelis Ducæ filium Græc. Lat. à Petro Poſſino edita, *Par.* 1651. 4°.

——— Epiſtolæ LXXV. Græc. Lat. in Bib. Patr. Tom. XVIII. ——— Oratio in Adorationem venerandæ Crucis medio Jejuniorum tempore Græc. Lat. ap. Gretſerum de Cruce Tom. II. p. 1499.— Fragmentum de riſu & vociferationibus in Feſtis Sanctorum Lat. in Bib. Patr. Tom. XVIII.——— Argumenta adverſus Latinos de Proceſſione Spiritus Sancti Græciæ Orthodoxæ Tom. I. p. 215.

(*b*) Brunonis Ordinis Carthuſiani fundatoris, qui cl. An. 1086. ext. Opera Studio Theodori Petræi, *Colon.* 1611. III. Tomis Fol.

(*c*) Ivonis Carnotenſis Ep. qui cl. An. 1602. ext. Opera, *Par.* 1647. Fol.

——— Ext. & alia quædam edita à Dacherio in Appendice ad Guiberti Opera. p. 664.

(*d*) Anſelmi Archiep. Cantuarienſis qui cl. An. 1093. ext. Opera ex recenſione Gabrielis Gerberonis, *Par.* 1675. Fol.

N. (*a*) Theophylactus, Bulgariæ Archiepiſcopus, in D. Chryſoſtomi lectione diu multumque verſatus ac detritus, redegit in breve & apertum Compendium juxta Hiſtoricam intelligentiam, quicquid admirabilis ille Pater ex aureo ſuo ore, veluti ex abundantiſſimo fonte, in exponendis Scripturis Sanctis effuderat, prætermiſſis locis communibus, in quibus ille plenis eloquentiæ velis excurrere conſuevit. Allegorias quoque cum aut nullas, aut raras apud Chryſoſtomum inveniſſet, ex aliorum Commentariis ſupplevit, & ſuis locis aptiſſime accommodavit. *Sixt. Senenſ. Bib. Sanc. l.* 4.

(*b*) Bru-

(*b*) Brunonis Carthuſianorum Fundatoris commentaria pia, & docta in Scripturam. *Bona.*

(*c*) Ivo Carnotenſis Epiſcopus Scripturarum, & Canonum Scientia illuſtris. *Bona.*

(*d*) Anſelmi Opera Doctrina & ſucco pleniſſima ſunt. *Idem.*

XII. The Eccleſiaſtical Writers of the Twelfth Century.

Firſt, The Fathers of the Twelfth Century.

(*a*) Ruperti Tuitienſis qui cl. An. 1111. ext. Opera, *Par.* 1638. 2 Vol. Fol.

(*b*) Euthymii qui cl. An. 1115. ext. Opera Latine, in Bib. Patr. Tom. XIX. p. 1. 235. 475.

(*c*) Bernardi Clarævallenſis qui cl. An. 1115. ext. Opera, *Par.* 1666. 2. Vol. Fol.

(*d*) Petri Abelardi qui cl. An. 1120. ext. Opera, *Par.* 1616. 4°.

(*e*) Hugonis de S. Victore qui cl. An. 1120. ext. Opera, *Par.* 1648. 2 Vol. Fol.

(*f*) Richardi Victorini qui cl. An. 1150. ext. Opera, *Rothomagi* 1650. 2 Vol. Fol.

(*g*) Petri Bleſenſis qui cl. An. 1160. ext. Opera, *Par.* 1667. Fol.

(*h*) Petri Lombardi qui cl. An. 1141. ext. Opera, *Baſ.* 1486.

N. (*a*) Rupertus Abbas Tuitienſis, pietate eximius, eloquio nitidus, ſenſu profundus: Erravit tamen circa Sacramentum *Euchariſtiæ* Errorem aſtruens *impanationis*, ut Bellarminus obſervat, & ex ſcriptis ejus manifeſtum eſt. Hæc *Bona.* Qui Error hic fuit: Aſſeruit in Euchariſtia ita ineſſe vere ipſum integrum corpus & ſanguinem Chriſti, ut tamen ſubſtantia ipſa panis & vini etiam integra remanerent. *Spondanus ad An.* 1111.

(*b*) Euthymii Zigabeni elegantes ſunt, eruditi & preſſi Commentarii in Scripturam. *Bona.*

(*c*) Bernardus Abbas Clarævallenſis Doctor mellifluus, & Theodidactus, Spiritualis Doctrinæ Theſaurus, audit apud *Card. Bonam.* Inter Latinos *Bernardum* me capit, inquit, *Lipſius Epiſt. Cent. III. ad Belgas Ep.* 49. Et uſum habet excitandi, ob acrimoniam ubique & calorem; tum etiam docendi atque imprimendi ob ſententiarum acumen, quas crebro & ſalubriter miſcet. Utinam tales *Papiſtas* multos, imò vel unum talem haberemus in toto regno Pontificio, qualem Bernardum fuiſſe conſtat. Ita ſane, ita ſolide diſputat ille de ſummis fidei capitibus, de Scripturis, de Eccleſia, de Hominis miſeria, de gratuita Juſtificatione, de Gratia, de Nova Obedientia, *Carlton. in Conſenſu Eccl. Cathol. cont. Tridentinos Lib.* 6.

(*d*) Hic celebris Bernardi Antagoniſta pluraque ei objecta ſunt, quæ quidem, ut de eo *Cavus* noſter, in hominem vel mediocris ingenii nulla religionis ſcientia imbuti, haud cadere poterant, quæque ipſe Petrus conſtanter pernegavit. Ab his ipſum liberant, ejus qui ſuperſunt libri. In hoc maxime peccaſſe videtur *Abelardus*, quod ad Argutias Dialecticas, & inſolentes quoſdam Philoſophiæ terminos, dogmata Theologica, & ſumma quædam fidei Catholicæ Myſteria revocare ſit conatus. Hæc *Cavus Hiſt. Lit. Part. I.* Hujus Opera nuper è tenebris prodierunt, nec in Bib. Patr. rejiciuntur, unde hic locum habeant.

(*e*) Scripſit *Hugo* pleroſque Egregios tum Exegeticos in Sacram Scripturam libros, tum Aſceticos ad vitam Sanctam inſtituendam, tum Theologicos de Deo, de Chriſto, de Sacramentis, tum de aliis rebus didacticos. *Cabaſſutius ad Sæc. XI.*

(*f*) Eodem

(*f*) Eodem tempore, atque in eodem cum Hugone de S. Victore monaſterio vixit Monachus Ordinis Canonicorum Regularium Richardus à S. Victore, cujus extant præclari & devoti plerique tractatus, ejus acumen ingenii cum pietate referentes. *Idem ib.*

(*g*) Hic in Divinis Scripturis ſtudioſus ac eruditus, atque in Sæcularibus literis egregie doctus; ingenio acutus, & vehemens; qui vitia principum ac prælatorum, non palpare, ſed arguere, noverat. Propter eruditionem & vitæ honeſtatem apud Reges, Principes, & Epiſcopos in pretio habitus. *Trithem.*

(*h*) Lombardus Sacro-Sanctæ Philoſophiæ veritatem, fontemque puriſſimum, cæno Quæſtionum, rivulis Opinionum conturbavit. *Johan. Aventin. Annal. Lib. 6.* Et certe ab hoc tempore, ut loquitur Trithemius, Philoſophia Sæcularis, Sacram Theologiam inutili ſua curioſitate fœdare cœpit, & in diverſas Sectas abiit. Unde & cum Lombardo Sanctorum Patrum ſeries vulgo clauditur, & Scholaſticorum agmen ducitur.

Secondly, The Jewiſh Writers of the Twelfth Century.

(*a*) Aben-Ezræ, qui cl. Ann. 1145. ext. Commentaria in Biblia in Bibliis Venetis, de quibus ſupra.

(*b*) Rabbi Moſis Maimonidis, qui cl. An. 1160. ext. quamplurima, *viz.*

——— *Porta Moſis* Arabice cum Verſione Latina & Notis, cura Edwardi Pocockii LL. Orientalium in Academia Oxonienſi Profeſſoris, *Oxon.* 1655. 4°.

——— Tractatus de *Idololatria* Hebraice, cum Verſione & Notis Dionyſii Voſſii, *Amſtelodami* 1641. 4°.

——— Liber cui Titulus, *Doctor Perplexorum*, quem

ex Hebræo tranſtulit Johan. Buxtorfius, *Baſiliæ* 1629. 4°.

——— Tractatus de *Pœnitentia* cum Verſione Johannis Hilperti. *Helmſtadii* 1651. 4°.

——— Opus *Manus fortis* inſcriptum, Latine redditum à Ludovico de Compiegne, Natione Judæc, *Par.* 1667. 12°.

——— Tractatus de *Conſecratione Calendarum*, Pariſ. 1669. 12°.

——— Liber cui Titulus *Sephar Hammizuos*, Amſtelodami 1660.

——— *Canones Ethici* Ebraice & Latine, cum Interpretatione & Notis Georgii Gentii, *Amſtel.* 1640.

(*c*) Rabbi David Kimchi, qui cl. An. 1190. ext. Commentarii in omnes Pſalmos Davidis ex Hebræo Latine redditi ab Ambroſio Janvier Congreg. S. Mauri Monacho Benedictino, *Par.* 1666. 4o.

N. (*a*) Aben Ezra ob inſignem doctrinam & ſapientiam, κατ' ἐξοχὴν *ſapiens* dictus. Et apud *Rich. Simon. in Catal. Author. Judæor.* Rabbinorum ſapientiſſimus audit; utpote qui cæteris non tantum magis perſpicuus, methodicus, & in ſtylo multum elegantior, ſcripturæque Idiotiſmorum tenacior; ſed etiam prudentior, cautior & nugarum parcior.

(*b*) Rabbi Moſes Ben Maimon Talmudicam doctrinam ſepoſitis nugamentis feliciter complexus eſt. Nunquam ita magnifice quicquam de illo auctore dicemus, quin id virtus ſuperet ejus. Fato enim quodam & ſorte naſcendi primus ſoluſque in illa gente recte intellexit, quid hoc ſit, non ineptire. *Pet. Kunæus de Reſpub. Heb. p.* 9. Et ſicuti quidem apud cives ſuos tantam dudum adeptus eſt laudem, ut de eo pronunciarint; à *Moſe*, Propheta ſcilicet, ad Moſem *Ægyptium* nimirum, ſeu Maimonidem, non ſurrexit Moſi ſimilis; ita non minoris eſt dignationis

dignationis apud Christianos, quippe qui solidæ atque ingentis doctrinæ virum fuisse unanimes affirmant. *Acta Eruditor. Januarii* 1684. *p.* 10.

(c) Ex Judæis *Maimonides* præstat & *Kimchius*, quorum ille, in suo *More Nevochim*, hic in *Michol* & *Schoraschim* Criticæ Sacræ, tum ad Linguæ Sanctæ, tum ad Rituum & Cæremoniarum Notitiam tantum conferunt, ut à Bibliotheca Theologica non facile possint abesse. *Hottinger. Bibliothecar. Quadripart. p.* 175. Et ut ex Rabbinis Hebræorum in Vetus Testamentum novissimus est, præter *Rabbi Levi Ben Gerson*, sic etiam doctissimus, minime superstitiosus, & Christianorum Lectioni aptissimus judicatur. *Gesner. in Biblioth.*

Here with the Twelfth Century does end in most Persons Accounts, that set of Writers which we commonly term the FATHERS; *After which succeed the* SCHOOLMEN. *As to the former, the Writings of the Fathers, they are either compris'd in separate and distinct Volumes, with the* SCHOLIA *and Notes of the Learned thereupon, and these have been set down distinctly according to the latest and most approv'd Editions; Or they are collected alltogether in the* BIBLIOTHECÆ PATRUM, *and other* SPICILEGIUMS, *which is generally done with the lower Class, or less voluminous Writers of the former Centuries. And that it may be also known where these are to be found, I thought it not improper here to subjoin the said* SPICILEGIUMS; *As also for the better Understanding of both one, and the other, some of the most considerable* DISSERTATIONS *upon any of the foremention'd Ecclesiastical Writers either of the First, or Second Class.*

I. General Collections, and other Spicilegiums of the Leſſer Fathers, and others of the Ancient Writers.

Bibliotheca Patrum Editionis Noviſſimæ XXVII. Vol. *Lugd.* 1677. Fol.

Micropresbyticum Veterum quorundam brevium Theologorum, *Baſ.* 1550. Fol.

Orthodoxographa S. Patrum Monumenta, *Baſil.* 1569. 2 Vol. Fol.

Græciæ Orthodoxæ Tom. II. *Rom.* 1652. 1659. 4o.

Baluzii Miſcellanea, *h. e.* Collectio Veterum Monumentorum, 4 Tom. *Pariſ.* 1679. & ſequentibus Annis 8o.

Caniſii Antiquæ Lectiones Tom. VI. *Ingolſt.* 1601. 4o.

Petri Steuartii Auctuarium ad Caniſii Lectiones Antiquas, *Ingolſtad.* 1616. 8o.

Cotelerii Eccleſiæ Græciæ Monumenta 3 Vol. *Par.* 1677. 1681. 1687. 4o.

Lucæ Dacherii Veterum aliquot Spicilegium 13 Vol. *Par.* 1665. & ſequent. Annis, 13. Vol. 4o.

Jacobi Gretſeri Tomi Tres de Cruce, *Ingolſtad.* 1616. Fol.

Jacobi

Jacobi Hommii Supplementum Patrum; seu Varia Patrum Opuscula nunc primum edita, *Paris.* 1684. 8°.

Christiani Lupi Epistolæ Patrum de Concilio Ephesino cum Scholiis & Notis, *Lovan.* 1682. 4°.

Joh. Mabillonii Analecta Vetera IV. Vol. *Par.* 1675. & sequentibus Annis 8°.

——— Iter & Musæum Italicum, *Paris.* 1687. 4°.

Gilberti Maguini Veterum Doctorum qui IX. Sæculo scripserunt de Prædestinatione & Gratia Collectio, 2 Vol. *Par.* 1650. 4°.

Stephani l'Moyne Varia Sacra, seu Sylloge Variorum Opusculorum Græcorum ad rem Ecclesiasticam Spectantium, una cum Notis Tom. II. *Lugd. Bat.* 1694. 4°.

Jacobi Sirmondi Veterum Opuscula Dogmatica, *Par.* 1630. 5 Vol. 8°.

Joh. Ernesti Grabæi Spicilegium Patrum, Græc. Lat. *Oxonii* 1701. 2 Vol. 8°.

Collectio nova Patrum & Scriptorum Græcorum, Eusebii Cæsarienſis, Athanasii, & Cosmæ Ægyptii, hæc nunc primum ex Manuscriptis Codicibus Græcis eruit, Latine vertit, & Notis illustravit, B. de Montfaucon, 2 Vol. *Paris.* 1707. Fol.

II. Dissertations on some of the Fathers and Ancient Writers.

Philippi Labbæi Dissertatio de Scriptoribus Ecclesiasticis, *Par.* 1660. 2 Vol.

——— Conspectus Novæ Editionis opp. Damasceni, *Par.* 1652.

Leonis Allatii de Libris Ecclesiasticis Græcorum Dissertationes duæ, *Par.* 1645. 4°.

——— De Scriptis Simeonum Diatriba, *Par.* 1664. *Par.* 4°.

——— De Psellis & eorum Scriptis Diatriba, *Rom.* 1630. 4°.

——— De Georgiis & eorum Scriptis Diatriba edita inter Notas ad Georg. Acripolit. *Par.* 1651. Fol.

——— De Methodiorum Scriptis Diatriba præfixa ad Methodii Symposium decem Virginum, *Rom.* 1650. 8°.

——— De Ecclesiæ Orientalis & Occidentalis perpetua Consensione Libri Tres. *Amstel.* 1648. 4°.

——— De Ecclesiæ Orientalis & Occidentalis Consensione in Dogmatis de Purgatorio, *Rom.* 1655. 8°.

——— H. Hottingerus Fraudis & impostura convictus, *Rom.* 1661. 8°.

——— De Octava Synodo Photiniana Liber 1662. 8°.

Gottofridi Vindilini Divinatio de Clementis Epistolis Concil. Tom. I.

Dodwelli Dissertationes de Irenæo, *Oxon.* 1688. 8°.

P. Allix Dissertatio de Tertulliani Vita & Scriptis, *Par.* 1679. 8°.

David Blondelli Pseudo-Isidorus, & Turrianus Vapulans, *Genevæ* 1628. 4°.

Franciſci Combefiſcii Originum Cp. Manipulus Gr. Lat. *Pariſ.* 1664. 4°.

Jo. Cray Specimen Conjecturarum & Obſervationum in loca quædam Origenis, Irenæi, Tertulliani, Epiphanii, 1632. 8°.

Hen. Dodwelli Dissertationes Cyprianicæ, *Oxon.* 1684. Fol.

Matthæi Larroquani Dissertatio de Photino Hæretico, *Genev.* 1670. 8°.

Joh. Pearſoni Vindiciæ Ignatii Epiſtolarum ad calcem Patrum Apoſtolicorum à Joh. le Clerico Editor.

Dallæus de Scriptis Ignatii, & Dionyſii, vulgo dicti, Arropagitæ.

——— De Pſeud-epigraphis Apoſtolicis. *Uterque inter Opera.*

Vincen-

Vincentius Placcius de Scriptoribus Pseudonymis, *Hamb.* 1674. 4°.

Theophili Raynaudi Erotemata de bonis & malis Libris, *Lugd.* 1653. 4°.

IN

II. IN THE

ACTS *and* DECREES

OF

Councils General, Provincial, &c.

First, Preliminary to the Reading of the Councils may be perus'd, or occasionally consulted,

I. *The Ecclesiastical Chronology, History and Geography; so far at least-wise as may be requisite to know the Time, Occasion, and Place of convening the several Councils and Synods.*

First, Chronology and History respecting more especially the Occasion of the Convention of Councils and Synods.

Ruesii & Hartmanni Historia Conciliorum Ecclesiastica ad Annum usque 1661. 1675.

Conciliorum Index per Gentes Orbis terrarum

præcipuas. Romanorum Pontificum Index Chronologicus; & alter Alphabeticus.

Imperatorum Romanorum Index.

Index Epiſcoporum & aliorum qui Conciliis interfuerunt. *Hæc quatuor in Apparatu Conciliorum Labbæi.*

Secondly, Eccleſiaſtical Geography, more particularly as relating to Places where Councils and Synods have been held.

Sanſoni Geographia Patriarchalis; ſive Tabula Geographica in Epitomen contracta, in qua Patriarchatus antiqui, Romanus, Conſtantinopolitanus, Alexandrinus, Antiochenus & Hieroſolymitanus, in Exarchatus ſive Primatus, iique in Provincias Eccleſiaſticas diſtribuuntur, & Provinciarum urbes Metropoles, ſive Archiepiſcopatus deſignantur.

——— Geographia Synodica Regionum, Urbium & Locorum ubi celebrata ſunt Concilia, Oecumenica, Provincialia, & Synodi Dioceſanæ; Tabula Geographica prima, quæ totius orbis partes continet.

——— Tabula Geographica Secunda Italiam, Galliam & Angliam exhibens.

Labbæi Geographiæ Epiſcopalis Breviarium, quo Sedium Epiſcopalium per orbem Terrarum nomina exhibentur; cum Appendice qua veteres Eccleſiæ Metropolitani cum ſubjectis Epiſcopis uſque ad VII, VIII, XI. circiter Sæcula à Chriſto nato elapſa deſignantur.

Conci-

Conciliorum Index, ubi loci per Gentes orbis Terrarum præcipuas, & quo Anno celebrata sunt indigitans. *Hæc in Apparatu ad Conciliorum Tomos Vol. I.*

II. *The History and Account of* Heresies *and* Schisms.

Irenæus, Epiphanius, Philastrius, Augustinus, Theodoretus, Sirmondi Prædestinatus, Damascenus ut supra.

III. *The History of the Popes; and of the Authority they pretend to, and which they have not, in reference to Councils.*

First, The History of the Popes.

Anastasius Bibliothecarius & Luitprandus de Vitis & Gestis Pontificum Romanorum ut supra, p. 149.

Alphonsi Ciaconii Vitæ & res gestæ Pontificum Romanorum, & S. R. E. Cardinalium ab initio nascentis Ecclesiæ usque ad Clementem IX. additis Pontificum recentiorum imaginibus, Cardinalium insignibus, plurimisque æneis figuris & indicibus, 4 Vol. *Romæ* 1677.

Secondly, On the Authority they pretend to with reference to Councils.

Hieronymi Donati, Patricii Veneti, Apologeticus ad Græcos, de principatu Sedis Romanæ.

——— Epiſtola ad Oliverium Cardinalem Neapolitanum, in qua Romanam Eccleſiam Primatum Eccleſiaſticæ dignitatis retinere, & Petrum eſſe petram, & fundamentum Eccleſiæ comprobatur.

Fr. Pauli Fabuloti Romani de poteſtate Papæ ſupra Concilium Diſputatio Theologica.

Monarchia Petri de monte Veneti Ep. Brixienſis, in qua Generalium Conciliorum Materia de Poteſtate, Præſtantia, & Excellentia Romani Pontificis & Imperatorum, pleniſſime diſputatur. *Hi quinque Tractatus in Labbæi Apparatu ad Concilia Tom. II.*

Bellarminus in primo & ſecundo Tomo de Fidei Chriſtianæ Controverſiis.

Thirdly, On the Authority which they have not in reference to Councils.

Ægidii Romani Bituricenſis Archiep. Liber contra Uſurpationes Bonifacii VIII. adverſus Philippum pulchrum Franciæ Regem.

Johannis de Pariſiis, Ordinis Fratrum Prædicatorum Tractatus de poteſtate Regia & Papali.

Diſputatio inter Clericum & Militem ſuper poteſtate prælatis atque principibus terrarum commiſſa, incerto auctore, temporibus Bonifacii VIII. ſcripta ſub forma Dialogi.

Quæſtio de poteſtate Papæ ab Anonymo.

Petri de Alliaco Cardinalis Cameracenſis Quæſtio in ſuis Veſperiis tempore primi Concilii Piſani & Synodi

Synodi Conſtantienſis; *Utrum Petri Eccleſia lege reguletur.*

Johannis Gerſonii Cancellarii Pariſienſis Tractatus *De Poteſtate Eccleſiaſtica, & de Origine Juris, & Legum*, editus Conſtantiæ tempore Concilii Generalis. ——— Sermo factus per eundem Cancellarium 21. die Julii An. MCCCCXV. Super proceſſionibus faciendis pro Viagio Regis Romanorum ad Petrum de Luna; in quo ponuntur duodecim Concluſiones, ſeu Regulæ Practicæ in Sacro Generali Conſtantienſi Concilio——— Tractatus de Statibus Eccleſiaſticis ——— Opuſculum ab illo lucubratum ſtatim atque Martinus V. quam primum eſt diſſolutum Conſtantienſe Concilium, edidit Conſtitutionem, qua prohibuit, nequis à Sententia Papæ & Sedis Apoſtolicæ ad Generale Concilium provocaret; quod opuſculum ita inſcribitur Tractatus Magiſtri Johannis de Gerſon, *Quomodo, & an liceat in Cauſis Fidei, à Summo Pontifice appellare, ſeu ejus judicium declinare.* ——— Tractatus qui inſcribitur *Reſolutio circa materiam Excommunicationis & Irregularitatum* ———. Tractatus qui inſcribitur Diſcuſſio illius aſſertionis, *Sententia Paſtoris etiam injuſta tenenda eſt*——— Tractatus qui inſcribitur, *Propoſitiones utiles ad exterminationem præſentis Schiſmatis per viam Concilii Generalis.*———Tractatus qui inſcribitur Libellus Articulorum Theologicorum & Scholaſtice compoſitorum contra Petrum de Luna &c. ——— Libellus de Auferribilitate Papæ ab Eccleſia. Hæc omnia apud Edm. Richerium in Vindiciis Doctrinæ Majorum Scholæ Pariſienſis, *Colon.* 1683. 4°.

Scripta quæ Jacobus Almainus & Johannes Major pro Ludovico XII. adverſus abſoluta Imperii Julii II. Et Cajetani Scriptiones ediderunt, ib. Lib. 4°.

Edmundi Richerii Apologia pro Johanne Gerſono pro Suprema Eccleſiæ & Concilii Generalis Auctoritate,

ritate, atque independentia Regiæ poteſtatis ab alio quam à ſolo Deo. *Lugd. Bat.* 1676. 4°.

——— De poteſtate Eccleſiæ in rebus temporalibus Libri IV. *Colon.* 1691. 4°.

——— Vindiciæ Doctrinæ Majorum Scholæ Pariſienſis; ſeu conſtans & perpetua Scholæ Pariſienſis Doctrina de Authoritate & Infallibilitate Eccleſiæ in rebus Fidei & morum; contra Defenſores Monarchiæ Univerſalis & abſolutæ Curiæ Romanæ, *Colon.* 1683. 2 Vol. 4°.

N. Inter ipſos Pontificos maxime litigatur, utrum Concilio Generali an Papæ ſuprema eſt Auctoritas? Schola Pariſienſis ab omnibus retro Sæculis; inter primos autem *Gerſonus* magnus ipſius Cancellarius, ut & Concilium Conſtantienſe & Baſilienſe Sæculo decimo quinto, & Richerius Sæculo ſexto multum ſudarunt in Concilii auctoritate ſupra Papam aſtruenda. Quorum Concluſiones hæc ſunto, ut ex *doctiſſimo Richerio Præfatione ad Apologiam ipſius pro Gerſono videre eſt.*

Primo infallibilem decernendi facultatem, ſive poteſtatem Architectonicum clavium penes Univerſalem Eccleſiam, aut Generale Concilium repræſentans, minime vero penes unum & ſolum Papam habitare; *Qui cum ex hominibus aſſumatur circumdatus eſt infirmitate*, Heb. 5. At proinde fallere & falli poteſt; quocirca infallibili norma qua dirigatur neceſſario indiget.

Secundo Concilii Generalis Auctoritatem ſic eminere ſupra Papam, ut Canones pro Univerſali Moderatione Eccleſiæ condat, quos Pontifex executioni erga particulares Eccleſias mandare, nec non etiam de illis eo in caſu diſpenſare debet, quo ipſummet Concilium ſi congregatum eſſet pro communi Eccleſia, non privatorum bono diſpenſaret. Enimvero Summi Pontifices & Epiſcopi diſtributim capti ſunt miniſtri & cuſtodes Canonum, teſte Gratiano in præmio diſtinctionis 20 verſus *Decretis ergo.*

Tertio ſtatum aut principatum Eccleſiæ ab ejuſdem regimine diſtingui: quoniam ſtatus aut principatus Monarchicus eſt; regimen vero Ariſtocraticum; idque Dominus ita eſſe voluit, ut omnes Epiſcopi, atque ipſemet Papa magis eſſent ſolliciti de Eccleſia

cleſia frequentius conſulenda, & cogenda in Concilium ad ineundam Communionem Sanctorum Univerſalis Eccleſiæ; Ita ut in rebus magni momenti nihil quicquam motu, aut Spiritu privato decernerent, quod Eccleſiam inconſultam, invitam aut diſſentientem obligare queat; quo enim ratio & communis utilitas ducit, illuc ſemper collimandum, & remis at velis properandum.

Quarto frequentem Conciliorum celebrationem, Eccleſiæ melius & ſanctius gubernandæ abſolute & ſimpliciter eſſe neceſſariam; *Quod enim omnes tangit, ab omnibus debet comprobari.* Deinde Communio Sanctorum, qui finis eſt regiminis Eccleſiæ, neque abſolute imperatur, neque monarchice cogitur, ſed per frequentiam actuum Hierarchicorum libere & ſuaviter ſtabilitur. Quare in voluminibus Conciliorum paſſim has obſervabis formulas; *Præter Canonem; abſque Canone, contra Canones, vel ex Canone* aliquid agere; quibus quidem liquet, Eccleſias Canone, non abſoluta poteſtate regi oportere; & quondam in regenda Eccleſia, nihil abſque Concilio & Ariſtocratica moderatione fuiſſe definitum; quam pariter ob cauſam omnes Theologi docent, Bullas decretales, & Leges Pontificias minime Eccleſiam obligare, niſi Pontifex Eccleſiæ conſenſu leges, ejuſmodi ſciſcat, & in mores mittat. Ex quo manifeſtum redditur conſenſum eſſe formalem cauſam obligandi, quoniam Papa non deſpotice aut abſolute imperat more principum Politicorum, qui ad imperata ſua mandanda executionis gladio armantur.

Contra autem *Bellarminus* obnititur; puta Summam Auctoritatis Eccleſiaſticæ uni & ſoli Petro creditam à Domino; ut eam dehinc, ejuſque Succeſſores quibuſcunque & quantum videretur communicarent; quemadmodum Franciæ Rex, verbi cauſa, Proreges, Legatos, alioſque Magiſtratus per cunctas Regni Provincias conſtituit. Præcipuum vero Bellarmini fundamentum eſt, *Quod Chriſtus ſit Rex conſtitutus à Patre ſuper Sion montem Sanctum ejus, & regnaturus ſit in domo Jacob in æternum,* Pſ. 2. & Lucæ 1. Atque B. Petrum ſibi in generalem Vicarium elegerit, ut Eccleſiam Monarchice viſibiliter regeret, quemadmodum Chriſtus, dum eſſet in terris, eam gubernabat. Quo ex fundamento Sophiſtico à dicto ſecundum quid ad dictum ſimpliciter, hæc inferuntur placita.

Primo infallibilem & abſolutam auctoritatem decernendi, penes unum & ſolum Papam Succeſſorem Petri reſidere, ac in ratione regiminis Eccleſiæ eandem prorſus rationem ſcitorum Papæ & Chriſti, id eſt Oeconomi atque Domini, Miniſterialis ac capitis eſſentialis,

essentialis, Metaphorici atque naturalis & absolute necessarii fundamenti Ecclesiæ.

Secundo totam Conciliorum auctoritatem non à communi & Catholico Ecclesiarum consensu, sed ab unius Papæ sententia & voluntate pendere; propterea que Papam ex animi sui arbitrio de Canonibus Synodorum Generalium dispensare; imo etiam totum Jus Canonicum abrogare, & novum condere posse. Ex quo relinquitur, frustra & supervacancea cogi aut haberi Concilia, atque Episcopos esse duntaxat Papæ Consiliarios, non legitimos ac necessarios judices Controversiarum, & Ecclesiæ principes.

Tertio statum & regimen Ecclesiæ esse prorsus Monarchicum, minime vero Aristocratica Moderatione temperatum, ut Synodo Constantiensi decernitur.

Quarto frequentationem Synodorum nullo modo esse necessariam, nisi forte ad bene esse, quo leges à Papa suavius ferantur, & recipiantur ab Ecclesia. Quam Controversiam olim eadem Methodo, atque iisdem plane argumentis, sed non ita contumelioso adversus Parisiensem Cancellarium, & Scholam Sorbonicam, *Cardinales de Turrecremata*, & *Cajetanus* ante Bellarminum agitarunt.

Quinto idem Bellarminus urget Tractatus Parisiensis Cancellarii *de Concilii auctoritate supra Papam*, non dogmatice ad regulam principiorum Theologiæ, sed Oeconomice, & ratione temporis quo Schismata Ecclesiam populabantur scripta fuisse, quia cum Gersonus cæterique auctores illius sæculi cernerent Schismata Antipaparum alia via sarciri non posse quam efferendo Concilium supra Papam, omnem conatum, & Diancœam suam impenderunt, inquit Bellarminus, ut Ecclesiam & Concilium supra Papam exaltarent. Ex quo ille init sententiam Gersoni quamvis piissimi & doctissimi, tamen erroris atque Schismatis suspectam.

Sexto dum Bellarminus prædicat doctrinam de Papæ auctoritate supra Concilium hodie in omnibus Theologiæ Catholicæ Scholis, puta in Italia, Hispania, Flandria, Germania, Polonia, atque in ipsamet Francia edoceri, nomine Scholarum Theologiæ Catholicæ sola Jesuitarum Collegia, quæ omnes Academias Europæ ferme absorpserunt, ut plurimum designare videtur, quo quidem

quidem vera narrat, quoniam experientia comperimus, Jesuitas hoc potissimum habere in votis, ut antiqua Sorbonæ Placita obliterent, suaque domestica in illorum loca substituant, quo sui sodalitii privilegia, & immunitates contra jus commune in perniciem omnium Ordinariorum à Curia Romana extortas, pro Catholicis Dogmatibus, si Deo placet, venditent, & quæcunque animo suo lubitum fuerit, conficiant. Hæc doctissimus *Richerius* ubi supra.

IV. *Of the Matter to be handled in Councils; the Persons constituting the same; to whom belongs the Power of Convening, and the Authority of their Definitions.*

Jacobatii Tractatus de Concilio.

Joh. Antonius Delphinus de tractandis in Concilio Oecumenico, & qualiter, & in quem finem Patres ea differere conveniat.

Barth. Caranzæ Explicatio quatuor Controversiarum de Authoritate Pontificis & Conciliorum.

Gersoni Tractatus de Examinatione Doctrinarum.

Nicholai de Clemangis Disputatio habita per Scriptum super materia Concilii Generalis cum quodam Scholastico Parisiensi——— Ad eundem Scholasticum super eadem materia, largior atque uberior Collatio. Hi duo ap. Orthuinum Gratium in fasciculo Rer. Fugiend. & Expetend.

. N. De his consulas etiam Edmundum Richerium Doctorem & Socium Sorbonicum in insigni ipsius Historia Generalium Conciliorum, qua passim indicat, quidnam & cujuspiam sit Synodum indicere, quænam in ea tractanda, & id genus alia. Consulendi etiam vel potius per totum perlegendi Æneæ Sylvii Commentarii egregii de Actis & Gestis in Concilio Basileæ celebrato, in quibus Sacrosanctam illam Synodum sic describit, sic,

quicquid illic actum bona fide refert, ut qui legerit, intereſſe, & infulatos illos Heroas diſputantes, colloquentes, concionanteſque coram videre ſe putet, ut de eo *Orthuinus Gratius in Faſciculo.* Sed & de hoc Ænea Sylvio, qui poſtea Pius II. fuit, ex *Richerii Hiſt. Concil. Lib.* 4. *Part.* 1. *cap.* 1. notatu dignum ſit, quod cum privatus eſſet, nec dum Curiæ Romanæ artes & ſtudia noſſet (ut ipſe in literis retractationis Actorum Synodi Baſileenſis à ſe Scriptorum teſtificatur) ſtrenue quidem pro veritate & neceſſitate reformandæ Eccleſiæ pugnavit. Sed poſtquam ex Ænea Sylvio & ſimplici Canonico Tridentino, primum Turgeſtinus, deinde Senenſis Epiſcopus à Nicolao V. deſignatus, & aliquanto poſt Anno MCCCCLVI. creatus eſt Cardinalis à Calixto III. totus quidem in ſtudio oppugnandæ atque involvendæ veritatis quam pauper & privatus defenderat, & enucleaverat, incubuit; tanta eſt divitiarum & potentiæ faſcinatio, & adeo verum eſt iſtud effatum, *Magiſtratus indicat virum.*

V. *Of the Corruptions and Falſe Doctrins in the Editions of Councils.*

James, Comber, ut ſupra, p. 152.

VI. *Of the Authority of Councils.*

Tractatus de Patrum, Conciliorum & Traditionum Authoritate in rebus fidei, &c. per Edmundum Wyſalvinum cum præfatione Davidis Paræi Francof. 1611. 8o.

N. Vide Gratiani Diſtinctionem J. Gloſſam à Turrecremate ibidem. & multa de Authoritate Scripturæ, Conciliorum, Patrum, &c.

VII. *Of*

VII. *Of the Rites and Manner of holding Councils.*

Joh. Antonius Delphinus de Tractandis in Concilio Oecumenico, qualiter & in quem finem Patres ea differere conveniat. *In Labbæi Apparatu Tom. II.*

Ordo celebrandi Concilii desumptus ab Isidoro Mercatore ex quarto Concilio Toletano cap. IV. & Garciæ Lovisiæ Hispanicorum Conciliorum Editoris diligentia emendatus. *Concilior. Tom.* I. *p.* 7.

N. Sciat Lector non esse Generalem hunc Ordinem, sed tantum forte servatum in Toletanis, vel aliis in Hispania celebratis Conciliis.

VIII. *Lexicographers necessary for explaining the Rites and Usages of the Church in the Matter of Councils, both in the First, Middle and Latter Ages; and the Terms contain'd in the Canons and Ancient Formularies.*

Arndii Lexicon —— Du Cange Glossarium —— Ut supra

Spelmanni Glossarium Archaiologicum continens Latino-Barbara, peregrina, obsoleta, & novatæ significationis vocabula, quæ post labefactatas à Gothis Vandalisque res Europæas in Ecclesiasticis profanisque Scriptoribus, variarum item gentium legibus Antiquis, municipalibus, chartis, & formulis occurrent, Scholiis & Commentariis Illustrata. Fol. *Lond.* 1687.

Secondly, Next to ſome Preliminary Tracts to be perus'd, or occaſionally conſulted, may be perus'd the Councils themſelves, whether

I. *General Collections of all, or moſt Councils, which have been celebrated in the World both General, Provincial, and Dioceſan, as alſo Epitomes of the ſame.*

Firſt, Collections at large.

(*a*) SS. Concilia ad Reg. Editionem exacta, quarta parte auctiora Græc. Lat. Studio Philippi Labbæi, & Gab. Coſſartii cum Apparatibus. 18 Vol. *Par.* 1671.

(*b*) Concilia illuſtrata per Eccleſiaſticam Hiſtoriam, ex Veterum Faſtis, approbatis Codicibus, antiquis Monumentis, & raris Manuſcriptis deductam. *Norimb.* 1675. 4 Vol. 4°.

N. (*a*) Cum plurimum refert varias Conciliorum tum Collectiones, tum Editiones benè notas habere, ab inſtituto hujus Tentaminis Librario-Theologici non prorſus abeſſe arbitratus ſum, aliqualem de iiſdem rationem reddere, *viz.* à quibus, quando temporis, ubi loci, & quotis voluminibus factæ ſunt ſingulæ, indigitare; unde & quo pretio unaquæque præ cæteris habenda ſit meſius dignoſcatur. Et ut iſtas Dionyſii Exigui qui cl. An. 553. Creſconii Afri, qui cl. An. 690. & Iſidori Mercatoris qui cl. An. 830. Collectiones hic prætermittam, utpote quæ extant in unaquaque Conciliorum Editione.

I. Hic recenſenda ſit iſta Jacobi Martini Theologi Pariſienſis quæ prodiit Anno MDXXIV. Pariſiis duobus Voluminibus in Fol. tum Colon. MDXXX. duobus itidem Vol. in 8*vo.* atque iterum Pariſiis MDXXXV. 2 Vol. Fol. Porro tres illæ Editiones

tiones ſunt prorſus eædem, niſi quod in Secunda & Tertia, ad Tom. primi finem addita ſunt Bulla aurea Caroli IV. Imp. & Bulla Pii V. de non appellando ad futurum Concilium. Notetur præterea quod Tomus prior mera eſt Iſidori Collectio, niſi quod Romanorum Pontificum Gregorii II. Vitaliani, Martini, Gregorii III. & Zachariæ addita ſunt Decreta, cum in Gregorio III. deſiiſſe Iſidorum, ex ejus Præfatione certo compertum eſt.

II. Petri Crabbe Mechlinienſis fuit Collectio, tum primæ Editionis, quæ Anno MDXXXVIII. diſtincta in duo ampliora Volumina Coloniæ prodiit; tum Secundæ quæ An. MDLI. ibidem prodiit multo auctior, in tribus magnæ molis Vol.

III. Franciſci Joverii Valentini Collectio quam ſic inſcripſit: Sanctiones Eccleſiaſticæ, tam Synodicæ, quam Pontificiæ, in tres Claſſes diſtinctæ: quarum prima univerſales Synodos, Secunda particulares, tertia Pontificia Decreta complectitur, quæ omnia fuere hactenus commixta, nunc vero perſpicua & obvia. Pariſiis apud Audoenum Parvum. MDLV. in Fol.

IV. Laurentii Surii Carthuſiani Collectio à ſe quinque amplis Voluminibus Edita *Col. Agrip.* MDLXVI.

V. Collectio Conciliorum Venetiis, An. MDLXXXV. apud Dominicum Nicolinum quinque amplis Voluminibus edita. *Venet.* 1585.

VI. Severini Binii Conciliorum Collectio. Porro tres ſunt Binianæ Conciliorum Editiones, altera An. MDCVI. altera MDCXVIII. utraque Colonienſibus typis, utraque Paulo V. Pont. Max. dicata. Prior mere Latina eſt, quatuor diſtincta Tomis, quorum tertius partitus eſt in volumina duo. Poſterior, cui præter acceſſiones alias maximas, adjecta ſunt Græca, quæ reperiri poterunt, in quatuor itidem ſecta eſt Tomos, qui ſunt in volumina duo diſtincta ſinguli, ac tertius etiam in tria. Tertiam Editionem Pariſienſem Anni MDCXXXVIII. non commemoro. Eſt enim eadem atque Secunda Colonienſis: hoc excepto uno, quod in IX. tomos tributa eſt: quorum ſeptimus in volumina duo eſt diviſus.

VIII. Regia Conciliorum Collectio quæ Pariſiis An. MDCLIV. è Regia Typographia Tomis XXXVIII. prodiit. Quæ multo Biniana auctior; at quamvis pluribus Voluminibus quam hæc noſtra conſtat, hæc Labbæi & Coſſartii tamen quarta parte dicitur prodiiſſe auctior.

Nov

Now concerning all these (*to use the Words of the Learned* Bishop Barlow in his Directions for the Choice of Books) *it may be observed*;

1. That they are all Popish Editions, and have many Things to be read with great Care and Caution: There are spurious Canons, and Decretal Epistles of Ancient Popes put in, and Genuine Canons left out, or corrupted, or industriously contriv'd Notes to make them look like *Rome*.

2. To fence against these Frauds, Editions and MS. Copies must be collated; and those Authors must be consulted which have written Censures upon the Works of the Fathers and Councils.

3. Of all the Editions of Councils and their Collections, *Peter Crabbe* is most commended for his Fidelity, and (not for none, but) less Fraud than those who follow him. And all of them generally leave out the 28 Canon of the Council of *Chalcedon*. And those few who have it, rail at it, and always damn it, as got by Fraud, and the Pride of the Patriarch of *Constantinople*.

4. And every one of them, even *Crabbe* and *Cossartius*, in their *Concil. Maxim.* leave out the *Concilium Pisanum Secundum*, tho' it be extant, and Printed before *Luther* at *Par. ab Hieronymo Croaria*, 1514. and only name it,

it. And both they, and their *Index Expurgatorius Madritii*, 1667. damn it becauſe it makes againſt them; tho' it was call'd by the Emperor, King of *France* and Cardinals, and kept only by Catholicks, as they call them, and that according to the Conſtitutions of their own General Councils of *Conſtance* and *Baſil*, and the Council itſelf, both in the Time it ſate, and after, call'd *Sacrum Concilium Piſanum*.

Of all the foremention'd Editions, that of *Labbe* and *Coſſartius* is the moſt comprehenſive, containing above a Fourth Part more than any other former Edition; by reaſon whereof, as alſo for exact *Indices*, and many Things in the Apparatus explain'd, it is of far more general, and beneficial Uſe for a Divine, than any other Edition. *Thus Biſhop* Barlow.

But ſince ſo much foul play is to be found, even in the beſt Collections of the Councils hitherto extant, and that becauſe they come to us only thro' our Enemies hands. How much were it to be wiſh'd, that ſufficient Encouragement might be given to the Learned Dr. *Allix* to publiſh that Proteſtant Collection, with infinite Pains prepar'd for the benefit of Ours, and the Proteſtant Churches.

(*b*) Nihil [illegible] hoc opere ad plenam & interiorem Conciliorum notitiam magis conducat, utpote quod diogeticam dilucidationem Conciliorum, & Colloquiorum illuſtrium omnium, quotquot ab Apoſtolorum tempore ad noſtram uſque ætatem extant, per

16 Sæ-

16 Sæcula celebratorum, Universalium, Particularium, Nationalium, Provincialium, & Diocœsanorum, Indictiones seu Encyclicas convocatorias, Legationes, Legatorum Instructiones, Commonitoria cum Creditivis, &c. Confessus, Solennitates, Acta & Decreta, Symbola, Sanctiones & Constitutiones, Canones & Capitula, Anathematismos, Literas Synodicas, &c. Anti-synodorum pariter & Conciliabulorum simultates, varias Confessionum Heterodoxarum formulas, &c. fistit. Joh. Lud. Ruelius cœpit, Joh. Lud. Hartmannus continuavit, & absolvit.

Secondly, The Sums and Sumaries of Councils, and their Canons.

Lud. Bail Summa Conciliorum Omnium ex Binio, Sirmondo, aliisque in sex Classes distributa, 2 Vol. *Par.* 1672. *Fol.*

II. *The Councils and Canons of the several Churches of greatest Eminency both* Eastern *and* Western.

First, Of the *Greek* Church.

Beveregii Synodicon, sive Pandectæ Canonum SS. Apostolorum & Conciliorum ab Ecclesia Græca receptorum, nec non Canonicarum SS. Patrum Epistolarum cum Annotationibus, & Scholiis Balsamonis, Aristonis, Zonaræ, *&c.* Græc. Lat. *Oxon.* 2 Vol. *Fol.*

N. A Book of great Use for a comprehensive Knowledge of Ecclesiastical Antiquity. Bishop *Barlow.*

Confessio Orthodoxa Catholicæ atque Apostolicæ Ecclesiæ Orientalis, quam cum Interpretatione Latina primum edidit. L. Normannus, *Lipsiæ* 1695. 8°.

Secondly, Of the *Roman* Church.

Holſtenii Collectio Canonum Eccleſiæ Romanæ.

Codex Canonum Vetus Eccleſiæ Romanæ à Fr. Pithæo ad Veteres Manuſcriptos Codices reſtitutus, & Notis illuſtratus. Accedunt P. Pithæi Miſcellanea Eccleſiaſtica; Abbonis Floriacenſis Apologeticus & Epiſtolæ, & Formulæ Antiquæ Alſaticæ, ex Bibliotheca Ill. D. le Pelitier, *Par.* 1687. *Fol.*

Thirdly, Of the *African* Church.

Codex Canonum Eccleſiæ Africanæ Græc. Lat. per Juſtellum, *Par.* 1614. 8°.

Fourthly, Of the *Gallican* Church.

Concilia Galliæ per Sirmondum 1692. Tomis 3. *Fol.*

Conciliorum Antiquorum Galliæ Supplementum Opera & Studio Pet. Delalandæ, *Par.* 1666. *Fol.*

Concilia Galliæ Narbonenſis Stephanus Baluzius Notis illuſtravit & edidit, *Par.* 1668. 8°.

Fifthly, Of the *Hiſpanick* Church.

Collectio Conciliorum Hiſpaniæ per Garciam Loaiſam, *Madriti* 1593. *Fol.*

Thirdly, Of the *Britiſh* Churches.

Concilia, Decreta, Leges, Conſtitutiones Orbis Britannici Opera Henr. Spelmanni, *Londini* 1639. 2 Vol. *Fol.*

III. *Some of the Councils of more eminent Conſideration.*

Concilium Illiberitanum An. 305. cum Diſcurſu Apologetico Ferd. de Mendoſa, & Notis uberioribus Emanuel Gundiſalvi Tillei, *Lugd.* 1665. *Fol.*

Acta Nicæni Concilii Græc. Lat. Balforo Scoto interprete, cum Compendio Univerſalium Synodorum, Interprete Scarleto Commelin 1604.

Allatius de Octava Synodo Photiniana, *Romæ* 1662. 8°.

Concilium Piſanum Secundum, quod alias non extat, editum ab Hieronymo de Croaria, *Par.* 1514. 8°.

Concilium Conſtantienſe & Baſilienſe per Zachariam Fererium *Mediolani* 1511.

Hiſtoria Concilii Florentini; ſeu Hiſtoria vera Unionis non veræ inter Græcos & Latinos Græc. Lat. Studio Rob. Creygtoni, *Hagæ-Com.* 1660. *Fol.*

Concilii Tridentini Canones & Decreta, cum aliis in Concilio geſtis, *viz.* cum principum Literis ad Concilium, 2. Legatorum Orationibus ad Synodum habitis, 3. Reſponſis, 4. Patrum Orationibus, 5. Eorundem Sententiis & Diſputationibus, de rebus gravioribus in Synodo habitis, per Phil. Labbe, *Par.* 1667. *Fol.*

IV. *The*

IV. *The Canons of former Councils Common-plac'd, or reduc'd to their ſeveral proper Heads.*

(a) Epitome Juris Pontificii Veteris per Ant. Auguſtinum, *Par.* 1641. *Fol.*

(b) Epitome Canonum Conciliorum Omnium, per Gr. de Rives, *Lugduni* 1663. *Fol.*

N. *(a)* A very uſeful Book, or rather a Library of the Canon Law, to thoſe that rightly uſe it. *Barlow's Directions for the Choice of Books, Pag.* 31.

(b) He has the Heads for Common Places in an Alphabetical Order, and then refers to each of them thoſe Canons which concern them, a Book of good Uſe. *Barlow. ib.*

V. *The Synods and Canons of the Reformed Churches.*

Firſt, Of all the Reformed Churches.

Corpus & Syntagma Confeſſionum Fidei quæ in diverſis Regnis & Nationibus, Eccleſiarum nomine fuerunt authentice edita, in celeberrimis Conventibus exhibita, publicaque Authoritate comprobata. Quibus annectitur in omnibus Chriſtianæ Religionis Articulis Catholicus Conſenſus ex Sententiis Veterum qui Patres vocantur, deſumptus *Genevæ* 1654. 4°.

N. Continentur in hoc Syntagmate, I. Confeſſiones Fidei editæ ex Symbolo Apoſtolico, in Concilio Oecumenico 1. Nicæno, 2. Conſtantinopolitano primo, 3. Epheſino, 4. Chalcedonenſi; Quæ omnes inter veterum ſententias collocantur, in Articulo de Deo & Perſona Domini noſtri Jeſu Chriſti, cum Symbolis Irenæi, Athanaſii, &c.

II. Confeſſiones Fidei publica authoritate comprobatæ, Eccleſiarum quæ doctrinam Evangelicam ſunt amplexæ; quæ in hoc volumine, ad commodiorem notitiam, in duas partes diſtribuuntur; quarum breves deſignationes habentur, initio utriuſque partis Syntagmatis; quarum etiam ſtatim ſubjiciuntur ad Harmoniam & Concordantiam indicia. Confeſſiones ſunt, 1. Helvetica, 2. Gallica, 3. Anglicana, 4. Scoticana, 5. Belgica, 6. Polonica, 7. Argentinenſis, ſive quatuor Civitatum Imperii, 8. Auguſtana, 9. Saxonica, 10. Wirtembergica, 11. Illuſtriſſimi Electoris Palatini, 12. Bohemica, 13. Conſenſus Eccleſiaram Majoris & minoris Poloniæ, Lithuaniæ, 14. In fine additur Baſileenſis recuſa An. 1617. & 15. Cyrilli Patriarchæ Conſtantinopolitani, Latine ex autoris *αὐτογράφῳ*.

III. Catholicus Conſenſus Veterum qui Patres vocantur, Græci, Latini, Africani, in omnibus Fidei Articulis ex ipſorum expreſſis ſententiis depromptus. Quorum nomina & ætates habentur initio illius partis. *Hæc ad calcem Præfation. Corporis Confeſs.*

Secondly, Some Synods, Confeſſions and Canons of Reformed Churches of particular Conſideration.

I. *Of the Church of* England.

Sparrow's Collection of Canons and Articles of the Church of *England*. 4°.

II. *Of the* French *Church.*

Quick's Synodicon in Gallia Reformata; Or the Acts, Deciſions, Decrees and Canons of thoſe famous National Councils of the Reformed Churches of *France*, 2 Vol. *Fol.*

III. *Of*

III. *Of the* Belgick *Churches.*

Acta Synodi Nationalis Ecclesiarum Belgicarum Dordrechti habitæ An. 1618. & 1619. Quibus accedunt pleniſſima de Quinque Articulis Theologorum indicia, *Lugduni Bat.* apud Elzivirum 1620. Folio.

Acta Synodalia Dordracena Miniſtrorum Remonſtrantium in Fœderato Belgio, *Herderwici* Anno 1620. 4°.

VI. *The* Codes, Pandects, Novels, Baſilica *and* Capitularies *of the* Roman, *both* Weſtern *and* Eaſtern *Emperors, as relating in a great Meaſure to Religious and Eccleſiaſtical Matters.*

Firſt, The *Codes, Pandects, Novels* and *Baſilica* of the *Roman* Emperors of the Firſt Dynaſty, *Theodoſius, Juſtinian* and *Leo.*

(*a*) Codex Theodoſianus cum perpetuis Commentariis Jacobi Gothofredi, *Lugd.* 1665. 3 Vol. Fol.

(*b*) Corpus Juris Civilis Juſtinianæi cum Notis Dionyſii Gothofredi repetitæ quintum prælectionis, *Lugd.* 1650. 2 Vol. Fol.

(*c*) Βασιλικῶν Leonis Imp. qui cl. An. 886. Libri LX. Græc. Lat. Interprete Car. Annib. Fabrotto extant, *Par.* Tom. VII. Vol. 4. 1640. Fol.

——— Βασιλικῶν Librorum LX. Synopſis Græc. Lat. per Johan. Leunclavium; Item Novellarum antehac non publicatarum Liber ext. Græc. Lat. 1575. Fol.

N. Nec hos à Bibliotheca Theologica ablegaverit prudens Lector, qui materiam in iis contentam tum de rebus, tum de Personis Ecclesiasticis penitius inspexerit, quod ut melius innotescat de singulis, quædam ex *Spanhemio* & aliis pro more adnotabo.

(*a*) *Codex Theodosianus* Sæculo V. compositus est, auspiciis Theodosii Junioris, editusque, ut vulgo tradunt, Constantinopoli V. Kal. Mart. An. 435. at Godofredus in Prolegomenis, cap. 1. multis argumentis evincit, vitio laborare subscriptum Consulatum Theodosii in Novella 1. qua Codicem Theodosianum confirmavit, factumque id Consulatu ejus XVI. An. 438.

Nempe eo Codice Theodosius, ad Exemplum Codicis *Gregoriani* & *Hermogeniani*, qui antea recepti fuerant, ab interitu vindicavit, addita brevitatis luce, in usum fori, Constitutiones, Edicta, Rescripta, Mandata, Epistolas Christianorum Principum, Julianum si excipias, inde ab Anno VII. Constantini M. post devictum Maxentium An. 312. ad Theodosii Junioris Consulatum XVI. An. 438.

Totus Liber XVI. exhibet Constitutiones ad Res, & Personas Ecclesiasticas spectantes. Res iterum vel principales sunt, *Fides Catholica*, *Religio*, & his contrariæ, *Hæreses*, *Schismata*; vel accessoriæ, ut *res Sacræ* & *Religiosæ*, *Donaria*, *Sepulchra*, *Cerimoniæ* & *Ritus* varii. Personæ sunt vel Orthodoxæ, consideratæ aut ratione Ordinis, Superioris, inferioris, *Episcopi*, *Clerici*, *Monachi*; aut ratione muneris, Jurium v. gr. in *Audientia Episcopali*: vel sunt Heterodoxæ, iterumque aut Pseudo christiani, ut *Hæretici*, *Ariani*, *Eunomiani*, *Manichæi*, *Pneumatomachi* &c. aut Christiani, sed contentiosi, *Schismatici*, *S. Baptisma* iterantes; aut extra Ecclesiam, *Apostatæ*, *Judæi*, *Samaritani*, *Pagani*, horumque *Templa*, *Sacrificia*. De his leges sub XII. Titulis. At pro more suo Baronius, & Allatius, Imperatores hoc jus τομοθεσίας Ecclesiasticæ usurpasse; fecisse conniventia Pontificum; Executores tantum fuisse Canonum, &c. Hæc *Spanhemius ad Sæcul. V.*

(*b*) *Juris Justinianæi* incunabula, seu Romani Veteris ac Cæsaræi ordinata Collectio facta fuit auspiciis Justiniani. Dux operis *Tribonianus* J. C. Magister Officiorum, de quo varia judicia, Pagano cætera, compluribus viris aliis laboris sociis.

Primo igitur, ut ex Justiniani Constitutionibus liquet, confectus *Codex* est, initio fere imperii Justinianæi, *Decemviris* ad eam rem delegatis viris illustribus, quos inter præcipuus *Tribonianus*,

nianus, conflatuſque eſt ex Codicibus *Gregoriano*, *Hermogeano*, & *Theodoſiano* ac Juſtiniani Conſtitutionibus; idemque poſtea augendus, ex Cæſarum illis inde ab Hadriano.

Tum *Pandectarum* compoſitioni, ſeu digeſtioni Romanæ prudentiæ in L. Libros, per immenſa ante Volumina diſperſæ, triennium datum eſt à XVI. viris; abolitis illis ipſis Codicibus, ex quibus contexti Digeſtorum libri, multiſque etiam Legibus in Chriſtianos, ſub Paganis Principibus, quas inter Ulpianeæ quædam.

Hinc IV. *Inſtitutionum* Libris Jus omne Romanum contractum eſt, per Theophilum & Dorotheum, Triboniano iterum duce.

Quibus acceſſerunt tandem *Authenticæ*, ſeu *Novellæ* Juſtiniani ipſius Conſtitutiones, Græce editæ, cum quibuſdam aliis Juſtini & Tiberii Imperatorum. In quo jure noviſſimo plurima quæ leges priores abrogarent, in materia de jure *Agnatorum*, *Præſcriptionis* &c. infinita quæ ad *Fidem*, *Hæreſes*, *Ritus*, *Diſciplinam*, *Regimen ſpectant*; quæ ad *Metropoles*, *Provincias*, *Dioceſes*; quæ ad *Ordines* omnes & *Dignitates Sacras*, ad *Eccleſias*, *Clericos*, *Monachos*, *Officiales*, ad ſpeciales cauſas ut Depoſitionis Anthimi, evectionis Juſtinianæ primæ, prærogativarum Romanæ Eccleſiæ, Conſtantinopolitanæ, Carthaginenſis, &c. Idem *ad Sæc. VI.*

(*c*) Leo VI. Imperator, cognomento à Doctrina *Sapiens*, præter alia Sacri argumenti, de quibus p. 315. & p. 322. ſcripſit etiam *Baſilica* & *Novellas*, utrumque ingens & immenſi laboris opus, quibus ad inſtar Theodoſii & Juſtiniani, qui Leges Romanas colligerunt & digeſſerunt, ita & ille omnes Græcorum Imperatorum Leges & Conſtitutiones in unum Corpus coadunari curavit. Et in 60 Libros diſtribui. Ob ejectum Photium Latinis laudatus, cæterum quod Leges Eccleſiaſticas ſanxerit, Juſtiniani exemplo, *ſibi ſumens quod ſummorum Pontificum eſt*, ſuo more à Baronio notatur ad An. Chriſti 811. N. 1. *Spanh. ad Sæcul. IX.*

And

And the better to underſtand the *Baſilica* in particular, as alſo the other of the like nature preceding, may be added.

Cyrilli, Philogeni, aliorumque Veterum Gloſſaria Latino-Græca, & Græco-Latina, à Carolo Labbæo collecta, & in duplicem Alphabeticum Ordinem redacta: Cum variis Emendationibus ex MSS. Codd. petitis, Virorumque Doctorum Caſtigationibus ac Conjectaneis. His accedunt Gloſſæ aliquot aliæ Latino-Græcæ ex iiſdem Codd. MSS. quæ nunc primum prodeunt. Præterea veteres Gloſſæ verborum Juris, quæ paſſim in *Baſilicis* reperiuntur, ex variis perinde MSS. Codd. erutæ digeſtæ & Notis illuſtratæ ab eodem Car. Labbæo. *Par.* 1679. *Fol.*

Secondly, The Capitularies of the *Roman* Emperors of the Second Dynaſty, *viz.* of *Charles* the Great, *Lewis* the Godly, *Lotharius*, *Lewis* II. *&c.*

Capitularia Caroli M. Ludovici Pii, Lotharii, Ludovici II. Caroli Calvi maximam partem Eccleſiaſtica, ſumma cura à Baluzio recognita, ac Notis & Diſſertationibus illuſtrata, *Par.* 1677. 2 Vol. Fol.

Melchioris Goldaſti Collectio Conſtitutionum Imperialium Tom. IV. *Francof.* 1613. Fol.

——— Rationale Conſtitutionum Imperialium, *Francof.* 1607.

N. De Caroli M. in reſtituenda propagandaque fide Chriſtiana & Clero reformando, inſigni ſtudio, ut & de impugnata ab ipſo omni Iconodulia ſummatim ex *Spanhemio* & cæteris diximus ſuperius; reſtat jam ut de ratione *Capitularium* hujus & ſequiorum Imperatorum & Regum, quibus quam appoſite ad rem Eccleſiaſticam conveniat eorundem lectio videre in promptu ſit, aliqua ſubnotemus, quæ ex prædicto *Spanhemio* ad Sæculum IX. ſic accipias.

Et

Et primo quod ad Carolum M. ab ipso Paparum Authoritas fortiter coercita est, & jus sibi vindicatum, plentissimorum regum ad exemplar, sanciendi leges, seu Constitutiones Ecclesiasticas, quoad Doctrinam, Disciplinam, Ritus, Mores etiam Clericorum, in *Capitularia* collectas, quia Capitulis distinctas, quibus ipsi Romani Pontifices obsequium debuerunt.

Institit paternis vestigiis *Ludovicus Pius*, incredibili hujus in disciplinam Ecclesiasticam studio, tollendis excessibus Episcoporum, Clericorum, Monasteriorum. Unde exclamatio illa Platinæ, in Gregorio IV. *Utinam nostris temporibus, Ludovice, viveres! Indiget nunc Ecclesia tuis Sanctissimis institutis, tua censura, adeo in omnem luxum & libidinem sese effundit Ecclesiasticus ordo.* Inde etiam flagraturus summa invidia Cleri Gallicani Pius Augustus, à quo perduelles filii in patrem accensi, nefaria conspiratione exauctorandum fecerunt, in Synodo apud Compendium Palatium, An. 833 Nec dubium conspirationis conscium fuisse Gregorium IV. Pontificem, cum primariis Galliæ præsulibus, & factionis antesignano Ebbone Rhemensi Archiepiscopo, quicquid è contra nititur Baronius.

Nec territus paterno exemplo fuit *Carolus Calvus*, confirmatis sæpe laudatisque Capitularibus Caroli M & Ludovici Pii, teste Baluzio in *Præfat.* & novis etiam additis, apud Goldastum, Sirmondum, Baluzium eundem, in Tomo II. Capitular. promovendæ reformationi nefandorum excessuum.

Hi igitur Principes ad Davidis, Ezechiæ, ac Josiæ exempla, quibus & se facile non semel, id sibi negotium datum crediderunt, ut Ecclesiam ad Scripturam & Veteris Disciplinæ normam emendarent, non expectato Pontificum Romanorum assensu, assistentibus vero in consilium plentissimis Episcopis & Sacerdotibus Unde frequentes Synodi pro instauranda Ecclesia, & de rebus Sacris *Capitularia*, collecta primum ab Ansegilo Abbate An. 827. tum aucta à Benedicto Levita Moguntino An 865. multisque deinceps accessionibus sub Carolo Calvo, & Successoribus locupletata, ac novissime An 1677, collecta & emendata, post aliorum operas, à Stephano Baluzio, Tomis duobus. Emendatio fuit in *Doctrina, Cultu, Disciplina, Moribus.*

1. Quoad Doctrinam, ex. gr. injuncta Clero est Lectio assidua Scripturarum, prædicatio secundum easdem Scripturas S. & solas, promptio *ex Vet. & N. T. Scriptis, eorum quæ vera sunt, & saluti omnium proficua*, ex Concilio Aquisgranensi II. An. 836. Ita versio earundem in vernaculum Sermonem commendata,

mendata, materia etiam prædicationum præscripta, quoad Theoriam & praxim. Credenda & facienda, secundum Doctrinam Evangelii & Legis. Ita abolitæ Traditiones incertæ, dubiæ narrationes, ac Pseudo-graphiæ omnes. Videantur imprimis Capitularis Aquisgranensis An. 789. Capitula XX. LXXVI. LXXX. & quæ illa deinceps exceperunt sub Carolo M. & sub Ludovico proinde à Capitulari Aquisgranensi Anni 816. & secuturis.

2. Quoad *Cultum*, accerrime restiterunt Pii Imperatores Iconoduliæ omni, omnique Idololatriæ. Missas privatas sine communicantibus, peregrinationes religionis & meriti causa, venerationem incertorum Martyrum, cultum Dei Lingua ignota, nec intellecta auditoribus, infrequentem Communionem, (quæ omni die Dominico esset, Canone XXII. Aquisgranensi II. Capite III.) id genus alia vehementer improbasse, docent passim præfata Capitularia. Pariter vanissimis *Superstitionibus*, non modo circa Imagines, sed & in *Exequiis mortuorum*, in *Examinationibus* supra Crucem, aut per Aquam Frigidam, in ritibus id genus, intercessisse Imperatores, inde quoque constat, speciatim ex Libro I. Capitular. & ex Additionibus.

3. Pro instauranda Clericali Disciplina, & Monastica, fœdum in modum collapsa, & à cujus corruptione mali omnis in Ecclesia labes esset, proque emendanda *vita* omni, *moribusque* Christianorum, dici vix potest quanta animi contentione incubuerint in hanc rem optimi principes. Hinc proscripta damnataque frequentissimis Capitulis Sacerdotum, Monachorum, & Canonicorum etiam, ignavia, insciția, avaritia, usuræ, rapacitas, luxuria, concubinatus, ebrietas, simonia, typhus sæculi, venationes Episcoporum, id genus alia. Interdicti, salutaribus constitutionibus Ludovici Pii, modi omnes acquirendi illegitimi, quibus Ecclesia aut Monasteria ditescerent in fraudem *liberorum*, propinquorum, hæredum. Sic etiam indiscreta *puellarum velatio* ante Annum ætatis XXV. damnata, & quoque *puerorum oblatio* quæ non ab ipsis parentibus fieret, *Patre* aut *Matre*, deinceps confirmanda ab ipsis pueris *tempore intelligibili*. Præscriptæ regulæ, qualiter se in Officio gerere omnes oporteret, in Conciombus, Missis, Catechesibus, Visitationibus, Ordinationibus, Synodis, Monasteriis, in diebus Festis, Dominicis, & in omni vitæ consuetudine, præsertim circa Fœminas. Docent vel indices singulorum Capitularium, cumprimis Annorum 789, & 6, 817. in Libris primæ Collectionis, & Canones Conciliorum, Tomo VII. VIII. IX. Ac viguit hæc ratio disciplinæ in Gallia, Germania, Italia, donec Pontificum Romanorum authoritas, & crescens superstitio, ac Cleri dominatus, arteſque Monachorum, sed & bellorum calamitates, Capitularium usum interrumperent, quod

quod factum fuiſſe ſub initia tertiæ Monarchiæ Francorum monet Stephanus Baluzius, poſt Petrum de Marca Lib. V. Hiſtoriæ Bearn. id eſt, Sæculo X. nondum expleto. Hæc *Spanhemius ad Sæculum IX. Cap. III.*

VII. *The Civil and Canon Law, both intermix'd and reconcil'd.*

Photii Nomocanon, ſive Canonum Eccleſiaſticorum & Legum Imperialium de Eccleſiaſtica Diſciplina Conciliatio in XIV Tomos diſtributa in Juſtelli Bibliotheca Juris Canonici, *Par.* 1662. Tom. II. p. 759.

N. Hic eſt Liber proprie Eccleſiaſticus, quo Canones & Decreta Conciliorum in ſuas claſſes diſpoſita & digeſta ſunt à M. iſto Photio de quo ſupra. Primus, qui talem Nomocanonem nobis dedit, fuit Johannes Scholaſticus an. 564. Patriarcha Conſtantinopolitanus factus. Cujus Nomocanonem in L. titulos diſtributum, Græc. Lat. ediderunt Juſtellus & Voellus Bib. Juris Canon Tom. II. p. 603. Poſt Johannem, Nomocanonem in XIV titulos diſpertitum contexuit Photius, Johannis poſt aliquot demum ſæcula, in ſide Conſtantinopolitana ſucceſſor. Hunc Balſamonis Commentariis illuſtratum, ex Codice Palatino primus edidit Chriſtoph. Juſtellus tum Græce, tum Latine, *Par.* 1615. o. Prodiit poſt annos quinque ad calcem Commentariorum Balſamonis, *Par.* 1620. Fol. Denique, à Juſtello & Voello recognitus, locum habuit in Bibliothec. Jur. Canon. Tom. p. 789. Hæc *Cavus Diſſert. Sec. ad calcem Hiſt. Lit. Part. 2da.*

III. IN THE LITURGIES, RITUALS, AND *Other Matters thereunto belonging, through the several Ages of the Church.*

First, Preliminary or Preparative to the Reading or perusal of the same.

I. *Historical Accounts of Liturgies and Rituals.*

Procli Ep. Constantinopolitani Tractatus de Traditionibus Missæ Divinæ qui extat in Collectione Liturgiarum, *Par.* 1560. p. 1.

Dr. *Heylin* of Liturgies, or Set-forms of Publick Worship, with the Concomitants thereof, in way of an Historical Narration. *In his Miscellany Tracts*, Lond. 1681. *Fol.*

Dr. *Comber*'s Scholastical History of the Primitive and General Use of Liturgies, and Stated Forms of Publick and Common-Prayer. *Inter Opera.*

N. See *Brerewood*'s Enquiries, Cap. XXVI. Of the several Languages, wherein Liturgies of Christians in several Parts of the World, are celebrated.

II. *An Account of Liturgical, Ritual and Eccleſiaſtical Books of Uſe and Authority in the Greek and Latin Churches.*

Leonis Allatii de Libris Eccleſiaſticis Græcorum Diſſertationes duæ, *Par.* 1645. 4°.

Guliel. Cavi Diſſertatio de Libris & Officiis Eccleſiaſticis Græcorum ad calcem Hiſt. Lit. Part. II.

Lindani Libri Eccleſiaſtici Eccleſiæ Latinæ.

N. Leo Allatius in Græcarum Eccleſiarum rebus verſatiſſimus, eorum Libros Eccleſiaſticos plures, nec unius generis eſſe perhibet; in eamque jam excreviſſe molem, ut attentius introſpicienti, haud fieri poſſe videatur, ut per annum ab homine id ſtudioſius incumbente, nec aliis negotiis implicito, recitentur, tantum abeſt ut cantu etiam, & per intervalla temporum reſpirante, commode accenſeantur. Qui inter eos eminent Codices à Card. Bona hic recenſentur. *Cathiſmata*; *Lectiones* Veteris & N Teſtamenti; *Triodium*, in quo ſunt Canones trium Odarum, quæ tempore Quadrageſimæ recitantur. *Pentecoſtarium*, in quo ſunt Officia à die Paſchatis uſque ad Pentecoſten. *Menæa* in 12 Tomos diviſa, quot ſunt Menſes, & continent Officia Sanctorum. *Menologium*, in quo nomina Sanctorum, & Vitæ breviter recenſentur, futius tamen quam in Romano Martyrologio. *Euchologium*, continens Orationes & Benedictiones pro diverſis functionibus Eccleſiaſticis. *Horologium*, quod eſt Officium diurnum; *Anthologium*, in quo multa ſunt Officia in variis Libris diſperſa. *Panegyricus* habet diverſas Orationes in varias feſtivitates. *Diaconica* in Officio Diaconi. *Paracleticus* quotidiano uſui deſerviens. *Octoechus*, de octo tonis. ſeu modis muſicis; in quo libro ſunt Canones, & troparia diverſa; *Hermologium*, ſive *Hermologium* rithmum indicans, ſive tonum juxta quem Canonum cantus inflecti libet.

Et inter Latinæ Eccleſiæ Codices Liturgicos hos numerat; *Pſalterium*, *Lectionarium*, *Collectaneum*, *Antiphonale*, *Hymnarium*, *Martyrologium*, *Rituale*, *Ceremoniale*, *Sacerdotale*, *Pontificale*, *Miſſale*, *Graduale*, *Diurnum*, & *Breviarium*. Hæc *Bona de variis Rit. div. Pſalmod. Cap.* 19. *Sect.* 20.

III. *Books*

III. *Books explaining the Liturgical Terms, Lexicographers, and others.*

Joh. Bonæ Card. Rerum Liturgicar. Liber Secundus.

N. Hic etiam consulantur Lexicographi Ecclesiastici. Inter cæteros Suiceri Thesaurus Ecclesiasticus è Patribus Græcis. Spelmann.

Secondly, Next to some Preliminary Tracts to be perus'd, or Occasionally consulted, may be Inspected Liturgies, Sacramentaries, Rituals, and Rationales on the same: Books also on Liturgical Persons, their Ordination and Offices; On Liturgical Matters likewise, relating to Time and Place, as Festivals and Fasts, Temples and Altars, on the Liturgical Government and Discipline of the Church; And lastly, on the Rites and Manner of Admission to, or Exclusion from the Liturgical Solemnities of Religion.

I. *Liturgies, Sacramentaries, Rituals, & Rationales on the same; with the Collections of Liturgical and Ritual Writings.*

First, Liturgies.

I. *The Liturgies pretended to have been written within the first Period, or in the Apostolical Age.*

(*a*) Liturgia Sancti Petri nomine inscripta, quæ extat in Auctuar. Bib. Patr. Tom. II.

(*b*) Liturgia Matthæo inscripta quæ habetur Latine in Bib. Patr. Tom. II.

(*c*) Liturgia Marco inscripta quæ ext. Latine in Auctuar. Bib. Patr. Tom. II.

(*d*) Li-

(*d*) Liturgia Sancti Jacobi quæ ext. Græc. Lat. in Auctuar. Bib. Patr. Tom. II.

N. Ecclesias ab Apostolis institutas formam aliquam & ritum offerendi sacrificium ab iisdem accepisse, (*verba sunt Card. Bonæ*) nemo opinor est qui inficias ierit, cui nota sit Sacrificii cum Religione inseparabilis & intrinseca connexio. An vero Liturgiæ, quo nomine quorundam Apostolorum inscriptæ circumferuntur, legitimæ sint, disquirendum nunc est.

(*a*) Et primo quidem occurrit illa, quam Petri Apostolorum principis inscriptione insignitam circa finem superioris Sæculi Græce & Latine edidit, ex Codice MSS. Cardinalis *Sirleti*, & Notis illustravit Vir Doctus *Gulielmus Lindanus*, addiditque pro ea Apologeticum multa eruditione refertum. Sed qui ipsum accurate perlegerit, mecum fatebitur, nihil aliud ex eo concludi, nisi quod Petrus seu voce, seu scripto, Ecclesiæ primum Antiochenæ, dein Romanæ Liturgiam aliquam tradiderit. Quod vero ista, quam *Sirletum* in Apulia reperisse ait, ea ipsa sit, nec illa probat, nec ullus credit, qui noverit verum à falso, & proprium ab alieno discernere. Si enim hæc Missa vera est principis Apostolorum; quomodo Romana Ecclesia quæ ejus lipsana, & epistolas inter tot persecutionum procellas usque in præsentem diem sollicite conservavit, hanc denique egregiam sacrificandi formulam neglexit? Cur nullum ejus vestigium extitit per mille quingentos & amplius annos apud Orthodoxos scriptores? Ubi tanto tempore dilituit, & unde emersit? Nempe in Apulia, quæ olim Magna Græcia, reperta est, *Pulcherrima Chirographa descripta*, ut *Lindanus* ait *capite* 9 *Apologiæ*, ut *nuper non pauci spectatores judicarint*. At ex hoc liquet istuc exemplare recentiori manu scriptum fuisse; & fortassis idem qui scripsit, composuit, cum nulla præsertim fiat mentio antiqui Codicis ex quo descriptum sit. Detegit quoque impostaram Canon Romanus, prout hodie in usu est eidem insertus, quem a quodam scholastico compositum, ut ait Gregorius Magnus *Lib.* 7. *Ep.* 64. Sunt in ea quædam Orationes ex Libro Sacramentorum Gregorii, estque consarcinata ex Missa Latina, & ex Liturgiis Jacobi, Basilii & Chrysostomi. Quibus rite perpensis, ea mihi suspicio in mentem venit, præterito sæculo scriptum fuisse ab aliquo sacerdote Italico-Græco, vel exercitii gratia, vel ut Græcam Liturgiam, de cujus nimia prolixitate sæpe Romæ conquesti sunt, ad hanc breviorem formam redigeret. Nomen autem Petri ei præfixit, vel quia *Canon Romanæ Ecclesiæ*, cujus Petrus fundator fuit, præcipua ejus pars est; vel ut ei auctoritatem tanti nominis interpositione conciliaret. Hæc Card. *Bona Rer. Liturg.* Lib. I Cap. VIII.

(*b*) Extant

(*b*) Extant etiam *Matthæi* & *Marci* Evangeliſtarum nominibus Liturgiæ quas cum pleriſque, inter dubiæ fidei ſcripta recenſeo. Illa Æthiopum, hæc Alexandrinorum dicitur eſſe: Matthæum enim fidem in Æthiopia prædicaſſe aſſerit Romanum Martyrologium. Marcus vero Alexandrinæ Eccleſiæ primus Antiſtes fuit. Et illa quidem unde primum prodierit neſcio; Hæc *Sirleti* manu obſtetricante educta eſt in lucem ex vetuſto Codice Monaſterii Roſanenſis in Calabria Ordinis S. *Baſilii*, ex quo idem *Sirletus* eam deſcribi curavit, miſitque Pariſios *Johanni à S. Andrea* ejus Eccleſiæ Canonico, atque ibidem Græce & Latine, edita fuit. De illa altiſſimum ubique ſilentium eſt: hanc commemorat, & veluti pſeudepigraphum rejicit Sæculi XII. ſcriptor Theodorus Balſamon, *Reſp. 1. ad Marcum patriarcham, & ad Can. 32. Concilii Trullani.* Nicholaus Methonenſis *in libello ad eos qui hæſitant*, ait, Marcum Liturgiam Eccleſiæ Alexandrinæ tradidiſſe, quod & alii aſſerunt, & nos ultro fatemur; an vero iſta, quæ ad nos pervenit, ipſa ſit quam Marcus ſcripſit, res in ambiguo eſt, deficientibus per multa ſæcula veterum patrum atteſtationibus. *Idem ib.*

(*c*) His ergo rejectis, vel in quæſtione relictis, de Liturgia, *Jacobi* fratris Domini Hieroſolymorum Epiſcopi omnium celeberrima, paulo fuſius diſſerendum eſt. Scripſit de illa eruditiſſimam Epiſtolam ad Bartoldum Nihuſium Leo Allatius in ejus *Symmictis* editam, *p.* 176. qua eam ab Hæreticorum Oppoſitionibus vindicat, & prolatis Antiquorum teſtimoniis genuinum fœtum eſſe demonſtrat. Magni autem ponderis ad ejus veritatem ſtabiliendam imprimis eſt perpetua Eccleſiæ Græcæ traditio, quæ illam ſemper ut legitimam agnovit. Conſentiunt Græcis Syri, qui teſte Abrahamo Echellenſi in Notis ad *Hebedieſu* de Scriptoribus Chaldaicis, *p.* 135. aſſerunt S. Jacobum primum omnium Liturgiam ſcripſiſſe, & ad ejus normam cæteras inſtitutas fuiſſe: Idque confirmat Abraham Johannis Maronis, qui intra ſextum & ſeptimum vivebat ſæculum, aliorumque antiquorum teſtimonio, qui in ejus Liturgiæ commentariis affirmant hanc traditionem ad ipſos per manus deductam à tempore Apoſtolorum. Accedunt traditioni ejuſdem Exemplaria in vetuſtiſſimis Codicibus exarata, & ex ea veterum patrum excerptæ apud Allatium auctoritates ad Catholicæ fidei dogmata comprobanda. Synodus Trullana, cap. 32. ejus teſtimonio utitur, ut refellat eorum errorem qui ſolam aquam in ſacrificio offerebant. Ejus meminit Proclus in *Tract. de Traditione divinæ Liturgiæ*, & Cyrillus Hieroſolymitanus multa ex ea tranſtulit in *quintam Catecheſim Myſtagogicam.* Varias adhibent machinas ad eam abolendam Sectarii, ſed omnem ipſorum conatum irritum facile oſtendam. Aiunt reperiri in ea vocem *Homouſion* ante Nicænum

Nicænum Concilium ignotam; vocem quoque *Theotocos* e Concilio Ephesino repertam. Atque id temere & falso ab illis dicitur. Nam Athanasius *in Libro de Decretis Concilii Nicæni* auctores profert, qui nomine *Homousii* ante ipsum Concilium usi sunt. Theodoretus item *Lib.* 1. *Hist. Eccl. c.* 13. eam vocem non esse novam ait, neque à patribus Nicenæ congregatis inventam, sed à majoribus receptam. Simili modo ante Concilium Ephesinum B. Virginem *Theotocon*, id est, Dei Genetricem, nuncupatam Evagrii testimonio evincitur, qui *Lib.* 4. *Hæret. Fabul. c.* 12. dicit, Antiquissimos fidei Orthodoxæ prædicatores juxta traditionem Apostolicam, Matrem Domini *Deiparam* nominasse & credidisse. Aiunt insuper *Trisagion* & *Doxologiam* recentioris ævi esse, atque inde concludunt perperam tribui Jacobo hanc Liturgiam, in qua ista reperiuntur; sed nugas agunt, nam *Hymnus ter sanctus Isaiæ, cap.* 6. legitur; & Glorificatio Sanctissimæ Trinitatis ab Apostolis emanavit, qui cum credentes baptizarent in nomine patris & filii & spiritus sancti, eos docuerunt, patri & filio & spiritui sancto solemnem *Doxologiam* decantare. Aiunt denique alia quædam in ea esse, quæ recentiorum sunt. Hoc probandum ipsis erat; aiunt enim illi, nos negamus. Sed ultro concedamus, nonnulla addita à recentioribus, ut in similibus fieri solet, an idcirco abjicienda omnia velut spuria, illa etiam quæ genuina sunt? An ideo pentateuchum Moysi tribuendum non erit, quia in fine Deuteronomii ipsius mors & sepultura ab alio scriptore addita est? Non est hominis sani sic argumentari. Nihil igitur officiunt Jacobi Liturgiæ Novatorum Objectiones. Eam ipsi temere explodunt, nos veterum testimonio nixi amplectimur & approbamus. Hæc *Card. Bon. ib.*

Sed & audi nostrum Cavum. Jacobi non esse, neque ævi Apostolici liquido satis ostendunt vocabula in eo frequenter usurpata *θυμίαμα*, *θυσιαστήριον*, *θυσιαστηρίς πύλαι*, *τρισάγιον*, hymnus Cherubicus, *θεοτόκος*, *ὁμόσιος*; Templa, Monasteria, Confessores, aliaque diu post D. Jacobi ævum nata & excogitata. Demonstrant id, ritus precumque formulæ, à sæculo Apostolico prorsus alienæ, quod cuivis inspicienti ad oculum patebit: Ut mirum plane videri debeat, viros cætera doctissimos, Leonem Allatium, dissertatione hac de re edita, quam *Symmictis* suis inseruit, *part* 1. p. 176. & *Card. Bonam de Rebus Liturgicis, Lib.* 1. *cap.* 8. hanc Liturgiam tanquam genuinum S. Jacobi opus tueri; quamvis à posterioribus interpolatum, nonnullis additis vel detractis, vel pro opportunitate temporis immutatis, non inficiantur. Rejicit hanc Liturgiam, ut & illam D. Marci Theodorus Balsamon *Respons. ad Interrogat. Marci patriarchæ Alexandrini*, ubi notat eas nec Canonum Apostolicorum LXXXV. nec Laodicenæ Synodi LIX. quibus utriusque testamenti scripta,

librique Apoſtolici, qui in juſu nobis eſſe debent, enumerantur, neque denique ab Eccleſia agnitas eſſe: pronunciamus igitur, inquit, non eſſe has recipiendas. Hæc *Cl. Cavus Hiſt. Lit. part.* 1. *pag.* 9.

II. *The Liturgies ſuppoſed to have been form'd in the ſecond Period, before the Converſion of* Conſtantine.

Liturgia Sancti Clementis inter Conſtitutiones Apoſtolicas Sancti Clementi Ep. Rom. inſcriptas.

N. Recenſetur inter Apoſtolicas ſancti Clementis Romani Liturgia in Libro Conſtitutionum deſcripta & ab Apoſtolis accepta, ut ille ait. Teſtimonium de illa perhibet Proclus initio *Tract. de Traditione Miſſæ*, aſſerens D. Clementem Apoſtolis dictantibus eam edidiſſe, cujus ſententiæ adhærent Baronius, Anno 102. Num. 23. Bellarminus, *Lib. de ſcriptis Eccleſiaſticis*, & alii, qui eam legitimam eſſe putant, ſed auctam à ſucceſſoribus. Sicut enim formulam ſymboli ab Apoſtolis traditam patres deinde auxerunt, ut fidei Myſteria clarius exprimerent; ita Liturgiæ ab illis, prout ferebant tempora, contextæ, ab aliis poſtea amplificatæ fuerunt. Alii tamen non infimi ſubſellii Scriptores, qui negant Clementem Apoſtolicarum Conſtitutionum auctorem eſſe, ab eo conſequenter Miſſam abjudicant quæ pars illarum notabilis eſt. Quicquid autem ſit de Auctore harum Conſtitutionum, certum apud omnes & exploratum nunc eſt, quod ſi ab Apoſtolis immediate dictatæ non fuerunt, Concilio tamen Nicæno antiquiores ſunt, & in his continentur Diſciplina Eccleſiaſtica, qua Orientalis Eccleſia ſub Ethnicis Imperatoribus ante magnum Conſtantinum regebatur, ut vir eruditus Johannes Morinus docet, *parte 2da de Sacris Ordin. p.* 20. Cui adſtipulatur Johannes Fronto in prænotatis ad Kalendarium Romanum. Petrus item de Marca, Lib. 3. Concordiæ, Cap. 2. ejus Libri auctorem ſaltem ſæculo tertio floruiſſe ait, idque omnibus hodie perſuaſum eſt. Hæc *Bona ubi ſupra.* Nec ab his abludit Cavus noſter, cujus verba hæc ſunt; *Conſtitutionum Apoſtolicarum, Libri* VIII. eodem circiter tempore, quo Canones ſcripti (hoc eſt, circa finem ſæculi ſecundi ut putat) ex variis διδασκαλίαις & διατάξεσι, quas viri Apoſtolici tunc temporis edere ſolebant, primum, ut videtur compoſiti. *Hiſt. Lit. part.* 1. *pag.* 19.

III. *Liturgies*

III. *Liturgies compoſed in the Third Period*; viz. *from* Conſtantine *the Great, to the Fall and Diviſion of the Roman Empire, on the Death of* Valentinian *the Third.*

Λειτουργία τῶν ἁγίων πατέρων Ἰακώβου τοῦ Ἀποστόλου, Βασιλείου τοῦ Μεγάλου, Ἰωάννου τοῦ Χρυσοστόμου, &c. Græ. Lat. *Par.* 1560.

(*a*) Liturgia Sancti Baſilii in Euchologio Græco à Jacobo Goar edit. *Par.* 1645. Fol.

(*b*) Liturgia Sancti Chryſoſtomi, ib.

(*c*) Liturgia præſanctificatorum, ib.

(*d*) Euchologium Græcum à Jacobo Goar Pariſino editum, Græ. Lat. *Par.* 1645. Fol.

(*e*) Liturgia Ambroſii Mediolanenſis Ep. ap. Morinum.

N (a) Habent Græci Jacobi Apoſtoli Liturgiam, qua diu uſi ſunt, donec Baſilius Magnus divino edoctus Magiſterio ſuam compoſuit. De illa autem ſupra. Hanc vero commendat Proclus in ſæpe laudato opuſculo, *De traditione divinæ Miſſæ*, Trullana Synodus, Can. 32. Leontius, Lib 3. adv. *Neſtorium*, & alii patres Græci quamplurimi. Cauſam vero qua motus fuit Baſilius ad Novum offerendi ſacrificii ordinem, componendum, hanc tradit Proclus, quia Miſſam à Jacobo editam, fidei fervore deficiente, homines terrenis Negotiis immerſi, nimiæ prolixitatis accuſabant, quare ſalubri uſus conſilio, eam in compendium redegit. Magnus, inquit, Baſilius hominum ſocordiam & in deterius prolapſionem conſpicatus, ac proinde longinquitate productæ miſſæ pertæſos; non quod ipſe ſupervacaneum quidquam, vel nimis longius productum in ea fore arbitraretur, ſed ut pariter tum ſimul orantium, tum audientium ignaviam ex longinquo illo intervallo præcideret, breviorem recitandam tradidit. Hæc *Proclus ib.*

Jacobus Goar vir doctus ſacrorumque rituum peritiſſimus, in Græcorum *Euchologio*, p. 185. ex genuino fine, quem ſibi Baſilium in edenda Liturgia præfixiſſe aſſerunt Proclus, & author vitæ ejus, genuinam quoque ab ipſo diverſis temporibus ſcriptam fuiſſe ſuſpicatur. Unam prolixiorem, quo diutius Deo vacaret, alteram breviorem, ne populo & ipſis ſacris miniſtris tædium pareret. Et hanc putat Goar poſteritati traditam, omniumque conſenſu approbatam; Ac quicquid ſit de hac conjectura, illud certiſſimum eſt, duplicem extare Baſilii Liturgiam, unam è Græco tranſlatam; alteram ex Syriaco Sermone ab Andrea Maſio Latine redditam; Et hæc à Græca in multis diverſa eſt, & multo brevior. His accedit tertia à prædictis etiam differens, quam *Victorius Schialach* Maronita, ex vetuſto Codice lingua Ægyptiaca cum Arabica Interpretatione ſcripto, in Latinum tranſtulit, quæ Bibliothecæ patrum inſerta eſt. Ipſa quoque Græca Exemplaria diſſimilia eſſe agnoſcit Goar, adeo ut difficile ſit judicare quinam ſit purus & germanus Baſilii textus. Obſervavit hanc diverſitatem prædictus *Schialach*, ejuſque reddidit hanc rationem; quod ſicut Latini & Græci Antiſtites in ſuis Liturgiis quas ab Apoſtolis acceperunt multa vel addiderunt vel immutarunt, idem etiam ab Alexandrinis & Ægyptiis par eſt credere pro temporum opportunitate factitatum. Nemo ſe continuit intra terminos à Majoribus conſtitutos, ſed quiſque addidit quæ ſibi aptiora viſa ſunt ad excitandum in ſe & in aliis pietatem. Porro, Miſſa Baſilii certis duntaxat diebus utuntur Græci, in Dominicis ſcilicet ſanctæ & magnæ Quadrageſimæ, demptâ Dominicâ palmarum; in ſancta & magna feria quinta, in magno ſabbato, in vigilia Nativitatis Chriſti & Epiphaniæ, & in die feſto ipſius Baſilii. Hæc *Bona*, cap. 9.

(*b*) Reliquo anni tempore Liturgia Chryſoſtomi utuntur, qui novæ formulæ componendæ manum admovit, eadem qua Baſilius impulſus ratione, ut B. Proclus ejus diſcipulus & in throno Succeſſor affirmat, ſic in eodem Opuſculo ſcribens. *Haud vero multum poſt Baſilium, pater ille noſter aurea præditus lingua Johannes, de ovium ſalute, ut paſtorem decet, ſtrenua cura ſollicitus, naturæ humanæ ſocordiam ignaviamque reſpiciens, fibras omnes ac radices ſathanici prætextus hujus prorſus voluit evellere. Et idcirco multa præcidit, & conciſiori preſſiorique oratione ſacrum conficiendum ſtatuit, ne ſenſim homines, qui libertatem quandam & inertiam, quam maxime compleclantur, fallacibus adverſarii rationibus decepti, ab ejuſmodi Apoſtolica hac & divina abſterriti traditione eam omitterent, quemadmodum hoc ipſum multis, variis ſæpe in locis, accidiſſe in hunc uſque diem deprehendimus.* Hanc Chryſoſtomi Liturgiam edidit in ſuo Euchologio *Jac. Goar*, & cum pluribus tam

tam impreſſis quam MSS Exemplaribus contulit, & notis illuſtravit adeo copioſe & erudite, ut nihil ejus diligentiæ addi poſſit. Excerpſit quædam Chryſoſtomus ex Baſilicana & in ſuam tranſtulit; plura deinde ab aliis addita, & pro cujuſque nutu inſerta ſunt, unde maxima exemplarium varietas emanavit. *Bona, ib.*

(c) Miſſa præſanctificatorum, æquivocè dicitur Miſſa, cum careat conſecratione corporis & ſanguinis Chriſti. De ea ſcripſit Leo Allatius eruditiſſimam, & omnibus numeris abſolutam Diſſertationem ad Bartholdum Nihuſium, editam in fine operis *de Eccleſiæ Occidentalis & Orientalis perpetua Conſenſione*, in qua curioſus lector, quicquid ad eam pertinet, reperiet. Baſilio & Chryſoſtomo antiquior eſt, ejuſque origo ad Synodum ſaltem Laodicenam referri debet, quam Baronius, Anno 314. Nicænam anteceſſiſſe oſtendit. Sancitam enim in ea fuit, Can. 49. *Non oportet in Quadrageſima panem offerre niſi Sabbatho & Dominicis tantum.* Quibus diebus fiat, oſtendit 52. Concilii Truliani. *In omnibus*, inquit, *ſanctæ Quadrageſimæ jejunii diebus, præterquam Sabbatho & Dominica, & ſanctæ Annunciationis die, fiat ſacrum præſanctificatorum Miſterium.* Hunc morem adhuc ſervat Orientalis Eccleſia, Occidentalis autem ea nunquam utitur, aut uſa eſt niſi feria ſexta majoris hebdomadæ. Ritus ejus apud Græcos hic eſt. Die Dominica præter illius diei oblationem quinque alios panes conſecrant pro totidem ſequentibus feriis uſque ad Sabbatum. Tum ſingulis diebus, ſub veſperam conveniunt in Eccleſia, & in ipſo veſpertinarum precum Officio Sacramentum antea conſervatum proponunt & ſumunt, præmiſſis Pſalmis Gradualibus, & recitatis quibuſdam Canticis, Lectionibus & Orationibus, quæ legi poſſunt in Euchologio cum notis Jacobi Goar, *p.* 187. *& ſequentibus.* Et quia panem antea conſervatum, & ſanctificatum ſumunt, vocant hoc Officium *Præſanctificatorum*, ſive ante conſecratorum; quo in ſola Quadrageſima, non in aliis jejuniis utuntur, quam ut ait Theodorus Balſamon in notis ad prædictum Canonem Trullanum, hoc jejunium præcipuum eſt, magiſque ſolenne, & à Domino inſtitutum. Hæc *Bona, Lib.* 1. *cap.* 15. *ſect.* 5.

(d) ΕΥΧΟΛΟΓΙΟΝ, ſive Rituale Græcum, continet Ritus & Ordines Divinæ Liturgiæ, variorum Officiorum Eccleſiaſticorum, tum matutinorum, tum veſpertinorum, formulas Ordinationum, Sacramentorum, Baptiſmatis, &c. cum Benedictionibus & Orationibus, cuilibet perſonæ, ſtatui, vel tempori, congruis, præter integras Baſilii, Chryſoſtomi, & *præſanctificatorum* Liturgias. In hoc edendo omnium diligentiam longe ſuperavit Jacobus Goar Pariſinus Ordinis prædicatorum Monachus, qui conquiſitis undique codicibus, tum editis, tum manuſcriptis, omnes hujus Euchologii formulas

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& διδάξεις recenſuit & digeſſit, variantes lectiones collegit, non paucos Orationes, & integra Officia ex MSS. Euchologiis addidit, Verſionem Latinam adornavit, notis eruditis, figuris æneis, & Onomaſtico illuſtravit. Prodiit inſigne hoc opus Græce & Latine, *Par.* 16 5. Fol. Hæc *Gul. Cavus Diſſertat.* 2. *ad calcem Hiſt. Lit. Parte* 2*da.*

(*e*) De Ritibus Mediolanenſis Eccleſiæ multa ſcripſit Ambroſiani Collegii Doctor Joſeph. Vicecomes, Lib. 2. de Ritibus Miſſæ, quæ nec approbare, nec refellere in animo eſt. Quod vero attinet ad Miſſæ Ambroſianæ inſtitutionem, de qua nobis ſermo eſt, Walafridus Strabo ante annos octingentos Ambroſio adſcripſit, *Lib. de rebus Eccleſiaſt.* cap. 22. his verbis, *Ambroſius Mediolanenſis Epiſcopus tam Miſſæ, quam cæterorum diſpoſitionem Officiorum ſuæ Eccleſiæ, & aliis Liturgis ordinavit, quæ & uſque hodie in Mediolanenſi tenentur Eccleſia.* Straboni autem ſuffragatur illius Eccleſiæ & totius Italiæ traditio, à qua ſine evidenti ratione recedendum non eſt Sed ſive Ambroſius, ſive alius antiquior eos ritus inſtituerit, id pro certo habendum, non fuiſſe à mutationibus immunes, quas aliis contigiſſe ſupra ottendimus. Fuerant enim ab Archiepiſcopis aucti ſæpius, & aliqua ex parte innovati, ut perſpicuum erit antiqua Miſſalia cum recentioribus conferenti. Hæc *Bona Rer. Litug. Lib. I. c.* 10.

IV. *The Liturgies of the Fourth Period, from the Riſe of the Antichriſtian Power on the Fall and Diviſion of the* Roman *Empire, to the Introduction of the* Roman *Offices by* Charles *the Great.*

(*a*) Gelaſii Ep. Romani qui Cl. an. 492. Codex Sacramentarius tribus conſtans libris, nempe de anni Circulo, de Sanctorum Natalitiis, & de Dominicis Diebus. Ext. una cum aliis Miſſaliis antiquis & Diſſertationibus de Liturgia Gallicana à Joh. Mabillonio editus, *Par.* 1685. 4°.

(*b*) Gregorii M. Ep. Rom. qui Cl. an. 590. ext. Antiphonarius, ſive Gradualis Liber ordinatus per anni Circulum inter Pamelii Liturgica, Tom. II. *Colon.* 1571. 4°. —— Liber Sacramentorum de Circulo anni ext. cum Notis Menardi, *Par.* 1642, 4°. —— Benedictio-

dictionale, sive Syntagma solennium Benedictionum à S. Gregorio in rebus sacris usitatarum, ext. una cum Lib. Sacram. à Menardo edit.

N. (*a*) Scripsisse Gelasium Orationum & Sacramentorum formulas testes nobis sunt luculenti, Anastasius in Vita ejus, Johannes Diaconus in Vita Gregorii M. Vetustus liber octogentorum fere annorum de Officio Missæ primum à Cassandro Liturg. c. 21. p. 45. deinde à Morino Append. ad Lib. de Pœnitenti, p 54. citatus ab isto *Tolesanus* dictus: ut Hugonem de S. Victore, Rupertum Tiensem, aliosque taceam. Collegit utique Gelasius, prout credere par est, solennes Precum & Sacramentorum formulas, quæ in Ecclesia Romana suo adhuc tempore in usu erant; ac novo ordine digestas, pluribusque de suo additis, in unum Codicem compegit: quem postea mutatis & adjectis à se nonnullis Gregorius M. in compendium redegit. Gelasianus Codex tribus constat libris, nempe de Anni circulo, de Sanctorum Natalitiis, & de Dominicis diebus, variisque causis Venerandam hujus Ordinis vetustatem manifesto arguit, quod in Symbolo non habeatur vox *filioque*, septimo primum sæculo nata, & non nisi nono Romæ recepta; quod plures desint Missæ septimo & octavo sæculis usurpari solitæ; denique quod pauciora, quam in aliis Liturgiis, sanctorum, eorumque solummodo Martyrum natalitia celebrentur. Diu delituit hic Codex, paucis notus; donec Anno 1572. direpta & distracta Bibliotheca Floriacensi Exemplar Nongentorum circiter annorum, quadratis & uncialibus literis scriptum, tandem in manus incidit Pauli Petavii Senatoris Parisiensis; cujus beneficio eo usus est Johannes Morinus, qui omnium Codicum quos ipsi vidisse contigit, antiquissimum fuisse testatur. A Petavii filio redemptus in Bibliothecam Christianæ Suecorum reginæ transiit; à qua illum recepit & in lucem emisit Josephus Maria Thomasius Romæ 1680. 4o. Pauca quædam, præsertim libro tertio, reperiri, quæ Gregorii M. ætatem spirant. Quid mirum? Cum hujusmodi libri ad usum Ecclesiarum scripti novas accessiones pati soleant, prout ipsa consuetudinis ratio tulerit: nec exinde quid aliud elici potest, quam exemplar exiguo post Gregorium tempore fuisse exaratum, ut in præfatione recte putat doctissimus Editor; qui huic etiam Litu giæ Missalia tria antiquissima, viz. Gallicum, Francorum, & Gallicanum vetus, comites dedit; quæ tria proxime memorata post triennium, una cum eruditissimis de Liturgia Dissertationibus Johannes Mabillonius, *Par.* 1685. recudi fecit. Hæc *Cavus Hist. Lit. Part. I. p.* 345.

(*b*) Ut Gelasius Papa Missarum Ordinem digessit, sic Gregorius M. libro Sacramentorum dicto eundem correxit; non enim omnia quæ extant in ejus libro Sacramentorum, de novo composuit; sed ut

ut ait Johannes Diaconus in ejusdem vita, Lib. II. c. 17. Gelasianum Codicem de Missarum solenniis, multa subtrahens, pauca convertens, nonnulla adjiciens, in unius libri volumine coarctavit. Et Walafridus Strabo cap 22. Curavit, inquit, B Gregorius rationabilia quoque coadunare, & seclusis iis quæ vel nimia, vel inconcinna videbantur, composuit Librum qui dicitur Sacramentorum. Non obstante vero Gregoriana Correctione, Missales S. Gelasii diu permanserunt; Et utinam sinceri & incorrupti ad nos pervenire fas fuerit, unde innumeras corruptiones quæ in hodiernas Missales irrepserunt in promptu foret detergere.

Quod ad Gregorii Antiphonarium. *Antiphonam*, Isidorus Lib. 6. c. 19. Originum *ex græco interpretatur vocem reciprocam, duobus scilicet choris alternatim psallentibus.* Quarum institutorem si inquirimus, hanc consuetudinem alternatim Psallendi, inquit *Card. Bona Lib. de Divin. Psalm. 60. cap. 16. sect. 10.* habet ab antiquissimis sæculis Orthodoxa Ecclesia, ab Ignatio nimirum, qui post Evodium Antiochenæ Ecclesiæ Antistes Pontificatus gratiam, per Magni Petri dexteram accepit. Hic enim ut Socrates testatur Lib. 6. c. 8. in excessu mentis suæ vidit Angelos alternis Hymnis sanctissimam Trinitatem collaudantes, unde Psallendi formam in ea visione expressam Ecclesiæ tradidit Antiochenæ, quæ deinde in varias Ecclesias piorum Episcoporum studio insinuata ab omnibus demum Catholicis recepta est. In Latina vero & Occidentali Ecclesia, quotquot scribunt de sacris ritibus, B aiunt Ambrosium Mediolanensem Episcopum primum fuisse, qui Græcorum imitatus exemplum hunc canendi modum per Antiphonas tradiderit, quem postea Damasus Papa Pontificali authoritate confirmavit; Et Gregorius III. ita expostuit, ut Pipinus & Carolus M. in sequioribus sæculis maxima sollicitudine flagitarent, ut religiosi sui regni bene instructi essent in cantu Romano.

Et hæc de Antiphonis in genere satis sit dixisse, quod vero ad Gregorii Antiphonarium specialioris est rationis iste liber, & divina Officia ad altare facta respicit. De quo sciendum est quod Sacerdos cum ad altare procedit, chorus Psallit antiphonam, quæ ritu Romano *Introitus*, Ambrosiano *Ingressa* dicitur; quia nimirum tunc canitur, cum Sacerdos intrat ad altare. Ejus institutio ab his qui Ecclesiasticos ritus explanant, Cœlestino Papæ, Augustino coævo unanimi fere consensu tribui solet; Qui Cœlestinus statuit Psalmos alternatim cantari ante Missam, sed postea Gregorius III. unam ex illis Antiphonam selegit pro *Introitu*, & alias pro *Responsorio, Offertorio*, & *Communione*, quas in unum congessit, & ex his librum composuit, quem *Antiphonarium* nuncupavit. Alii *Gradualem* vocant, quia nonnullæ ex illis, quæ post Epistolam dicuntur, in loco Eminentiori cantari solebant, ad quem Cantores per gradus ascendebant. Hæc ut plurimum ex *Card. Bona, Rer. Liturg. Lib. II.*

Quod

Quod ad *Benedictionale* Gregorii; O in post Orationem *Libera nos*, & antequam Sacerdos diceret, *Pax Domini sit semper vobiscum*, interponi solebat Benedictio, quam Scriptores sacrorum rituum *Episcopalem* vocant, qui ad solum Episcopum pertinebat. Extant hujusmodi Benedictiones in vetustis libris Sacramentorum, & in hoc Gregorii.

V. *The Liturgies of Note within the Fifth Period from* Boniface III. *to* Gregory VII. *or Pope* Hildebrand.

(*a*) Missa Mozarabum, sive Mixtarabum è Gothorum ruderibus suscitata, novisque characteribus vestita à Fr. Ximene Card. Toletano ext. in Bib. Patr. Tom. XXVII.

(*b*) De Liturgia Gallicana Libri III. In quibus Veteris Missæ quæ ante annos mille apud Gallos in usu erat, forma rituque eruuntur ex antiquis Monumentis, Lectionario Gallicano hactenus inedito, & tribus Missalibus Thomasianis, quæ integra referuntur. Cui accessit de Cursu Gallicano, seu de Divinorum Officiorum Origine & progressu in Ecclesiis Gallicanis, Dissertatio à Joh. Mabillonio, *Par.* 1685. 4°.

(*c*) Ordo Romanus, de divinis Officiis & Ministeriis per totius anni circulum ext. inter Scriptores de Divinis Officiis à Melchior. Hitorpio editos, *Par.* 1610.

(*d*) Responsalia & Antiphonaria Romanæ Ecclesiæ, à S. Gregorio M. disposita; Quibus accedit Appendix continens Monumenta vetera ad Antiphonas, &c. *Romæ* 1686. Fol.

(*a*) Officium divinum, quo olim Hispania & Vicinæ gentes utebantur, Gothicum & Mozarabicum dictum est. *Gothicum*, quia Originem habuit eo tempore, quo Reges Gothici ibidem dominabantur; *Mozarabicum* vero, quia cum Arabes Hispaniam pene omnem occupassent, Christiani Mixtarabes, id est, mixti cum Arabibus, dicti sunt. A quibus, & quo tempore hoc Officium institutum fuerit incertum est. Baronius anno 633, ejus auctorem fuisse putat Isidorum Hispalensem. Cum enim Patres in Concilio quarto Tole-

tano, cui præfuit Iſidorus, congregati decreviſſent Can. 2. per omnem Hiſpaniam & Galliciam unum & eundem modum ſervari in Miſſarum ſolemnitatibus, & in matutinis & veſpertinis Officiis, ipſi Iſidoro, qui cæteris doctrina & ſanctitate antecellebat, hoc munus ex Baronii conjectura demandatum fuit, ut Eccleſiaſtica Officia componeret, quibus omnes Hiſpaniarum Eccleſiæ deinceps uterentur. Confirmat Baronii aſſertionem inſcriptio librorum, quibus hæc Officia continentur. Sic enim inſcribi ſolent, *Officium Gothicum, ſive mixtum, ſecundum regulam S. Iſidori, dictum Mozarabes.* Cui ſententiæ ne ſtatim adhæreat, plurima affert Cardinalis Bona, & Leandro Iſidori fratri, & in ſede Hiſpalenſi, anteceſſori, ſi non & antiquiori cuidam, ſed incerto auctori, potius adjudicat; ita tamen ut de primo ejus auctore, etſi non conſtat, ab ipſo tamen Leandro, illuſtratum, ab Iſidoro auctum, ab aliis progreſſu temporis amplificatum, concedit. Et diu viguit hic ritus in Hiſpania, in Gallia item Narbonenſi, & in aliis regionibus Gothorum regno ſubjectis, donec Gregorii VII. auctoritate in Romanum mutatus eſt. Qui Gregorius Reges Caſtiliæ & Arragoniæ ſtrenue ſollicitaverat, ut Romanum Ordinem admitterent, qui tandem conſenſerunt ut Gothico Officio abrogato Romanum admitteretur. Acta ſunt iſta circa annum milleſimum octuageſimum, ſubditis pervicaciter contradicentibus, qui à veteri precandi ordine, & ab avitis cæremoniis egerrimè diſcedebant; tandem vero effectum eſt ut Romanus ritus Mozarabico abrogato receptus fuit; qui tamen in aliquibus Monaſteriis aliquanto tempore cuſtoditus eſt, & in Eccleſiis quibuſdam civitatis Toletanæ, ut fertur, hodiernùm uſurpatur. Hoc ut plurimum ex *Card. Bona Rer. Liturg. Lib.* 1. *cap.* 11.

(*b*) Quod ad Liturgiam Antiquam Gallicanam, ejuſque uſum, ante Ordinem Romanum in Galliæ Eccleſias introductum, hoc à Mabillonio optime notatur, qui illud apud omnes in confeſſo ponit, Liturgiam Gallicanam Principio à Romana fuiſſe diverſam, ejuſque mutationem ante annum Chriſti octingenteſimum contigiſſe Caroli M. Principatu. Is enim Sancti Gregorii Sacramentarium, quo Romani in Sacris utebantur, utenturque etiam nunc, ab Hadriano Papa primo ſuccepit, edito Capitulari, ut Miſſa impoſterum Romano Ordine in Eccleſiis celebraretur. Quænam fuerit hujuſce mutationis cauſa in ambiguo eſt; Hoc ſine temeritatis nota dicere licet, Hadrianum id ſatis egiſſe apud Carolum; qui ultro ut Romano Epiſcopo gratificaretur, petenti annuerit. Idem magno molimine tandem evicit Gregorius VII. apud Hiſpanos, qui ab avitis & patriis ritibus ægerrime diſceſſerunt. Nempe hæc ſemper fuerunt ſummorum Pontificum ardentiſſima ſtudia, ut Romanæ Eccleſiæ ritus aliis Eccleſiis approbarent ac perſuaderent, rati, id quod res erat, eas facilius in una fidei morumque concordia, atque in Romanæ Eccleſiæ obſequio remanſuras, ſi iiſdem cæremoniis, eademque ſacrorum forma continerentur. Hæc *Mabillonius in Diſſertatione ad Liturg. Gall.*

(*c*) Ordo

(*c*) Ordo Romanus ſcriptus videtur Sæculo VIII. Certe nec de autore, nec de ætate hujus Operis ſatis conſtat. Ipſe auctor penitus ignoratur, etſi fuiſſe aliquem non infimæ notæ ex Romanæ Eccleſiæ Clericis, veri non abſimile eſt. Quod ætatem ſpectat, ſunt qui eo circiter tempore fuiſſe in Galliam miſſum volunt, quo Carolo M. procurante, Divina Officia cum Romano cantu in Galliam ſunt introducta. Verum ex ipſo opere deprehendi poſſunt, quæ autorem Carolo M. antiquiorem fuiſſe arguunt. Interim improbabile non eſt, librum in Gallias tranſmiſſum, ab Alcuino auctum fuiſſe & interpolatum; quin & non pauca obſervari poſſunt, quæ tempora ævum Carolinum ſequentia manifeſto ſapiunt, *Cav. Hiſt. Lit. p.* 485.

(*d*) Reſponſoria ab Italis inventa eſſe, ſed à quo præciſe, & quo tempore inſtituta ſint, incertum eſt. Sunt qui eorum auctorem Cœleſtinum, ſunt qui Gregorium M. & Gregorius quidem ea in ſuo Antiphonario per Ordinem digeſſit, quæ in ſingulis Miſſis per annum cantari ſolent: At uſum Pſallendi per aliquot Pſalmi verſiculos, vel integrum Pſalmum, inter Epiſtolam & Evangelium, multo antiquiorem Gregorio fuiſſe, ſaltem in Africa, ex Auguſtino clare oſtenditur. Nam initio Serm. 53. de verbis Domini recenſet, quid in lectione Apoſtolica, quid in Pſalmo, quid in Evangelio lectum ſit. Et de verbis Apoſtoli Serm. 8. *Apoſtolum*, inquit, *audivimus, Pſalmum audivimus, conſonant omnes divinæ lectiones.* Et infra Serm. 10. *Primam lectionem audivimus Apoſtoli, dein cantavimus Pſalmum; poſt hæc Evangelica lectio decem leproſos mundatos nobis oſtendit.* Hæc *Bona Rer. Liturg. Lib. cap.* 6.

VI. *Liturgies within the Sixth Period*, viz. *from* Gregory *the VII, till the Reformation.*

Firſt, Of more publick Authority in the Church of *Rome.*

(*a*) Miſſale Romanum, *Lugduni* 1685. Fol.

(*b*) Breviarium Romanum in duas partes diviſum, *Antwer.* 1686. Fol.

(*c*) Officium B. Virginis *Antwer.* 1680. Fol.

(d) Pontificale Romanum Clementis VIII. primum, deinde Urbani VIII. auctoritate recognitum; in tres partes, sive tres Tomos divisum pro faciliori pontificum usu. *Par.* 1664. Fol.

(e) Rituale sive Manuale Romanum Pauli V. pontif. max. jussu editum; Cum Cantu Toletano, & Appendice ex Manuale Toletano. *Antwerp.* 1680. Quarto.

(f) Antiphonarium Romanum juxta Breviarium cum Novis Officiis Sanctorum. *Par.* 1674. Fol.

(g) Graduale Romanum juxta Missale cum Notis Musicis Tull. Leucor. 1680. Fol.

(h) Processionale Romanum juxta ritum Romanæ Ecclesiæ restitutum, *Par.* 1668. Octavo.

(i) Octavarium Romanum Lectiones II. & III. Nocturni complectens, recitandas infra Octavas festorum, præsertim patronorum locorum, & Titularium Ecclesiarum, quæ cum Octavis celebrari debent, juxta Rubricas Breviarii Romani à Sacra Rituum Congregatione ad usum totius Orbis Ecclesiarum approbatum. *Antwerp.* 1628. Octavo.

N. *(a)* Cum diversæ Ecclesiæ diversis suis antiquitùs gaudebant ritibus, Romana tandem Missa studio Pontificum, maxime autem Gregorii VII. ab omnibus Occidentalibus recepta. Quam quamvis à B. Petro acceptam volunt, multis tamen mutationibus & incrementis pervenit ad eum statum quo nunc reperitur. Quomodo à Gregorio M. disposita fuit superius dictum est, porro & à Nicolao III. circa annum 1277. insignem mutationem passa est, ut Radulphus Tungrensis libro *de Canonum Observantia* perhibet, qui Nicolaus Papa fecit *in Ecclesiis Urbis amoveri Antiphonarios, Gradualia, & alios libros Officii antiquos quinquaginta, & mandavit ut de cætero Ecclesiæ urbis uterentur libris & Breviariis fratrum Minorum, unde hodie in Roma omnes libri sunt Novi & Franciscani. Hæc Bona ex Radulpho. Card. Bona. Rer. Liturg. Lib.* 1. *c.* 8. *sec.* 7.

(b) Bre-

(*b*) Breviarium eſt idem ac ſummarium, compendium, Opus conciſum. Cur vero Liber Officiorum Divinorum hanc nomenclaturam ſortitus ſit, explicant Viri docti Alardus Gazæus, & Leonardus Leſſius. Continet enim omnes Pſalmos, qui ſunt Compendium totius Scripturæ; tum ſelectiſſima quæque complectitur ex utroque teſtamento, inſigniorem ſanctorum Patrum doctrinam, præcipua ſanctorum geſta, Hymnos & Orationes. Adhiderim ego Breviarium dici, quod in eo conciſe, ac ſine muſicalibus Notis ea omnia conſcripta ſint, quæ in Antiphonariis, aliiſque libris Choralibus magnis characteribus ad uſum cantantium comprehenduntur. Denique Breviarii nomen ad Officii Divini brevitatem referri poteſt: Nam illud prolixum non eſſe & longum injuria dici, recte evincit lib. 1. de horis Canonicis cap. 28 Olivarius Bonartius; conſtatque evidenter ex collatione hodierni Breviarii poſt Pium V. cum Antiquioribus, quæ multo prolixiora ſunt. Imo etiam vetus Romanum à Fratribus Franciſcanis olim abbreviatum fuiſſe Radulphus Tungrenſis conqueritur libro de Canonum Obſervantia propoſitione vigeſima ſecunda & alibi paſſim. *Hæc Card. Bona de Variis Rit. Pſalm. Divin. Cap. XVIII. Sec.* 20.

(*c*) Tametſi Eccleſiæ primi temporis tum publicis, tum privatis applicationibus Deiparæ auxilium quotidie flagitare (ſic Card. Bonæ placet, quod tamen gratis dictum) eamque erectis templis, feſtiſque diebus ejus nomini attributis venerari conſueverint; uſus tamen recitandi preces ejus horarias non tantam videtur præ ſe ferre antiquitatem, ſicut Officium Defunctorum. Enimvero ſi Generales Eccleſiæ Synodus, quarum eſt cunctis fidelibus leges imponere, ſedulo deſpiciamus, hujus Officii celebratio indicta eſt mille, & amplius annos à Chriſti nativitate in Synodo Claromontana. Inſtitutionis hujus occaſio ex Eccleſiaſticis Annalibus hæc eſt; Anno Domini 1095. Urbanus ſecundus Romanus pontifex ægre ferens Chriſti incunabula, ejuſque Sepulchrum ab infidelibus Turcis omni genere contumeliarum affici, in generali Concilio apud Clarum montem in Galliis celebrato bellum ſacrum indixit, & divino ſpiritu percitus claſſicum potenter intonuit, toto pene occidentali Orbe pro fide Chriſti ad arma concurrente. Ut autem res difficillima, & hactenus intentata optatum conſequeretur effectum, optimum duxit ſacroſanctæ Virginis precibus ſibi Deum reconciliare. In cujus rei gratiam, rogata patrum ſententia, ſancivit, ut ejuſdem ſanctiſſimæ Virginis Officium jam à quibuſdam Monachis frequentatum ab illis deduceretur ad clericos, qui pie ſuſceptum onus ſingulis diebus perſolventes Dei Matrem exorarent, quo ejus aſpirante gratia fidelis populus in tantis diſcriminibus ſubeundis divino præſidio muniretur. Quod Officium ea occaſione inſtitutum tanto deinceps ſtudio propagatum fuit, ut ipſi etiam laici cum magno

no gratiarum fœnore illud soleant frequentare. Hæc *Bona de Divin. psalm. Cap.* 12.

(*d*) Pontificale Romanum est Liber communes Ecclesiastici muneris rationes in Ordinationibus, Consecrationibus, & id genus aliis continens; de quo hoc notandum est, quod eodem animo quo Pius V. papa Romanus formulam primam psallendi horas Canonicas, & celebrandi Missam, varie prius constitutam, ad unam pariter formam Romano Breviario, ac Missali redigendam curavit; hoc sane consilio alii Romani pontifices, pontificales etiam cæremonias ac ritus, quibus ejusdem Ecclesiæ præsules in suorum munerum functione uterentur, certis similiter forma, ac modo præfinitis in Romanum pontificale retulerunt. Hæc *ex Constitutione papali præfix. pontifical. Roman.*

(*e*) Cum *Breviarium* primum, & deinde *Missale Romanum*, multo studio & diligentia elaborata, pro pastorali sua providentia edenda censuerunt pontifices Romani Antecessores, horum vestigia sequens Clemens papa VIII. prædecessor Pauli V. non solum Episcopis & inferioribus Ecclesiæ prælatis accurate restitutum *pontificale* dedit, sed etiam complures alias in Cathedralibus, & inferioribus Ecclesiis cæremonias promulgato *Cæremoniali* ordinavit. Quibus ita constitutis, restabat, ut uno etiam volumine comprehensi, sacri & sinceri Ecclesiæ Catholicæ ritus, qui Sacramentorum administratione, aliisque Ecclesiasticis functionibus servari debent ab iis, qui curam animarum gerunt, Apostolicæ sedis auctoritate prodirent, ad cujus voluminis præscriptum, in tanta Ritualium multitudine, sua illi Ministeria tanquam ad publicam & obsignatam normam peragerent, unoque ac fideli ductu inoffenso pede ambularent cum consensu. Hæc in *Constitution. Pauli V. præfix. Ritual. Rom.*

(*f*) De Antiphonario Romano notatum est supra, *p.* 395.

(*g*) Graduale à gradibus, super quibus hoc Officium peragitur, dici videtur. De quo Card. Bona audias hæc tradentem *Rer. Liturg. Lib. II. p.* 3. Statuit Cœlestinus Psalmos alternatim cantari ante Missam, sed postea, Gregorius Magnus unam ex illis Antiphonam selegit pro *Introitu*, & alias pro *Responsorio*, *Offertorio*, & *Communione*, quas in unum congessit, & ex his librum composuit, quem *Antiphonarium* nuncupavit. Alii *Gradualem* vocant, quia nonnullæ ex illis, quæ post Epistolam dicuntur, in loco eminentiori cantari solebant. Hæc *Bona* ut supra. Quibus & addas quæ *cap. 6.* Perfecta Epistola præparat se Diaconus ad legendum Evangelium, Chorus Responsorium concinit, quod *Graduale* nuncupatur, non à gradibus Altaris, ut quidam recentiores scribunt; sed à gradibus amboni, sive Pulpiti, ut docet Ordo Romanus.

(*h*) In

(*b*) In hoc continentur Hymni, Responsoria, Versiculi, & Orationes Dominicarum totius anni, festorum Mobilium, ac etiam de Sanctis, sive propriæ, sive Communes, ex Breviario Tridentino depromptæ. Una cum Orationibus omnium Sanctorum quos Urbanus VIII. nuper concessit.

(*i*) Octavas, hoc est per octo consequentes dies Festa quædam celebrandi mos fuit antiquissimus, Hebræis primum, mox Christianæ Ecclesiæ divino Consilio traditus, atque ritu perpetuo receptus. Primus *Moyses* quamvis alias Festivitates non ultra Septimum terminaret diem, Festum tamen Tabernaculorum mense septimo ita institutit, ut ejus Octavus dies æque ac primus, haberetur celeberrimus atque sanctissimus. Deinde *Salomon* post delatam Arcam Testamenti in Templum à se summo Deo dedicatum, detinuit populos diebus octo, in hostiis pacificis, & holocaustis, quos dimisit die Octavo benedicentes Regi, Lætantes & alacri corde. Cum autem illud idem Templum aliquanto post fuisset profanatum, expiavit illud *Ezechias* Rex diebus item octo, & sanctificavit. Haud secus præstitere *Maccabæi* qui diebus octo altare dedicarunt, offerentes holocausta magna cum lætitia, & sacrificium Salutaris laudis. Quorum omnium uti laudabiles consuetudines non modo Dei filius in humanis degens non abolevit, sed exemplo suo confirmavit & probavit, tum ad Encænia, tum ad Scenopægiam ascendens, & immorans usque ad Octavum diem: in novissimo quippe die magno Festivitatis stabat Jesus, & clamabat dicens: *si quis sitit, veniat ad me & bibat*; spiritum sanctum Octavo quia forte die sub aquæ typo largiturus. Itaque par est credere, à spiritu sancto doctos, Apostolos & Apostolicos viros, *Octavarum* Sacramenta ad nos usque transmisisse, & pro diversorum ratione Festorum, minus magisve celebres indixisse Octavas. Certe ab Apostolorum tempore, post Dominicum diem, quæ frequentissima est Resurrectionis Domini Octava, & ut habat S. Ignatius, Regina est & dierum princeps, cæpti sunt coli Paschatis Octavæ & Pentecostes: ita ut retentis nominibus, quæ apud Hebræos erant in usu, augustiora tamen Mysteria, quæ nova erant in illis, celebrarentur; nimirum Crucis & Resurrectionis Dominicæ in Paschate, & adventus spiritus Sancti Paracleti in Pentecoste. Atqui eadem ratione, qua Apostoli prædicta Festa servanda decreverunt, qui iisdem successerunt Apostolici viri reliquos dies festos cum Octavis introduxerunt, ut celebriores solemnitatis etiam Octavarum additione illustrarent. Sancte & pie mutato ritu ab antiquis Judæorum ritibus, ut in aliis multis testatur. S. Leo Papa. Hæc *in præfatione ad Octavarium* sed postea in *Rubricis Generalibus* Octavariarum tempora distincte apponit; nimirum de Octava sit Officium, vel saltem Commemoratio (quando

(quando aliquo festo vel Dominico impeditur) per octo dies continuas, in *Paschate* Resurrectionis, in *Ascensione* Domini, in *Pentecoste*, in *Festo* corporis Christi, in *Festis* quibus in Calendario apponitur Octava, item in Festo *Dedicationis* propriæ Ecclesiæ, & in Festo *principalis Patroni*, & Titularis loci, vel Ecclesiæ, & in *Festis* aliorum sanctorum, quæ apud quasdam Ecclesias, Congregationes & Religiones consueverunt solemniter cum Octavis celebrari: nisi illa Festa venerint in *Quadragesima*, quo tempore omittitur Officium cujuscunque Octavæ. Quod si aliquod Festum, quod celebrari solet cum Octava, paulo ante Quadragesimam venerit, & jam per aliquot dies factum sit Officium de ejus Octava, adveniente Quadragesima nihil amplius fiat de ea, nec Commemoratio. Et idem servetur de Octavis nondum absolutis, quando supervenit Festum Pentecostes & Nativitatis Domini.

Secondly, Missals of more private Authority, or some of the Missals of particular Churches.

Missa quæ à Matthio Flacco Illyrico olim Typis mandata an. 1557. Argentino, & nunc extat apud Card. Bonam in Appendice sua ad Rer. Liturgicar. Libros.

Missa secundum usum Sarum.

Missa secundum usum Ebor.

N. Scribit Johannes Langoecrucius Lib. 2. de Officiis Divinis rite peragendis, relatus à Cornelio Schulingio tomo Bib. Eccl. p. 1. c. 45. Missalia particularia diversarum Ecclesiarum post Concilium Aquisgranense sub Ludovico pio introducta fuisse. Nam Carolus M. hortatu & jussione summorum pontificum Romanum in Gallia servari præcepit; varietas autem & diversitas à Romano in aliquibus Ecclesiis inde exorta videtur, quod singuli Episcopi pro suo arbitratu, vel pro loci conditione; aut patriis moribus aliquid vel addiderunt, vel subtraxerunt, sibique propria Officia composuerunt; idemque fecerunt Ordinum Religiosorum præfecti, & dum unus unam, alius aliam partem mutat, à vestigiis & institutione primorum auctorum deflexerunt. Hoc ipsum in Hispania contigisse arbitror post Gregorium VII. qui illic Romanum Officium introduxit. Ordines autem Religiosi illum

lum ritum ab initio ſuſceperunt, qui vigebat in ea provincia, in qua prima Ordinis cujuſque fundamenta jacta ſunt. Succeſſu vero temporis tam generalia comitia, quam ſupremi Ordinum moderatores poteſtatem ſibi arrogarunt plura mutandi & innovandi; quod manifeſtum cuique erit, ſi antiqua, & nova, & medii temporis Ritualia inter ſe conferre voluerit. Hæc autem licentia quidlibet pro arbitrio addendi ſine certa lege & diſciplina adeo quandoque excrevit, ut in multis Codicibus adhuc extant Officia, Miſſæ, Hymni, Orationes, quæ ſine riſu, vel potius indignatione legi non poſſunt. Hæc *Bona Rer. Liturg. Lib.* 1. *cap.* 8. *Sect.* 7.

VII. *Liturgies within the Seventh Period*, viz. *from the Reformation onwards.*

Firſt, Of the Church of *England.*

The Liturgy of King *Edward* VI.

The Common-Prayer-Book, as Revis'd after the Reſtoration of King *Charles* II.

Secondly, Of the Church of *Scotland.*

The Scotch Common-Prayer-Book compos'd by Mr. *Knox.*

The Scotch Common-Prayer-Book introduced in 1640.

Thirdly, Of the *Lutheran* Churches.

Lutheri forma Miſſæ per Eccleſiam Wirtemb. Inter Lutheri opera Tom. II. p. 384.

Fourthly, Of *Geneva* and *France.*

The *French* Liturgy uſually bound with their Bibles.

Fifthly, Of the *Dutch* Church.

Τῶν Ἐκκλησίων τῆς Βελγικῆς Χριστιανικὴ, καὶ ὀρθοδόξος διδασκαλία, καὶ τάξις ἤγουν Ἐξομολόγησις, Κατήχεισις, Λειτουργία, Κανόνες καὶ Ἐκκλησιαστικοί. Impress. Lugd. Bat. 1648.

Sixthly, Of the *Tigurine* Church.

The Liturgy of the Church of *Zurick*. *Lond.* 8o.

N. Orthodoxam Ecclesiam varietatibus exornari & varias Ecclesiarum consuetudines unitati fidei non obesse Card. Bonam habes confitentem Lib. de psalm. Divin. Cap. XVIII. ubi agit de variis ritibus, quibus utitur Ecclesia Catholica in recitandis divinis Officiis. Cujus hæc sunt quæ sequuntur. Ecclesiam Christi sponsam varietatibus circumamictam Regius Psaltes eo psalmo describit, quo verbum bonum eructans ejusdem cecinit Epithalamium. Eandem horti nomine censeri, quem discolor florum diversitas ornet, Sponsus in Canticis assueverat, cum ait, *Hortus conclusus es, soror mea sponsa, hortus conclusus.* Nil aptius ad decus sponsæ quam pretiosum indumentum multiformi gemmarum, colorumque nitore distinctum. Nil ad honestam recreationem magis idoneum, quam amœnissimus horti recessus omnium florum venustate resplendens. Sponsa igitur cum sit Ecclesia, decet eam variis gemmis & monilibus ornatam, variaque supellectile divitem esse. Hortus voluptatis cum sit, eam debent omnium generum flores in varias areolas dimensi, exornare. Quid autem vestes, quid flores multicolores sunt, nisi varietas sacrorum rituum, quibus Ecclesiastici viri Deo laudes persolvunt? Alias enim consuetudines Ecclesia Romana, alias habet Mediolanensis: aliis Cæremoniis utuntur Monachi, aliis Clerici, suntque diversiæ diversarum Ecclesiarum in recitandis Officiis institutiones. Unam quidem Ecclesiam Universalem, & Orthodoxam confitemur; aut unius corporis plura membra diversa obire munia in unum finem tendentia quis nescit? Aut quis adeo stupidæ mentis est, quem non rerum diversitas oblectet? Accedit ad delectationem omne ferens punctum, utilitas. Nam ut gentium ac nationum mores diversi sunt, ita ad actus religionis, cultumque divinum diversis utuntur institutis, quæ salva Christianæ fidei integritate vix possent ab iis vel omitti, vel auferri. Quocirca optimum est, ait Isidorus de Eccl. Offic. Lib. 1. c. 43. ut gravis prudensque Christianus eo modo agat, quo agere viderit Ecclesiam, ad quam forte devenerit. Quod enim neque contra

contra fidem, neque contra mores bonos habetur, indifferenter ſequendum, & propter eorum inter quos vivitur ſocietatem ſervandum eſt, ne per diverſitatem obſervationum Schiſmata generentur. Varias illæſa fide Eccleſiarum conſuetudines eſſe docet Ratramnus Monachus Corbeienſis Lib. 4. contra Græcorum oppoſita docte & luculenter. Laurentius à Willavitentio Xeranus Lib. 4. de ratione ſtudii Theologici cap. 4. Neminem, inquit, offendi debet, quod in diverſis Eccleſiis diverſæ cæremoniæ in uſu habentur. Etenim maxima in hoc genere ſemper fuit Eccleſiarum libertas ex libertate illa ſpirituali profluens, quam Chriſtus dilectæ ſponſæ Eccleſiæ ſua morte vindicavit, præterea non conveniunt quævis quibuſvis locis; quippe alia in populoſa civitate, alia in anguſto oppidulo aut obſcuro vico fieri & poſſunt & debent. Ad hæc, quædam alicubi retinentur, quia videlicet nullum ibi vitium acceſſit; alibi vero eædem propter obortum vitium ſunt abolitæ. Novas inſuper introduci poſtulat ſubinde temporis ratio. Denique nullæ unquam ab hominibus eum ad finem ſunt conditæ, ut perpetuæ & immutabiles maneant. Hæc *Card. Bona de Libr. de Divin. pſalmod. Cap.* 18.

Cauſæ vero tantæ rituum varietatis in tanta Fidei Unitate hæ fuiſſe videntur: Vel quia diſpares diverſarum Nationum mores & ingenia ſunt, quæ diverſos Ritus & Cæremonias, ut in rebus politicis, ita etiam in Eccleſiaſticis exigunt: Vel quia nullo extante de his Chriſti vel Apoſtolorum præcepto libera facultas Epiſcopo relicta eſt id ſentiendi & decernendi, quod unicuique ſalva fide magis expediens viſum fuit, vel quia ſæviente in Chriſtianos perſecutione, cœtus Epiſcoporum in unum cogi non potuit, in quo communibus ſuffragiis communis forma ſacrificii celebrandi ab omnibus cuſtodienda ſtabiliretur. Diviſis enim Provinciis inter Apoſtolos ad Evangelii Prædicationem, credibile eſt, unumquemque illorum gentibus, quas fide imbuerant, modum quoque Liturgiæ tradidiſſe ad eorum mores & conſuetudines, quibus ante ſuſceptam fidem vivebant, accomodatum. Quia vero diſſimiles apud varias Nationes mores ſemper fuerunt, hinc orta rituum diverſitas eſt. Eadem libertate alios item Antiſtites uſos fuiſſe, qui in variis Regnis ſucceſſu temporis Evangelium diſſeminarunt, Eccleſiaſticæ hiſtoriæ Autores docent. Hoc primum in hoc genere peccatum fuit, quod, dum alii evitare nimio ſtudio conati ſunt, ſuiſtorum more in contrarium inciderunt, ſemel enim ſuſceptis conſuetudinibus pertinacius adhærentes, turbas in Eccleſia ſuſcitarunt. Alii vero nullum ſtatuentes diſcrimen inter capita fidei & diſciplinæ, ex varietate rituum, dogmatum quoque diverſitatem æſtimantes, mutuis inter ſe odiis & concertationibus exarſerunt, diſruptoque vinculo pacis & dilectionis, Schiſmati & erroribus patentiſſimum oſtium aper-

tum eſt. Quot & quam luctuoſæ Tragœdiæ inter Græcos & Latinos hac de cauſa exortæ ſint, notum eſt omnibus. Debet igitur unaquæque Eccleſia cuſtodire ritus ſuos, ſed receptos à Majoribus longoque uſu præſcriptos, & legitima Auctoritate approbatos. Si quid vero innovatum, ſi quid perperam immutatum, id expungendum, id corrigendum eſt. *Bona* p. 347.

Secondly, Sacramentary Inſtitutions among Chriſtians, Jews, and Pagans.

(*a*) Gregorii M. Liber Sacramentorum Notis & Obſervationibus illuſtratus Fr. Hugonis Menardi. *Par.* 1642. Quarto.

(*b*) Georgii Caſſandri Liturgica de Ordine Dominicæ Cœnæ celebrandæ, quam celebrationem Græci Liturgiam, Latini Miſſam appellarunt, ex variis monumentis, & probatis ſcriptoribus collecta. Inter Opera, p. 10.

Ordo Romanus de Officio Miſſæ, continens ordinem quem pontifex præſertim Romanus, jam olim celebrando Officio Miſſæ obſervare conſuevit. Ib. p. 89.

Joſephi Mariæ Thomaſii Codices Sacramentariorum vetuſtiorum, *viz.* Gelaſiani, Gregoriani, &c. nongentis annis vetuſtiores; Libri III. Sacramentorum Romanæ Eccleſiæ; Miſſale Gallicum ſive Gallicanum vetus. *Rom.* 1680. 4°.

Hoſpiniani Hiſtoria Sacramentaria duabus partibus; Quarum prior exponit Cœnæ Dominicæ primam Inſtitutionem, ejus verum uſum & abuſum in primitiva & veteri Eccleſia, tum Originem, Progreſſum, Cæremonias & Ritus Miſſæ, Tranſubſtantionis, &c. Pars poſterior Originem & progreſſum Con-

Controverſiæ Sacramentariæ de Cœna Domini inter Lutheranos, Ubiquitiſtas & Zuinglianos exortæ. *Gen.* 1681. 2 Vol. Fol.

(c) N. Stuckius de Antiquorum Convivalium Libri III. Tiguri 1597. Fol.

(a) Librum Sacramentorum Sancti Gregorii edidit Pamelius Tomo ſecundo Liturgicorum, qui deinde correctior prodiit, notiſque eruditiſſimis illuſtratus ab Hugone Menardo monacho Benedictino Congregationis Sancti Mauri. *Bona Rer. Liturg.* 1. *cap.* 27.

(*b*) Hoc Opere Caſſander exhibet Ritus quibus Judæi celebrioribus Feſtis inter convivandum jam olim utuntur, quos Chriſtus partim ſua cœna obſervaſſe videtur; Miſſas etiam, ſive ſacri convivii Myſteria quomodo Chriſtus celebraverit, & poſt eum Apoſtoli; Ritus item Communionis expoſitos à B. Juſtino Martyre, Tertulliano, Chryſoſtomo, Baſilio, Gregorio, & aliis ex Antiquioribus; porro & ordinem celebrandi hodie obſervatum apud Æthiopes, Armenos, Muſcovitas.

(*c*) In his ob oculos habemus Hebræorum, Græcorum, Romanorum aliarumque Nationum Antiqua Conviviorum genera, Mores, Conſuetudines, Ritus, Cæremoniaſque convivales atque etiam alia explicantur; & cum iis quæ hodie apud Chriſtianos, tum apud alias gentes, à Chriſtiano nomine alienas, in uſu ſunt, conferuntur.

Thirdly, Rationales on the Ancient and Modern Liturgies and Rituals.

I. *Of the Ancient Liturgies and Rituals.*

Iſidori de divinis ſive Eccleſiaſticis Officiis Libri II. ad Fulgentium fratrem circa an. 610. ſcripti prodierunt una cum cæteris ejuſdem argumenti Scriptoribus ab Melchiori Hittorpio editis. *Par.* 1610.

Al-

Alcuini qui cl. an. 780. ext. de Divinis Officiis Liber, ſive Expoſitio Romani Ordinis ap. Hittorpium.

Caroli M. qui cl. an. 768. ext. Libellus ad Alcuinum de Sacrificio Miſſæ, & Ratione Rituum Eccleſiæ, à Wolfgango Lazio, una cum aliis quibuſdam ejuſdem argumenti Opuſculis evulgatus. *Antw.* 1560. 8°.

——Epiſtola Encyclica de Baptiſmo, ejuſque ritibus ad Odilbertum Archiep. Mediolanenſem, à Mabillonio evulgata Analect. Tom. I. p. 21.

Amularii Metenſis Diaconi, qui cl. an. 812. ext. de Eccleſiaſticis Officiis Lib. IV. —— De Ordine Antiphonarii Liber in Bib. Patr. Tom. XIV. p. 1302.——Ecloga in Canonem Miſſæ à Baluzio edita. Cap. Tom. II. p. 1352.

Agobardi Archiep. Ludg. qui cl. an. 813. ext. de Divina Pſalmodia Liber—— De Correctione Antiphonarii Liber —— Contra quatuor libros Amularii. Hæc in Opera Agobardi.

Flori Magiſter, dicti, qui cl. an. 837. ext. Commentarius ſeu Expoſitio in Canonem Miſſæ in Bib. Patr. Tom. XV. p. 62.

Walafridi Strabonis qui cl. an. 842. ext. Lib. de Officiis Divinis, ſive de Exordiis & Incrementis rerum Eccleſiaſticarum inter Scriptores de Divinis Officiis cura Melchioris Hittorpii. *Par.* 1610. p. 661.

Secondly, Later Writers on the more Modern Liturgies and Rituals.

I. *On thoſe of the* Romiſh *Church.*

Gulielmi Durandi Rationale Divinorum Officiorum, *Lugd.* 1592. 8°.

Ste-

Stephani Duranti de Ritibus Ecclesiæ Catholicæ, Lib. III. *Par.* 1632. 8°.

Pamelii Rituale SS. Patrum Latinorum, sive Liturgicon Latinum, juxta Veterem Ecclesiæ Catholicæ ritum. In quo de Sacrificio Missæ ejusque institutore, de continua ad nos usque successione, de Cæremoniis, Ritibus, & Consuetudinibus circa illud haberi solitis, copiosissime tractatur. Cum Missis Ambrosiana, & Mosarabe olim ut in Hispanis usitata; D. Hieronymi Lectionario, Gregorii Papæ Antiphonario, ejusdemque, ac Grimaldi & Alcuini Abbatum Sacramentorum libris; ex quibus vetus juxta usum Romanum in Ecclesia Missæ celebrandi ritus, concinnatus est. *Col. Agrip.* 1675. 2 Vol. 4°.

J. Bap. Cassalii Sacræ Profanæque Religionis Vetustiora Monumenta; h. e. Symbolicus, & Sacra ab Antiquioribus Diis colendis superstitiose adinventa. Et veriores sacratioresque primorum Christianorum Ritus. *Par.* 1646. 4°.

(a) Joh. Bonæ Card. Rerum Liturgicarum Libri duo.

——Tractatus Historicus, Symbolicus, Asceticus de Divina Psalmodia, ejusque Causis, Mysteriis & Disciplina; Deque variis ritibus omnium Ecclesiarum in Psallendis Divinis Officiis.

(a) Hic sit instar omnium quod ad ritus Ecclesiasticos; Discussis enim in primo libro, idque cum multa eruditione, modo partium studium condones, omnibus quæ ad Missam, ejusque originem, progressum, disciplinam, variosque ritus, & apparatum pertinere visa sunt; in secundo singulas ejus partes in ordinem digestas aggreditur, illarumque causas, institutionem, incrementa, mutationes, & si quid in illis abditum, obscurum, & difficile occurrit, ex antiquis Monumentis & praxi Ecclesiæ, quantum fieri potuit, seorsim expedit & explanat.

II. *On those of the Reform'd Churches, more particularly of the Church of* England.

Sir *Hammond L'Estrange* of the Alliance of Divine Offices, exhibiting all the Liturgies of the Church of *England* since the Reformation, as also the late *Scotch* Service-Book, with all their respective Variations, and upon them all Annotations, vindicating the Book of Common-Prayer from the main Objections of its Adversaries, explicating many Parcels thereof hitherto not clearly understood, shewing the Conformity it beareth with the Primitive Practice, and giving a fair Prospect into the Usages of the Ancient Church. To which there is added at the End, the Order of the Communion set forth the 2d of *Edward* the 6th. *London* 1567. *Fol.*

Dr. *Comber*'s Companion to the Temple. *Fol.*

Fourthly, Collections of Liturgies and Ritual Writings.

Hittorpii Corpus Scriptorum de Divinis Ecclesiæ Officiis, Ordinis Romani, Amularii, Rabani Mauri, &c. *Par.* 1610. Fol.

Joh. Mabillonii Musæum Italicum, seu Collectio Veterum Scriptorum ex Bibliothecis Italicis, Tom. I. in duas partes distinguitur. Prima pars complectitur ejusdem Iter Italicum Literarium: Altera vero varia patrum Opuscula, & Vetera Monumenta cum Sacramentario & Pœnitentiali Gallicano. Musæi Italici Tomus secundus complectitur Antiquos Libros Rituales Sanctæ Romanæ Ecclesiæ cum Commentario prævio in Ordinem Romanum, III Vol. 4o.

(*a*) Leonis Allatii Symmicta sive Opusculorum Græcorum & Latinorum vetustiorum ac recensiorum Libri duo. *Col. Agrippinæ*, 1653. 12o.

N. (*a*) Præter varii argumenti plurima, de Liturgiis etiam hic multa sint inveniendæ.

II. *Of*

II. *Of Liturgical perſons conſecrated and ſet apart for Liturgical Services, and their Ordinations.*

(*a*) Liber Diurnus Romanorum Pontificum ex Antiquiſſimo Codice MSS. opera & ſtudio Joh. Garnerii. *Par.* 1680. 4o.

Rabani Mauri de Clericorum Inſtitutione & Cæremoniis Eccleſiæ Libri III. ad Haiſtulphum Archiepiſcopum an. 819. ſcripti —— De Sacris Ordinibus, Sacramentis Divinis, & Veſtimentis Sacerdotalibus Liber ad Thiolmarum. Inter Opera.

(*b*) Thomaſini Vetus & Nova Eccleſiæ Diſciplina circa Beneficia & Beneficiarios, in Tres Partes diviſa. III Vol. *Par.* 1691.

Leo Allatius de Ætate & Interſtitiis in Collatione Ordinum etiam apud Græcos ſervandis. *Rom.* 1638. 8o.

Joh. Morinus de Sacris Eccleſiæ Ordinationibus ſecundum Antiquos & Recentiores Latinos, Græcos, Syros, &c. *Antw.* 1694. Fol.

Maſonii de Miniſterio Anglicano; id eſt, de Epiſcoporum Succeſſione, Conſervatione, Electione, & Confirmatione: Item & de Presbyterorum, & Diaconorum Ordinatione, Libri V. In quibus Eccleſia Anglicana ab Adverſariorum calumniis & contumeliis vindicatur. *Londini* 1625. Fol.

Dr. *Comber*'s Diſcourſe on the Form and Manner of Making, Ordaining, and Conſecrating Biſhops, Prieſts, and Deacons, according to the Order of the Church of *England.*

N. (*a*) In hoc libro habes ſcitu digna de Ordinatione Pontificis, de Ordinatione Epiſcopi Suburbicarii à Summo Pontifice, de Uſu Pallii, de Præceptis Summi Pontificis ad Epiſcopos ſuæ Ordinationis, de ſacris locis & Sanctorum reliquiis, de rebus Eccleſiæ procurandis

curandis & alienandis, & de diverſis denique privilegiis Apoſtolica Authoritate conceſſis Monaſteriis, Diaconiis & Xenodochiis.

(*b*) Parte prima, agitur de primo & ſecundo Cleri Ordine, & de Clericorum & Monachorum Congregationibus. Parte ſecunda, de Vocatione & Ordinatione Clericorum, de Patronatu, de Irregularitatibus & Scholis; de Epiſcoporum Electione, Confirmatione, Ordinatione, Ceſſione, Reſignatione, Tranſlatione; De Pluralitate Beneficiorum, de Commendis, de Diſpenſationibus, de Præcipuis Officiis Epiſcoporum, de Reſidentia, de Conciliis, de Comitiis Cleri & Regni, de Synodis, de Viſitationibus, de Prædicatione, de Pauperum tuitione, de Exercitio Juriſdictionis. Parte tertia, de Bonis Eccleſiæ temporalibus, de eorum diſtributione, de Canonico & Pio eorundem uſu.

III. *Of the Rites and Manner of Conſecrating and ſetting apart Liturgical Things, reſpecting Place and Time.*

Firſt, Of Holy Times appropriate for Liturgical Services, amongſt *Jews*, *Pagans*, and *Chriſtians*.

Antiquitatum Judaicarum ſcriptores paſſim.

Antiquitatum Græcorum & Romanorum ſcriptores paſſim.

Hoſpiniani de Feſtis Judæorum & Ethnicorum, h. e. de Origine, Progreſſu, Cæremoniis & Ritibus Feſtorum apud Judæos, Græcos, Romanos, Turcas & Indos, Libri tres. *Genevæ* 1675. Fol.

Secondly, Of Holy Places.

Antiquitatum Judaicarum, Græcarum & Romanarum Scriptores paſſim.

Hoſpiniani de Templis, ſive de Origine, Progreſſu, Uſu & Abuſu Templorum & rerum ad Templa pertinentium, Libri V. *Genevæ* 1672. Fol.

IV. *Of*

IV. *Of the Liturgical Government and Discipline of the Church.*

(a) Antonii à Dominis Archiep. Spalatensis de Repub. Christiana Lib. X. 3 Vol. *Heidelbergæ* 1618. Fol.

(b) Dris. Ellies du Pin de Antiqua Ecclesiæ Disciplina Dissertationes Historicæ septem. 4°.

Dr. *Cave*'s Dissertations concerning the Government of the Antient Church by Bishops, Metropolitans and Patriarchs.

N. (*a*) Rempublicam ego triplicem à Deo Autore Naturæ inter homines institutam observo & admiror; *Moralem*, *Politicam* & *Spiritualem*. *Moralis* in singulis est hominibus singularis; in hac Regium Sceptrum à Deo datum est Reginæ Rationi, ut ipsa propriis Viribus, Monarchico Dominatu regat in homine omnes alias potentias inferiores, & totum sensuum Satellitium, turbamque affectionum contineat in Officio. Lapsa tamen Natura, Monarchia hæc in turpem fere deflexit Democratiam & Plebeium Dominatum, Regina Ratione in miseram redacta captivitatem. *Politica* sub Regibus est & Potestatibus hujus Sæculi, Civitates, Provincias, Regna & Imperia, eodem Deo Autore, & Institutore, naturali Lumine ad civilem felicitatem præsentis vitæ moderantibus. *Spiritualis* denique Respublica, fidelium propria, eos continet, qui dono supernaturali fidem revelatam amplexi sunt, & ad supernaturalem fidem æternæ beatitudinis vocati, ad eum, qui est Deus ipse, clare videndum & fruendum, totis viribus properant & anhelant. Et quoniam hoc genus hominum proprie constituit Ecclesiam, Rempublicam hanc Spiritualem Ecclesiasticam, Rempublicam merito appellamus, ipsiusque suavissimam dispositionem, prout à divina sapientia est instituta, decem hisce libris suscepimus explicandam.

In Primo de forma Ecclesiasticæ Reipublicæ differimus. In Secundo de Rectoribus Ecclesiæ & Ministris. In Tertio de Hierarchico Ordine inter ipsos Rectores & Ecclesias. In Quarto de Romana Ecclesia seorsim. In Quinto de Ecclesiastica propria Potestate. In Sexto de Laica Potestate in Ecclesia. In Septimo de Directione Interna Ecclesiæ in rebus Fidei. In Octavo de Directione externa Ecclesiæ per Leges & Judicia. In Nono de Bonis externis temporalibus Ecclesiasticis. In Decimo denique de Ecclesiastica libertate, immunitate & privilegiis disputamus.

(*b*) Dis-

(*b*) Dissertatio prima tractat de Forma, & Distributione Ecclesiarum, præsertim in Quarto Ecclesiæ Seculo ubi agitur de Patriarchis, Metropolitis, illorumque Jure & Prærogativis. Secunda Dissertatio est de Forma Judiciorum Ecclesiasticorum. Tertia de Antiqua infligendæ Excommunicationis ratione. Dissertatio quarta de Primatu Romani Pontificis. Dissertatio quinta, in qua probatur Judicium Romani Pontificis non esse Irreformabile. Dissertatio sexta de Concilii Generalis supra Romanum Pontificem auctoritate. Dissertatio septima in qua probatur Pontificem aut Ecclesiam nullam habere in Reges, eorumque Bona, auctoritatem directam, vel indirectam; nec posse Reges ab illis ullatenus deponi, aut eorum subditos à Fide & Obedientia eximi.

V. *Of the Rites and Manner of Exclusion from, or Admission to the Liturgical Solemnities of Religion.*

Johan. Morini Commentarius Historicus de Disciplina in administratione Pœnitentiæ Sacramenti tredecim primis Sæculis, in Ecclesia Occidentali, & hucusque in Orientali observata in decem libros distinctus, *Antw.* 1682. Fol.

N. Quibus quicquid à Sanctis Patribus in legibus & praxi istius Disciplinæ, constitutum, derogatum, ampliatum, abrogatum, & quovis modo relaxatum aut novatum est: Quando, quave Occasione, aut causa id factum, luculenter enarratur. His inserta sunt quæ Judæi Antiqui & Recentiores tradunt de Pœnitentia, Confessione Peccatorum, Excommunicatione, Absolutione, criminum Pœnis, aliisque ad Pœnitentiam apud eos spectantibus. Ad operis coronidem complures libelli Pœnitentiales, & Confessionis peccatorum edendæ Pœnitentiæque de iis agendæ ordines, Græci, Latini, Hebræi, ex antiquissimis variorum sæculorum codicibus eruti, nunc primum in lucem prodeunt: Græci & Hebræi latinitate donati & illustrati. *Antw.* 1682. Fol.

The End of the First Volume.